THE STORY OF CHRIST

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BUT I SAY UNTO YOU

"Ye have heard that it was said by them of old time, Thou shalt not kill . . . but I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Jesus goes straight to the extreme. He does not even consider the possibility of striking a brother, much both cases swearing is wrong. For He does not even consider the possibility of striking a brother, much less of killing him. He does not conceive even the intention, the wish to kill. A single moment of anger, a single abusive word, a single offensive phrase, are for him the equivalent of assassination. Unimaginative, mediocre people cry out, "Exaggeration." There can be no grandeur where there is a blasphemy. He who always can be no grandeur where there is no passion and passion is exaggeration. Jesus has His own logic and makes no mistake. Murder is only the final carrying out of a feeling. From anger follow evil words, from evil words, evil deeds; from blows, murder. It is not enough therefore to forbid the final act, the material and external act. That is only the result of an interior process which has made it inevit-able. The right thing to do is to able. The right thing to do is to cut at the root of the evil to destroy the evil plant of hate which bears the poisonous fruit.

Achilles, son of Peleus, that same Achilles who was wrathful because they took away his concubine, and who begged the Gods to let him become a cannibal so that he could set his teeth in his dead enemies' flesh, Achilles of the silver-footed mother said: "Whether they come from Gods or from men, ill-omened mother said: "Whether they come from Gods or from men, ill-omened are quarrels and the anger which drives even a wise man to wrath, with the tether of reverence is wrath which sweeter than honey in the mouth grows greater in men's hearts." Achilles, after the mas-sacre of his companions, after the death of his dearest friend, discovers finally what a thing is wrath, which kindles and burns and not even a river of blood can quench it. The wrathful hero knows what an evil thing is wrath, but he is not converted. And he foregoes his wrath against the king of men only loves in the son loves in the future, what is man who takes light invites properties in the son loves in the father, the son loves in the father, the son loves in the father, the wat loves in the son loves in the father, the wat loves in the son loves in the father, suit. He who hides invites properties the past, to destroy the water adversary to make an end of he wrath against the king of men only old. Homage paid to parents, plice of the ferocity of other states and the son loves in the father, suit. He was not adversary to make an end of he converted. And he foregoes his wrath against the king of men only old. Homage paid to parents, plice of the ferocity of other states and the son loves in the father, and the son loves in the father, and the son loves in the father, and the water and the past, the old. But Jesus comes to change the past, to destroy the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the son loves in the father, and the past, the son loves in the son loves in

afterwards it is too late. Jesus the first bot words as for murder.

If a man gives you a blow and you return another blow, he uttered the profoundest truth when the first hot words as for murder.

If a man gives you a blow and you return another blow, he will answer with his fists, you in turn with kicks, weapons will be drawn and one of you may lose When all men learn to conquer at the very start their outbreaks of resentment and to curb their imprecations, quarrels of words or of deeds will flame up no longer between man and his brother man being friendly to avone else. But the learn to conquer at greater, one must needs abandon the learn to conquer at the very start their outbreaks of the less. It would be more convenient to love only those of our family follow you and emboldened by his first experience will knock you and simulated and simulate

who wisnes to serve the universe was ready for anything but this, with a broad spirit must give up, woman to lust after her hath committed adultery already in his heart." Even here Jesus does not stop with the material fact which seems of importance to grees men and if that is not enough, deny the fusion which is almost shame. He has the time to come to himself; to be Father in the divine sense of the word, even without physical gives him time to reflect. He cannot be merally a son seems of importance to gross men. paternity, cannot be merely a son. not accuse you of fear because you He always soars from the body to 'Let the dead bury their dead.' are ready to receive the second He always soars from the body to the soul, from flesh to will, from the visible to the invisible. The in the learned traditions, there the place to strike. Every man has the visible to the invisible. The tree is judged by its fruit, but the seed is judged by the tree. Evil visible to all is seen too late. In its maturity it can no longer be prevented. Sin is the pustule which souddenly appears, but which would not have appeared if the blood had been proved from the surpliced precepts with the best part of religion consist in the observance of these traditions. The Pharisees made to suppress the place to strike. Every man has moscure respect for courage in obscure respect for courage. suddenly appears, but which would not have appeared if the blood had been purged from its malignant humors in time. When a man and another man's wife desire each other, the betrayal is complete, they have committed adultery whether or not they are guilty in deed. A man marries not only the body of his wife, but her soul. If her soul is lost to him he has lost the greater part. To lose also the the greater part. To lose also the lesser part may be unendurably painful, but it is not vital. A woman overcome and forced without her consent by a stranger not lesser that which cometh out of the mouth, this defileth a man. Do ye not understand that whatso-ever entereth in at the mouth goeth into the belly and is cast out into the draught? But those things the greater part. To lose also the lesser part may be unendurably painful, but it is not vital. A woman overcome and forced without her consent by a stranger not loved by her, does not commit adultery. What counts is the intention, the feeling. He who wishes to maintain himself pure must abstain also from the mere silent passing look of desire, best the first manufacture. These are the things which defile a forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to cert with unwarden. silent passing look of desire, be-cause the look of desire if not repressed is repeated and a look passes into a word, into a kiss, and To think of, to imagine, to desire a betrayal is already a betrayal. He alone who cuts the first thread can save himself from the great net of peversity which, starting from a glance, grows until not even death can break it And Jesus advises expressly to pluck out the eye and cast it away if evil comes from the eye, and to cut off the hand and throw it away if evil comes from the hand,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and and throw it a way and count of the hand,—advice which dismays the cowardly and even the analymath and the stored the pleasure disappears; there is no zest left. There is no longer an adversary, but a superior who says quietly, "Is that not enough? Here is the other cheek; strike as long as you wish. It is better that my face should the gentle man-God Who veils Himself the special with water from the bodily and it is better to eat the take the place of the essential inner purification, and it is better to eat the take the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the essential inner purification, and it is better to eat the place of the save superior who says quietly, "Is that not enough? Here is the other cheek; strike as long as you wish. It is better that my f the cowardly and even the strong.

Yet even the most cowardly, when threatened by cancer, have their arms or legs cut off, and if a tumor into underground vaults, but soils

"But I say unto you, Swear not

at all, neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
"Neither shalt thou swear by thy head heavener thou great not make

our body, is an absurd challenge, a blasphemy. He who always speaks the truth not through dread of penalties, but through natural desire of his soul, needs no oaths. Oaths can almost always be called in question, and never serve to give in question, and never serve to give perfect security even to those who seem to be satisfied with them. In the history of the world there are more stories of broken oaths than of oaths kept, and he who uses most words to swear is precisely the man who is already thinking of breaking his oath.

"Ye have heard it said, Honor thy father and thy mother, but I say unto you, he that loveth his father and mother more than me is not worthy of me." And also, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be a my disciple." brusquely reversed.

loves in the son the future, what is converted. And he foregoes his wrath against the king of men only to vent the fury of his vengeance upon the murdered body of Hector.

Anger is like fire: it can be smothered only at the first spark; of the markers have the past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the first spark; and the first spark is a smothered only at the first spark; and the first spark is a smothered only at the first spark; and the first spark is a smothered only at the first spark; and the first spark is a smothered only at the first spark is a sm deeds will flame up no longer between man and his brother man, and homicide will become only a black memory of our wild-beast past.

"Ye have heard that it was said of them of old time, thou shalt not commit adultery, but I say unto you that whoever looketh upon a longer being friendly to anyone else. But he who is devoting his life to something which transcends him has a great undertaking which takes all his strength and every moment of his every hour until the last. He commit adultery, but I say unto who wishes to serve the universe with a broad spirit must give up, who was ready for anything but this.

man; but to eat with unwashen hands defileth not a man."

NONRESISTANCE

But Jesus had not yet arrived at the most superfying of His revolutionary teachings. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and the arrow the control the same arrow the control to the same arrow the same that the same that the same arrow the same that the same arrow the same that and take away thy coat, let him have thy cloke also. And whoso-ever shall compel thee to go a mile, co with him their!

There could be no more definite repudiation of the old law of retaliation. The greater part of those who call themselves Christians not only have never observed this new Commandment, but have never been willing to pretend to approve of it. For an infinite number of believers this principle of not resisting evil has been the unendurable and inacceptable scandal of Christianite.

There are three answers which men can make to violence: revenge, flight, turning the other cheek. The first is the barbarous principle of retaliation, now smoothed over and emasculated in the legal codes but nevertheless prevailing usage: evil is returned for evil, either in one's own person or by the means of intermediaries, representatives of our tribal lack of civilization, called judges or executioners. To the evil committed by the first offender are added the evils committed by the officers of justice.
Often the punishment turns on the punisher and the terrible chain of violence from one revenge to another stretches out interminably. Wrong is two-edged; it fails even if inflicted with the desire of doing good, in nations, or families or individuals. A first crime brings after it a train of expiations and punishments which are distributed with sinister impartiality between offenders and offended. The law of retaliation can give a bestial relief to him who is first struck, but instead of lessening evil it multi-

Jesus does not condemn filial love, but He puts it in its right place, which is not first of all, as the people of antiquity thought. For Him the greatest love, the purest is paternal love. The father loves in the son the future which is not less than 10 love. The father loves in the son the future which is not less than 10 love. The father loves in the son the future which is not less than 10 love. The father loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not first of all, as the people of antiquity thought. tion. He who hides himself re-doubles his enemies' courage. Fear of retaliation can on rare occasions hold back the violent hand, but the man who takes flight invites pur adversary to make an end of him.

was ready for anything but this. He is thrown into confusion, a conare ready to receive the second foundation. The Pharisees made the best part of religion consist in the observance of these traditions are true heroism than he land, said John Knox at a critical content of the servance of these traditions are true heroism than he land, said John Knox at a critical content of the servance of these traditions are true heroism than he land, and the servance of the servance of the servance of these traditions are true heroism than he land, and the servance of the servance of the servance of these traditions are true heroism than he land, and the servance of who in the blindness of rage rushes upon the offender to render back to him twice the evil received. Quietness, when it is not stupidity, gentleness, when it is not cowardice, astound common souls as do all marvelous things. They make the very brute understand that this man is more than a man. The brute himself when not incited to follow by a hot answer or by cowardly flight, remains paralyzed, feels almost afraid of this new, unknown puzzling force, the more so because among the greatest exciting factors for the man who strikes, is his anticipated pleasure islands in the midst of oceans, the in the ensuing struggle. Man is a fighting animal; but with no resistance offered the pleasure distance of the pleasure d

of Jesus demands a mastery possessed by few, of the blood, of the nerves, and of all the instincts of the baser part of our being. It is a bitter and repellant command; but the baser is the same Christ Who healed the sick, Who encouraged the repentant sinner, Who took little children in His arms. But he is arms or legs cut off, and if a tumor grows in the bowels, are ready to have their bodies cut open to save their bodies cut open to save their body. Men are concerned to save the body, but grudge any sacrifice necessary to keep in health the soul, without which the body is only an insensate machine of flesh and blood.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thinks no evil. is certainly cleaner, thath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thinks no evil. is certainly cleaner, then the rich man who, while splashing in the perfumed water of his marble bath tub, is meditating to solve times a day; the these excremental men we should stand far away, even if they are washed twelve times a day; the would be possible to obey Him without he never said it would be easy to follow Him. He never said it would be possible to obey Him without the denial of the old Adam and continuous inner battles; disapproval on those who were descerating the house of God. He without the denial of the old Adam and the birth of the new man. And yet the results of non-resistance, that they could not cast a stone upon a sinner while their own hearts were stained with vice.

Children in His arms. But he is also the same Christ Who, on a follow Him. He never said it would be easy to follow Him. He never said it would be possible to obey Him without the denial of the old Adam and continuous inner battles; the house of God. He thinks no evil, is certainly cleaner thoughts. The sewer-cleaner, if he thinks no evil, is certainly cleaner thoughts. The sewer-cleaner if he thinks no evil, is certainly cleaner thoughts. The sewer-cleaner if he thinks no evil, is certainly superior to those of resistance or flight. The example of so extraordinary a spiritual mastery, so impossible and unthink-

able for common men, the almost superhuman fascination of conduct so contrary to usual customs, tradi-tions and passions; this example, this spectacle of power, this puzzling miracle, unexpected like all miracles, difficult to understand like all prodigies, this example of a strong, sane man who looks like other men, and yet who acts almost like a God like a taing shove other like a God, like a reing above other beings, above the motives which move other men—this example if repeated more than once, if it cannot be laid to supine stupidity, if it is accompanied by proofs of physical courage when physical courage is necessary to enjoy and not to harm—this example has an effectiveness which we can imagine, soaked though we are in the ideas of revenge and reprisals. We imagine it with difficulty; we cannot prove it because we have had too few of such examples to be able to gite even pertial examples as

cite even partial experiments as

proofs of our intuition.

But if this command of Jesus has never been obeyed or too rarely obeyed, there is no proof that it cannot be followed, still less that it out to be rejected. ought to be rejected. It is repugnant to human nature, but all real mant to human nature, but all real moral conquests are repugnant to our nature. They are salutary amputations of a part of our soulfor some of us the most living part of the soul—and it is natural that the threat of mutilation should make us shudder. But whether it pleases us or not, only by accepting this command pf Christ can we solve the problem of violence. It is the only course which does not add the only course which does not add evil to evil, which does not multiply evil a hundredfold, which prevents the infection of the wound, which cuts out the malignant growth when it is only a tiny pus-tule. To answer blows with blows, evil deeds with evil deeds, is to meet the attacker on his own ground, to proclaim oneself as low as he. To answer with flight is to humiliate oneself before him, and incite him to continue. To answer a furiously angry man with reasonable words is useless effort. But to answer with a simple gesture of acceptance, to endure for three days the bore who inflicts himself on you for an hour, to offer your breast to the man who has struck you on the shoulder, to give a thousand to the man who has stolen a hundred from you, these are acts of heroic excellence, supine though they may appear, so extraordinary that they overcome the brutal bully with the irresistible majesty of the divine. Only he who has conquered himself can conquer his enemies. Only the saints can charm wolves to mildness. Only he who has transformed his own soul can transform the souls of his brothers, and transform the world into a less

grievous place for all. TO BE CONTINUED

THE UNCEASING SACRIFICE

Canon Barry, writing in the London Catholic Times, speaks of the perpetuity and of the tremendous import of the Holy Sacrifice of the Mass since the day, nearly two thousand years ago, when Christ said those mystic words of Consecra-tion at the table of the Last

Supper in Jerusalem.
"In essentials, it was always the same as it is now. We celebrate Mass with St. Clement, St. Cyprian, moment of his reforming career, more than ten thousand men.'
And yet Catholics were able to
bring up St. Justin Martyr's
account of the Christian service, bearing out the younger Pliny's make report to Trajan, (close upon St. that John's last years) in which every The priest would find himself at home." a priest is lifting up in reverent fingers the Sacred Host which is Christ Himself, the spotless Atone-

walked by the shores of Galilee or taught the multitude on the mountain side. He loves the pure heart as of old. He detests faise-

ness and corruption.

The words of the old heretic: 'I dread a single Mass' of themselves constitute an apology for the Mass. And, because it is the Unbloody Sacrifice of Christ's entire Being, men cannot shut it out of the world. Altars will continue to spring up in waste places and the desert as says Holy Scripture, shall

"The priesthood is coming back," says Canon Barry, "while the Calvinist preacher hastily descends from his now neglected pulpit, and the Blessed Sacrament takes possession yet once more of a land consecrated by It during a thousand years.

"I could never tire of hearing Masses," said Cardinal Newman, and he goes on to speak of the sacred words pronounced by the priest at the altar, words that swiftly pass and bring Christ into His Own.

His Own.

"The sound of a low sweet whisper floats over a little bread." It trembles for an instant around the Chalice, while the priest inclines his head and adores His Hidden God in the little white disc That lies, so frail a Thing, beneath his hand.

If peace is the crying need of the world today—and who does not know it—where sooner shall we find peace for our weary and stormtossed souls than at God's holy altar? From consecrated lips we hear the words: 'Peace be to you!' They are the very words spoken by the Saylour in the long ago when He blessed these does to Him. He blessed those dear to Him.

Thus we shall return to our homes, to our places of business fortified, comforted, with heart and soul sweetened by the fragrance of His Presence. Thus we shall pass through joys and trials with equanimity and we shall keep our uls stainless until tomorrow brings Him once more at the word of the priest, from Heaven to earth, and down to the altar rail.—The

Show the thing you contend for to be reason; show it to be common sense; show it to be the means of attaining some useful end; and then I am content to allow it what dignity you please.-Burke.

Says God, "I would not have you live in the world at so great a distance from Me; I would walk with tance from Me; I would walk with you and have you walk with Me; and for this end I would come to an agreement with you." But sinners will not come to any agreement with God, and thence it comes to pass that they walk not with God; they begin the day without God, walk all the day long without God, lie down at night without God, and the reason is because there are no agreements, and that denotes

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ance Company.

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through the years, the comfort of knowing that Mar-

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