The Catholic Record

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CONDON, SATURDAY, MARCH 20, 1915

ST. PATRICK'S DAY, 1915

A year ago we wrote :

The day that Irishmen throughout the world celebrate with such love and loyalty differs in this year of grace, 1914, from those of the past. The hope deferred that maketh the heart sick gives place to joyous antic-ipation of the victory which this year will crown the century of struggle for the national self-government of the motherland. That vic-tory is complete, absolute. It is not Rule bill now before Parliament. In all human probability the Home Rule bill will become law this year ; but if it should not, disappointing as such an eventuality would be, there is no reason why it should be dis-

The outlook to day is brighter than it was a year ago, notwithstanding the violent interruption of the course of political events by the rude hand of war. If the great war itself beever settled they have accomplished their whole as satisfactorily and as decisively, it will leave nothing to be desired unless by those who would like to see the last German exterminated.

The Home Rule Bill has been passed by Parliament and has received the Royal signature, in spite of the violent opposition of the hitherto all - powerful privileged classes : the allied democracies of Great Britain and Ireland have won that victory and settled once and forever the question of self-government for Ireland. The old order has passed, giving place to the new. Not the vicissitudes of politics, not even the fortunes of war, can change that momentous fact. Happen what may in political party warfare, no party will dare to attempt to restore the bad old order in Ireland. And if the attempt were made it would be as futile as to try to revive the absolutism of the Tudors or the penal laws against Catholics. And, unless British democracy were rendered as powerless as Russian serfdom, to abandon Ireland's cause would be as shamelessly treacherous as it would be for the Allies in the hour of vic tory to hand over heroic Belgium to Germany. If Belgium saved France England in the great armed struggle for freedom; in the sphere of political development, Ireland lent all-important assistance to the people of England in their struggle for freedom and self-government.

The testimony of Lecky is worth repeating here:

" A majority of the Irish members turned the balance in favor of the Great Democratic Reform Bill of 1832, and from that day there has been scarcely a democratic measure which they have not powerfully assisted. When, indeed, we consider the votes they have given, the prinintroducing into English legislation, and the influence they have exer-cised upon the tone and character of the House of Commons, it is probably not too much to say that their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

And since this was written the marvellous progress in democratic selfgovernment in Britain was made possible by the British people's Irish allies in Ireland and in Britain. For it must not be forgotten that the Irish population of the sister island is nearly half as large as the population of Ireland itself. These Irish in England have been the interpreters of Ireland to England and of England to Ireland. They have been mediators and peacemakers. Theirs is no small share in the ultimate victory, a victory as important for the people of England and Scotland as for the people of Ireland. Together the allied democracy carried the last entrenchments, and stormed the entrenchments, and stormed the citade of class and privilege. In destroying the hereditary power of the House of Lords, Parliament Act would not be ours. We would not say that the italics the House of Lords, Parliament Act would not be ours. We would not pright, under the stars. "See over

removed the impassable barrier to democratic advance; and Parlian Act was made possible by the Irish. If it was true when Leeky wrote, it is a hundred-fold more true to-day that their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

When the democracy of Great Britain made Irish self-government their own cause, and when they carried that cause to a triumphant conclusion, they were but paying a debt long overdue.

Home Rule is the treaty between the peoples of the two islands. Shall it be but "a scrap of paper" ?

No, there is not the remotest anger in the world of the democracy of Great Britain abandoning their Irish allies should a time of trial again demand their loval cooperation.

Nor is there the least likelihood of the so called Unionist party, should they come to power before Irish selt - government is in actual operation, running counter to the irresistible current of democratic conviction. It might easily be that this particular Home Rule measure would be replaced by another, and even a more comprehensive one. Such has been the history of the Conservative party in more than one great reform. But Home Rule is won. It ma

be that there are Irishmen who overestimate its benefits. There is one, however, that cannot be overestimated. Governed as it is, by a multitude of irresponsible boards Ireland naturally, almost necessarily had more than her share of a class found in all countries : those who criticize, and find fault, and mock. and deride; and who feel that thus patriotic duty. When the management of their affairs is taken away from paternal and irresponsible boards, and given into the hands of the people themselves; then the mocking, fault finding, do-nothing pessimists, will give place to the serious, constructive critic, the optimist, the worker, the man whe real izes that in a self governing community each and every man is re sponsible for the condition of things,

Everywhere outside of Ireland Irishmen have shown the highest capacity for the duties and respon sibilities of self-government. In England, even, they are the leaders out of proportion to their numbers. In Ireland, in so far as they have had a chance, they have silenced their calumniators.

When they take over the full re sponsibility for managing their own affairs, the millennium will not be ushered in, but Irishmen in their own and will have the opportunity of developing the high order of citizenship of which they have elsewhere shown themselves capable.

Though the lowering clouds of to confidence and good will, and her national desire than she has been for centuries.

WE WOULD NOT AND WE WOULD NOT. BUT-

This from the Christian Guardian s entirely too good to be hidden under the Methodist bushel. Catho lics should know of its fearless championship of civil and religious liberty; and will have an increased respect for our Courts of Justice after this stern rebuke of those who, actuated by narrow prejudice, would meanly asperse the judiciary:

There is the greatest reluctance n Canada to make any statement re flecting upon our highly esteemed Canadian judiciary, and this makes more remarkable the recent state-ment of the Grand Orange Lodge of Manitoba in regard to a recent decision of the Supreme Court. The would desire to refrain from casting any reflections on the judiciary of our country, it is quite evident that where the interests of the Church conflict with those of the State we cannot expect justice from judges of that faith, and it behooves us to watch and caution our Governments that special care must be taken in the appointment to the bench." We do not think the Government would be well advised to appoint no Roman Catholics to the bench, and we would not say that Roman Catholic judges would not deal justly; but it is evident that usually whenever there is a conflict between State and Church, the loyal Roman Catholic is expected to stand by his Church. We not condemn them for this, but the fact is a significant one and cannot

say, furthermore, that the writer would not vote to uphold civil and religious liberty. We would not condemn him if he would not, having before us the article which "is a significant one and cannot be ignored' in any Court of Justice if filed as an exhibit of the writer's mental condi-

Here is another editorial reference to the same subject by a paper owned and edited by Protestants. Fortunately the Ottawa Citizen represents a very much larger proportion of Protestant - even Methodist-Canadians than does the editorial-inbrief writer in the Christian Guard-

The Grand Orange Lodge of Manitoba appears to have taken the doubly unwise course of criticizing two eminent members of the Supreme Court of Canada and of doing so without reason. Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin, the two Roman Catholic members of the highest bench in the Dominion, were accused by the grand lodge of dissenting from an alleged decision declaring ultra vires the Saskatchewan school law objected to by Manitoba Orangemen. As the law in question has not been dechief justice and his co religionist on the bench upheld a lower court decision, which was in accord with Orange views, against a majority of the Supreme Court justices, not of the Roman Catholic faith, the grand lodge would appear to have put itself into an awkward box. Criticizing the judiciary on matters of law is an unprofitable business at best and particularly so in the case of two such members of the bench as Messrs. Fitzpatrick and Anglin.

As pointed out last week Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin agreed in their interpretation of the law with the Protestant judges of the Supreme Court of Saskatchewan.

Some one has said that our own character and motives are best revealed by our criticism of others. In that case "we would not say that we would not" prefer the bluff, outspoken Orangeman, with his anti-Catholic prejudice, naked and unashamed, to the muddle-headed moderation and deliberate insinua tion of the Guardian critic.

THE NEUTRALITY OF THE HOLY SEE

That the Holy See is and should be neutral in the great conflict which is devastating Europe is recognized not only by Catholics but by unprejudiced Protestants as well. Professor Squair, of The University of Toronto deals with the question in the broad spirit of scholarship that we have a right to expect from a great university. We shall at another time refer to this article which reflects credit on the writer and the institution

which he represents. There are not wanting, of course, petty little bigots who condemn and revile Benedict XV in this his hour of agony. Those of our readers who may have read their war still darken the horizon. St. malevolent insinuations and unjust Patrick's Day, 1915, finds Ireland aspersions on the Father of the Faithfull of hope, old enmities giving place ful will, we are sure, be glad to read from the pen of a scholarly Irish peaceful but not less important nearer the inevitable realization of priest, thirty-five years resident in the capital of Christendom, this touching picture of our Holy Father weighed down by the burdens of his high office, the sword of sorrow piercing his fatherly heart as he looks out on the havor and devastation in a war-stricken world Monsignor O'Kelly, whose elequent pen speaks through Rome to the English-speaking world, with some of the charm and all the sympathetic understanding of his Romanized Irish personality, thus, straight from Catholic heart to Catholic heart tells of our Holy Father and the war :

Let us ask the prayers of our read ers for our friend Mgr. Brom, Presi dent of the Dutch Historical Insti tute in Rome, who died last Tuesday, and relate a little incident which happened a few weeks ago. The two of us were coming home together one evening, and had arrived almost midway on the bridge of Sant' Angelo, when poor Brom suddenly stopped. His face wore an anxious, almost frightened look. "Tell me what you think," he said, "I am afraid there is something serious the matter with matter with me—I can think of nothing but this war: even in the night I often wake up in a cold sweat after dreaming of the horrors of it."

I laid a hand on his shoulder, and tried to reassure him: "Don't be alarmed about yourself—there are many thousands of us who feel that way." We were standing close to the parapet: above us the same Roman stars that have gazed for a century quest, beneath us the yellow Tiber that has so often run with blood, on our right the Pagan Mole, indestruct ible because, perhaps, it is meant for a symbol, and in front of us the Vati-

there, Brom-how do you think he

It was asking: "Watchman, what of the night?" What does the lonely was saving: watchman, what of the night?" What does the lonely Watchman see? Orime and sin and sinners and oriminale? Ah! God help us all, yes. What does he see? Germans, and French and English dighting for victors? fighting for victory? Ah! no, he was born short sighted, he cannot distinborn short sighted, he cannot cisun-guish the uniforms and the standards and thank God for that. But what does he see? He sees his children and the brothers of Christ grappling together in deadly hate, he sees the light die piteously in millions of young eyes, he sees the broken hearts of mothers and widows, and the waves of human misery against his watch tower with the voices of many waters. That is why the Father of the Faithful is neutral and that is why Rome, a tiny limpet clinging to the Rock of Peter, is

neutral too. To most of us here in Rome this neutrality of the Holy See, this silence about things that put an edge on discord, this merciful considers tion for the excesses of unbridled nationalism, is so natural, so self-ex planatory, that we find it hard to understand the other view. Alas! that other view exists in the minds of a great excellent Christians. Their side is the right side, and they cannot see why the Father of all the Faithful does not take his stand under the Union Jack-orthetwo headed Eagle, as the case may be. It is painful have to say it, but it is true; the Holy Father is being bitterly criticised for his neutrality, his silence, his contideration, and this is one of the crosses of his Pontificate. Later on when peace is restored he will have his reward: in the meantime he needs the prayers and the sympathy of all his loval children.

AS SEEN BY A CONVERT

" ALL ONE BODY WE " Prompted to do so by no lack of charity, nor in any spirit of unkindness, but rather in that of brotherly love, we are moved to ask how the words which form the heading to this brief article can be sung as they are at many public functions in Anglican churches by people so widely separated on fundamental facts of the Christian Faith as the following shows Anglicans to be. Speaking a few weeks ago at the

Houldsworth Hall of the Church House, Manchester, England, the Rev. G. Ommaney, a well known Anglican clergyman, in the course of his address said: "I know a young (Anglican) clergyman in Sheffield who openly said that he disbelieved who said at a public meeting that our Lord Jesus Christ had sins to repent of - and this latter young clergyman was promoted to the curé of a colliery district." In this same speech Mr. Ommaney observed that "through neglect on someone's part the people had become heathen, and the parish priest was a missionary to convert the wanderers and to the account of this meeting as it is Times one wonders what the Anglican conception of a Bishop really is. Mr. Ommaney, in response to his request for a licence for a curate, represented as saying: "You can't have a priest (curate), because you believe that According to The Church Times 'acquestion depends on this : Is there a Mass or not?" I asked, continued Mr. Corribeer, what he meant. He answered: "Is there a sacrifice or not?" I said, "My Lord, I believe there certainly is." His Lordship replied. "Certainly there is not."

Reading of such incidents as this, one is moved by Christian charity to ask if there is such a thing as ordinary intelligence amongst those whose actions give rise to them; and if such people have any idea of what consistency consists. Prompted by love for our separated brethren we are moved further to ask if it can be other than the most solemn mockery on the part of such people to

sing
"All one Body we
One in Faith and Doctrine !"

It strikes the writer of this as being as near an approach to blasphemy as it is possible to think of apart from sheer blasphemy itself.

TEWKESBURY ABBEY

A portion of ground between the Abbey church at Tewkesbury and the boundary wall of "Abbey House' had not at the time of the so called Reformation been legally secured to the Anglican Church, although apparently regarded as part of the churchyard. A deed of transfer has, therefore, been recently executed.

lapse of more than three hundred and seventy years, been restored to sacred purposes. The Anglican Church Times commenting on this incident says that there is thereby undone some of the mischief done by John Wakeman, who was the last Abbot of Tewkesbury, and was " consecrated " Bishop of Gloucester by the Protestant Reformer, ' Archbishop Cranmer, Sept. 25th, 1541. This Wakeman it was who surrend. ered the abbey to the plunderers. A "Reformer," be it observed. Tewkesbury Abbey stands as one of many melancholy monuments of "Reform ing" zeal, having been ruthlessly shorn of all that was moveable of its glory.

SOCIETY, THE PAPACY, AND PEACE III

We have already drawn attention to the wonderful manifestation of faith that this dreadful scourge of war has called forth. So spontaneous and overwhelming, so sincere and genuine is it that even the correspondents can find nothing in this epoch making conflict more worthy of being chronicled for the world's readers. Another surprising and unexpected outcome of the present chaos is the recognition of the office of the Vicar of Christ. So wide. spread has been the change of view with regard to the Papacy that there have not been wanting those who

this very purpose.

It surely would be the very irony of history if the present dread cataclysm, which is unquestionably the fruit of the revolt from Rome, should lead the world back again to the feet of the Pope. Already the signs are multiplying that this is not an idle dream. England, ever famous for her astute diplomacy, is the first and greatest evidence of the changed conditions in regard to the Papacy. She is to-day officially represented at the Vatican because she has been quick to recognize that the Pope will play a major part in the negotiations that will lead, let us hope, to a lasting peace between the nations. France is anxiously considering the sending of an ambassador to the Vatican. Even the German war lord, who tramples upon treaties, and laughe to scorn the protests of in the Resurrection; and another the civilized world, is exceedingly careful to show respect and deference to the protest of His Holiness. Why all this solicitude for the Pope's good graces? If the protest of a mighty empire fell upon unheeding ears, why should the remonstrance of a white clad priest be listened to ? It is the recognition by even him who defled Force that, after all. Force cannot be the last word ; that enlighten the ignorant." Reading there is something higher than Force; that justice and right, in the reported in The (Anglican) Church final analysis, is mightier than the sword.

Once again, after a lapse of three

hundred years, the Papacy is being recognised as the world's mightiest power for good. Without army or navy, without a single soldier or a single gun, the voice of the Vicar of when a rubric says so and so it means | Christ obtains respectful hearing it, and I don't." At the same meet- from all parties to the conflict. The ing the Rev. A. Corribeer related a Pope may be a prisoner. He may be conversation he had with the Bishop. despoiled of temporal authority But no power on earth can deprive count, the Bishop said : "The whole him of that authority that was given him by God. And before that authority even German war lords unbend. His bitterest enemies of yesterday are loudest in acclaiming him today as the one power that is both able and willing to set a limit to the blood letting. And when the Papacy has once been thus recognised can it ever again be ignored? Or rather will the world ever again make the mistake of ignoring it ? Prophecy is always a dangerous role, and he would be bold indeed who would venture to prognosticate the outcome of the present conflict, but all the signs point to this, that long after the battle flags are furled the voice of Christ's vicer will continue to be heard in the councils of the nations. Sick unto death of all this criminal slaughter men are seeking a remedy for the evil that has begotten it, and it does not take a wild stretch of imagination to fancy, at the close of the war, the rise of an international Christian commonwealth with the Father of Christendom at its head.

In the light of all this it may not be without interest if we briefly review for our readers the history of the Papacy in its relation to the peace of the world in the days when the nations conceded it a voice in international politics.

St. Leo the Great (440-461) is the first Pope who appears in history as and the cloister earth has, after a a mediator in the cause of international training in Rome and many years of lie to Christian profession, and te

his time that the first occasion presented itself. Until the early part of to struggle for existence. She preached her gospel of peace in secret, but she could not carry her influence into the reality of public affairs. She had not as yet come into relation with the State, for the State considered her as not existing. But with peace and freedom came at once the manifestation of her mission. ary activity, and the world began to see that Rome was the centre of a new life which was putting forth an In the middle of the fifth century, the Huns, weary of repose and eager for plunder, set cut under Attila from the forests of Pannonia, crossed the Rhine, and penetrated into Gaul as far as Orleans. Then they poured into Northern Italy, spreading devastation through the rich plains of Lombardy, and along the valley of the Po. Weak and dissolute, the Emperor Valentinian III. was powerless in the presence of such a force. Attila pursued his victorious way towards Rome, and it seemed hopeless to oppose him. In their despair the Emperor and his subjects asked the Pope to interfere in their behalf and try what he could do to turn the Huns from their purpose. It was an embassy of universal importance.

and of enduring results. If Rome and Italy became a prey to the wild would convince us that the war itpower of the barbarians, there was self has been engineered in Rome for no place else that could at the time be made the centre of Chris. tian civilization. The Vandals were already in possession of Africa. The Goths ruled in Spain and Gaul. The provinces of the east had become the hunting ground of heresiarchs. It was one of those great crises in history when national traditions are threatened and national hopes are blasted : one of those eventful opportunities in which heroic resolution and usefulness immortalize a great man. The Pope, accompanied by a few illustrious personages of Rome, went out and confronted Attila. The result of fair patrimony to which Archbishop the interview was that the conqueror Roche succeeds and under him it desisted from his purpose, and led back his warriors beyond the Danube. A few years later, in 455, Genseric and his hordes appeared before the gates of the city. A second time, in deference to the Pontiff's pleading, Rome was spared. Leo saved Rome from Hun and Vandal. In saving Rome he saved civilization. His successors were destined to play similarly notable parts in the history of Europe. COLUMBA.

NOTES AND COMMENTS WHAT A contemporary calls "the contractor's touch" appears on a tin of army jam : "Damson and Apple, from Seville Oranges and Refined Sugar only." Thus, it may be added. is monotony avoided.

is advertisement in the Portsm Evening News : "Found, a purse containing money; owner can have some by applying, etc." It is assumed that the finder may keep the

A SOLDIER of the Connaught Rangers, doing duty at the front, owes his life to a plug of tobacco which he had carried in his vest pocket during a recent skirmish near Ypres. He was quite unaware that he had been struck until after the engagement he found a bullet sin cast the first stone. imbedded in the tobacco. This fact believe that Almighty God has certainly should help the sale of the fragrant weed. But what a shock the episode must have given to the devoted ladies of the W. C. T. U!

SOMETHING NEW and very attractive in the way of St. Patrick's Day postal cards is the series of six with commemorative verses by Rev. Francis P. Donnelly, S. J., in a symbolic setting of green and gold. These are published by P. J. Kennedy & Sons, New York. We regret that they did not reach us in time to make this notice effective to our readers for this year's feast.

THE ELEVATION of Mgr. Edward P. Roche to the Archiepiscopal See of St. John's, Newfoundland, terminates the short vacancy caused by the death of Archbishop Howley in October last. The new Archbishop is still a young man and gives promise, therefore, of many years of usefulness in this, one of the historic Sees of the Continent. He is said to rectly describe the age in which we bring to the episcopate talents of a live. It is the fashion in some quarhigh order, developed by scholastic ters to rail at the War as giving the

tional peace. Indeed it was only in close association with his predecessor As rector of St. John's Cathedral, and Administrator of the Archdiocese the fourth century the Church had since Mgr. Howley's death, Mgr Roche has given effective proof of his fitness for the office to which he now succeeds. The CATHOLIC RECORD joins with the Catholics of Newfoundland in felicitating His Grace and in wishing him a long tenure of cffice as eighth Bishop and second Archbishop of St. John's.

WE HAVE designated St. John's as one of the historic Sees of this continent and so in truth it is. Estabmysterious influence over society. lished as a Vicariate Apostolic in 1796, it yields to Quebec and Baltimore only in the point of seniority in North America-that is, leaving the Spanish colonies out of the reckoning as being in a category by themselves. Newfoundland retained its status as Vicariate until 1847, when during the episcopate of Bishop Fleming, St. John's became a titular See. Its elevation to Metropolitan rank came in 1904, with the late Mgr. Howley as first Archbishop. The first five Bishops were all Franciscans, and every one of them was a man of distinctive individuality. Mgr. Donel, who arrived first in the Island as a missionary in 1784 and died in 1811, atter an episcopate of fifteen years, was a true apostle, and Bishop Lambert and Scallan maintained the high standard set by this pioneer.

As FOR Bishop Fleming, who died in 1850, his memory has remained in Newfoundland as a sweet fragrance even to this day. Bishop Mulock was a devoted prelate and a man of genius into the bargain. It was he who first suggested the possibility of an Atlantic Cable. Of Bishop Power, the last occupant of the See before its elevation to Metropolitan rank, all that need be said is that under him the Church grew and prospered: its present condition is best shown by its Catholic population of 45,000, (not to speak of the suffragan Sees of Harbor Grace and St. George), and its flourishing religious houses. It is a seems destined to lose none of its laurels.

ONE OF THE most noteworthy ecclesiastical deliverances which the War has elicited is the joint Lenten pastoral of Archbishop McGuire of Glasgow and his coadjutor, Arch. bishop Mackintosh. It is characterized by one transatlantic exchange as a "breezy" document, but the term is neither pleasing or becoming as applied to a pastoral charge. It may be more correctly described as a vigorous and trenchant arraignment of the transgressions of society and of a school of scientists whose irresponsible speculations have weakened the moral fibre of the race and given birth to the state of things out of which has sprung the present disastrous conflict. The Archbishop of Glasgow is a confirmed invalid and THE SAME facetious observer notes it is to his colleague, Archbishop kintoch that the Pastoral is confidently attributed.

> AFTER COUNSELLING loval and filial attention to the Holy Father's admonition to prayer, the Pastoral goes on: "But it is not enough to pray. Watch, work, and pray. God will not encourage the idler in his idleness.

How are we to work and watch? Our first duty is to purify our selves-each one of us individually It is useless to blame the faults and vices of others until we have cleared away by God's grace our own faults and vices. 'Let him that is without mitted this war, the most terrible probably in the history of the world, not so much to punish the peoples for their sins as to bring them to their senses. The fool has said in his heart, 'There is no God.' Now, for years he has said it openly, taught it, writ-ten it, preached it. One system after another planned by men has been put forward to take the place of the Gospel. Humility and submission to the Will of God have given way to pride in the dignity of man. Altruism, humanitarianism, eugenics, sex instruction, ethical education have been thought worthy substitutes for the commandments and the Sermon on the Mount. Blessed are the strong, not blessed are the weak; blessed are the strivers after riches, not blessed are the poor in spirit; blessed are the divorced, not blessed are the clean of heart. 'Learn of Me, because
I am meek and humble of heart.' No: learn of me, for I acknowledge no superior on earth or in heaven.

THESE are strong words, but who that looks about him in the world at large, or looks closely into his own heart, but will admit that they cor-