

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name, but Catholic my Surname)—St. Papien 4th Century

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BELGIAN EDUCATION LAWS

CONSTITUTION SAFEGUARDS PARENTAL CONTROL OF EDUCATION

ARTICLE III.

By Dr. J. Van der Heyden
(Louvain Correspondent, N. C. W. C.)

Louvain, June 7.—Freedom of education in Belgium is guaranteed by Article XVII. of the Constitution, which reads: "Education is free, free in the sense of the freedom of the press and the freedom of speech proclaimed by the First Amendment to the Constitution of the United States. Article XVII. of the Belgian Constitution was a direct result of the revolution which overthrew the intolerant laws which had been made by William the First, King of the Netherlands. These laws had restricted the liberty of parents in their decision as to the kind of education their children should receive. They had also taken away from the Church the right to maintain religious schools.

In the struggle which the Belgian people made for their national freedom, one of the first measures which received their attention was the one that had to do with education. The revolution which had broken out in August, 1830, was followed by a decree of the Provisional Government which stated that "the ordinances that have been trammels to the liberty of education are repealed." In the Constitutional Convention which followed on the successful termination of the Belgian Revolution, practically all of the members who attended were in agreement that the liberty which had been won from the Dutch Government included first of all liberty of education. Bishop Van Bommel of Liege, whose influence during the creative period of the Belgian State was dominant, wrote that "Article XVII. of the Constitution consecrates for the future the legal impossibility of State monopoly and of State supervision in matters of education."

ISSUE NEVER RAISED

The school issue in Belgium, therefore, has never been, since the foundation of the kingdom, a question of the authority of parents to decide upon the character of the education their children shall receive, but about the right of all the citizens to share in any financial aid which the State might give for education. "From Article XVII. of the Constitution results in the first place," says De Meester, "the right for anybody not otherwise debarred by law to open schools and educational establishments of whatever kind and of every grade, without previous authorization and without any limitation whatever from the civil power."

In 1842 the Belgian Chambers and the Senate passed a law which gave the State a further share in the education of the people. Article XVII. of the Constitution had confined the action of the State within very narrow limits. In 1842, through the influence of the Liberals, a State system of education was founded. No interference, however, was permitted with the exercise of the right of maintaining private religious schools or with the teaching of religion in the State schools. Article VI. of the Law of 1842 expressly stated that "religion and morality are taught under the direction of the ministers of the cult professed by the majority of the pupils of the school."

The Liberal party, which had gradually become an ally of Freemasonry, looked upon the Law of 1842 as a stepping stone towards secularization of education. Their principle was "free, compulsory public school education." By the School Law of 1879 this principle was practically carried into effect. Article IV. of this Law read: "Religious teaching is left to the care of the parents and of the ministers of the various religions. In every school a room shall be placed at the disposal of the clergy wherein they shall be permitted to give, either before or after school hours, religious instruction to the children of the denominations attending the school." This Law was very bitterly contested by Catholics. With the coming into power of the Catholic party, a new piece of educational legislation was formulated known as the School Law of 1884. This Law made the teaching of religion optional in the public schools and secured for private schools financial support from the public treasury. A further advance in educational legislation was made by the Law of 1895, which made religious instruction an obligatory branch of the program of the official schools.

GIVE PARENTS CHOICE

Compulsory school attendance laws in Belgium date from the year 1914. This law, however, clearly recognizes the parents' right to select the kind of school they wish their children to attend. Article I. of the 1914 Law states: "Family

heads are enjoined to give or to see that there shall be given to their children a suitable primary instruction according to the terms of present law. They comply with their duty first, by having their children taught in the public or private school of either the primary or middle grade; second, by having them taught at home." With regard to secondary and intermediate schools, the Belgian law not only confers full freedom to parents to have their children educated in either public schools, religious schools or private schools of their choice, but even allows the Communes to patronize religious or private schools and to put buildings at the disposal of religious associations, and to make financial grants to them.

That freedom of education is an inviolable right of the Belgian citizen is evidenced by the statements of Belgian lawyers acquainted with the Constitution itself and from the practices of the Belgian State, which has never questioned the right of parents to choose for their children the kind of schools they desire them to attend. Baron Etienne de Gerlache, President of the Belgian Constitutional Convention in 1830, wrote that "the right to educate belongs to the parents; they are at liberty to delegate that right." M. Noteliers, who was a member of the Chamber of Deputies, writing on the question of freedom of education, stated that "in our vindication of the liberty of education we base ourselves upon truth, justice, common sense and our constitution, which, happily for us, guarantees both our religious liberty and our liberty of education—two liberties indissolubly united. You do not acknowledge, neither does the Constitution demand that you should acknowledge, the Divinity of the Catholic religion. The Constitution does not ask you to admit that the Church teaches truth and that faithfulness to her teachings leads man to the goal for which he was created; but we Catholics believe this, we admit it, and we know that we are in possession of Truth. We have the right to profess that belief and to transmit it intact to our children. Nothing short of tyranny can prevent us from accomplishing that duty and from exercising that right."

In the sitting of the Belgian Chamber of Deputies, May 14, 1879, Victor Jacobs, well known Deputy, expressed the Belgian viewpoint in the following words: "The prevailing sentiment with all men, liberal in the real sense of the word, is that in all free countries the role of the State should be curtailed as much as possible in the intellectual order, so that the role of the individual, of liberty and of individual initiative might increase the more. A great Liberal, but a great Christian at the same time, one whom you quote of late, a thing which you never did before M. de Montalembert, in a letter written upon our Belgian soil, May 20, 1865, encouraged in the following terms the efforts made to introduce in France measures of decentralization: 'What is required in the first place is to restrict the role of this century-old idol, the State, which has enervated, lowered and confounded the public spirit, the public life of France.'

From the examination of Belgian laws and educational practice it follows that the freedom of parents to have their children educated in the schools of their choice, in the sense that this freedom is understood in the United States, has never been contested in Belgium since 1880, and it could not be, without a violation of the Constitution, without a violation of the natural law, and a violation of every principle of liberty.

PRIMARY SCHOOLS AIDED

In Belgium the fight has been and is yet being carried on for a religious education at the expense of the public treasury. For primary education the religious schools draw upon the public treasury; but not to the extent to which they are entitled and to which they lay claim. In this respect Protestant Holland reads its neighbor a lesson, for in Holland the whole system of primary education is so regulated by law that the non-official schools are entirely built, maintained, and manned with teachers paid from the public treasury. Their equal rights exist for equal obligations. The guilder the Catholic citizen pays for school taxes also goes to pay for the education of his children, if he has any, and for the children of his co-religionist, if he has none.

Secondary schools, too, are liberally subsidized, and the Catholic University the Bishops of Holland have decided to erect in the old imperial city of Nymegen is to receive the necessary grounds and a yearly grant of 100,000 guilders from the municipality.

In Belgium the State does not contribute to the expenses of the religious secondary schools; but it pays teachers of religion in its own schools, and some Communes maintains secondary religious schools.

In 1922, the Belgian State, for the first time, allowed a grant of 1,000,000 francs to the Catholic University of Belgium and it appears that this grant is to become annual. The Commune of Louvain and several Belgian provinces help in maintaining that university.

MURDER OF CARDINAL SOLDEVILA

NO GROUND FOR ASSUMING HIS STAND ON CONSTITUTIONAL CHANGES PROVOKED CRIME

By Rev. Manuel Orma
(Madrid Correspondent, N. C. W. C.)

In Spain no one has dreamt of connecting the assassination of Cardinal Soldevila y Romero, Archbishop of Saragossa with the attitude of the Cardinal toward proposed constitutional reform, and nothing is further from the intention of the Ministers of the Cabinet than to do so. The Cardinal warned the Government that the Church of Spain and the faithful, which represents practically the entire nation, were opposed to the modification of article 11 of the Constitution which prohibits any public religious manifestations which are not those of the Catholic faith. Neither the Government nor any one else received the warning as an imposition, but rather as the expression of the unanimous opinion of the Spanish people. It was in this light that it was received by the President of the Council, Narcaus de Alhama and by Count Romanones, both of whom were opposed to the reform and had taken it under consideration only at the suggestion of the reformists. The object of the assassins is not known and up to the present time the police have found no trace of them. The crime is not a part of any anti-religious campaign and, fortunately, has created no change in the normal situation. It is merely an extremely sad and tragic occurrence, but absolutely isolated as far as religion is concerned. The motive of revenge has also been rejected as unlikely, and it would seem to be, perhaps, merely a part of the social agitation existing in Catalonia, but even this is not certain. Public opinion is unanimous in demanding energetic action by the Government. "It is impossible to invoke antiquated liberalism in the face of such crimes," Senor Sanchez declared in the Senate.

In order to put an end to the unfounded reports which are being spread by certain sections of the secular press with regard to the assassination of His Eminence, it is necessary to describe the social agitation which has existed in Barcelona for some time. Communist and revolutionary propaganda has been carried on in that city by certain elements, composed principally of foreigners, and has produced a violent state of mind among the workmen affiliated with the Socialist labor unions. To these elements of disturbance of the social order it is necessary to add the professional criminals who, as in all large sea-ports, abound in Barcelona. Taking advantage of the lack of stability and indecision of our governments, these two elements have been committing a series of crimes which have culminated in the sacrilegious assassination of Cardinal Soldevila.

Cardinal Soldevila was born Oct. 20, 1848, in the Province of Samora. At the time of his death he was, therefore, eighty years old, a fact which renders the crime still more odious. His very great gifts and the constant collaboration which he had given to the Spanish hierarchy in the most difficult of pastoral ministries, caused him to be elected Bishop of Tarazona in 1889. But he made numerous and frequent visits to the parish of his vast diocese, building and rebuilding churches, organizing ecclesiastical chapters and societies of all kinds. Nor did he neglect the temporal welfare of his flock, since the work of changing the course of the Ebro river, which avoided the hitherto frequent floods, was due largely to his intervention. His learning and eloquence caused him to be several times elected to represent his province in the Senate where his voice carried authority and where he won many signal victories.

MADE ARCHBISHOP BY LEO XIII.

Pope Leo XIII., having learned of the merits of the Bishop of Tarazona, elevated him to the metropolitan see of Saragossa, where his zeal and activity found a much vaster field. He promoted the work on the famous basilica of el Pilar, and was the instigator of the many pilgrimages from all parts of the world, even including America, which came to offer homage to the Virgin of el Pilar. Conspicuous among these pilgrimages was that of 1908. Saragossa declared Cardinal Soldevila her adopted son. The Cardinal also organized a wonderful exhibition of ancient art; he arranged for the canonical crowning of the image of Our Lady of el

Pilar; he succeeded in getting the government to declare the church a national monument, and he called together a provincial council whose acts constitute a precious document. In addition to his own diocese, he had charge of the administration of the dioceses of Huesca and Tudela, where he reorganized the parishes, a work which cost him untold labor and fatigue.

CALLED FIRST CATHOLIC PRESS MEETING

In addition to the activities mentioned above, Cardinal Soldevila called a general congress of the Catholic press, as the result of which the very first Catholic news agency in the world was organized. He also organized the great International Marian Congress, the Congress of the Apostolic Union and many others. During the "Candado Law" and Catechism Law campaign, he expressed the voice of the Spanish Hierarchy to the Senate, conducting a debate with the notorious President of the Council, Canalejas, who also died a violent death. On account of his great talents as an administrator, many financial concerns were wont to seek the advice of the Cardinal. He cooperated in every work that was done for the benefit of Aragón, such as the construction of the Canfranc railroad and many other important undertakings. He was also sought as an arbitrator in social conflicts. His pastorals are famous. It is due to one of them that rural banks have been established throughout the whole of Spain. His charity was boundless, and he supported many homes and schools out of his own pocket.

Created a cardinal in 1919, His Holiness Benedict XV. frequently consulted him with regard to the affairs of the Church in Spain. At the Conclave which elected Pius XI., Cardinal Soldevila read to the pontiff the message from Alfonso XIII., the first message of congratulation which was received by Pius XI. from any reigning sovereign. The Pope embraced the Cardinal with great emotion, and expressed his gratitude and affection for the Spanish king and the Spanish people.

ASSASSINATION CAUSES HORROR

The barbarous assassination of which Cardinal Soldevila was the victim has aroused a storm of protest and indignation; the King, the Ministers, the Deputies and government officials have all expressed their grief and horror at the dastardly outrage.

The Cardinal was on a road four kilometers from Saragossa, near a convent which he frequently visited, when two unknown men fired several shots into the motor in which he was riding with one of his vicars. One bullet pierced the heart of the venerable old man, who barely had time to receive conditional absolution from the priest who accompanied him, who was likewise wounded. The body was immediately taken to Saragossa, where, after being embalmed, it was carried to the basilica of el Pilar where the earthly remains of the great Cardinal have been laid to rest. An endless crowd filed past the catafalque, and representatives of the King, the Government and official bodies attended the funeral. Saragossa closed all its theaters, schools and places of amusement as a sign of mourning. The event created a profound impression on the Spanish nation.

The Cardinal died a poor man. The Senate held a memorial session during which tributes were paid to the memory of the victim by the Government and by the Senators of every party. The tributes paid to Cardinal Soldevila in the Senate were some of the most beautiful ever heard. The Bishop of Madrid also spoke, condemning in the name of the Spanish hierarchy the sacrilege which, he said, was as horrible as it was useless. The venerable Cardinal ended his long and fruitful apostolate with the crown of martyrdom. "Following his example," the Bishop of Madrid solemnly declared, "we the prelates of Spain, are all ready to die in fulfillment of our social duty."

LONDON POLICE GUILD

London, (Eng.)—Although London cannot boast of the numbers of Catholic police that New York City employs, yet there are sufficient Catholic men in the London police force to form a Catholic Police Guild.

Mrs. Howlett, the Administrator of Westminster Cathedral is President of the Guild, and the annual reunion and general Communion of the Catholic police takes place at the Cathedral.

At the annual celebration, which took place during Corpus Christi, the Mass was celebrated by the policemen's President, and after Mass an adjournment was made to one of the butts on the ground beside the Cathedral, where a Communion breakfast was served, and speeches were made by superintendents and inspectors of the Metropolitan Police Force.

An inspiring feature of the annual Corpus Christi procession of the Blessed Sacrament in Westminster Cathedral, was the presence of practically all the members of the Catholic Police Guild, amongst whom stalwart officers bearing Irish names form a very generous proportion.

FINANCIALLY SOUND

IRISH BANKS MADE BETTER SHOWING THAN ENGLISH CONCERNS

Considering what the Irish nation has gone through, first during the European war, next during the Anglo-Irish conflict, and, finally, in the period of domestic strife, its economic and financial position is surprisingly sound. Unemployment figures are usually a good index to the condition of trade and industries. In the Free State only 29,000 persons are registered as unemployed. In the six counties the number is 99,000. As between the Free State and the six counties the rate of population is in round numbers 5 to 2. Irish banks, particularly those with their head offices in the Free State, have been exceptionally prosperous. The Statist, the leading financial journal in England, admits that the record of the Irish banks in the past year was far better and more satisfactory than that of British banks. During the past few months there has been a remarkable increase in the price of all Irish securities. So great has been the demand by investors that stock-brokers are unable to find Irish securities in sufficient quantities to meet it. In the banking world Bank of Ireland shares which had stood at 195 have risen to 250. The shares of corporations, railways, breweries, distilleries and large commercial companies have proportionately appreciated.

Another great improvement is the great decrease in offences against property committed with violence. This time last year 204 such offences were reported in Dublin city. For the corresponding period in this year the number was down to 65; and at the moment such cases are extremely rare.

All this represents a considerable strengthening of the interests of Irish Catholics, both as individuals and as a social community.

"COUNCIL OF SCHOOLS OF RELIGION"

New York, June 29.—The "National Council of Schools of Religion" has obtained court approval of its incorporation in this State. In its certificate of incorporation it is asserted that the organization "aims without sectarian bias to promote the fundamental principles underlying religion, to develop and correlate the religious resources in institutions of higher learning, such as State and other universities and colleges in the community, to undertake surveys and the collection of data based upon such religious information; to assist in the establishment of local schools of religion without sectarian bias, representative of the combined religious forces, and to voluntarily aid in the training of teachers in line therewith."

Among the incorporators are the following: Cleveland H. Dodge, Harry Emerson Fosdick, Oscar S. Straus, Morgan J. O'Brien, Edwin F. Gay, Jeremiah W. Jenks, Roger H. Williams, Charles F. Kent, Henry Wade Rogers, Alton B. Parker, George Foster Peabody, Lloyd W. Smith, Samuel Thorne, Jr., and Frank A. Vanderlip.

NATIONALISM A CURSE

The missionary spirit of brotherly love is doing much to break down the spirit of chauvinistic nationalism which has been the curse of Europe, according to Dr. Straeter, provost of the Aix-la-Chapelle cathedral and Auxiliary Bishop of Cologne, who spoke before an assembly of Dutch Catholics on the occasion of a visit to Holland, where a great mission celebration was held in Tilburg during the week ending June 3.

The event was under the auspices of the Dutch mission committee of s'Hertogenbosch. Dr. Straeter conveyed the congratulatory of the German people to the Bishop of s'Hertogenbosch, who had just been honored with a special title from the Pope because of his care for the northern missions and the numerous missionary institutions within his diocese.

"Nationalism," said Dr. Straeter, "is the enemy of love, peace, justice, truth and labor. Not least of all it is the enemy of the Catholic ideal."

The Bishop of s'Hertogenbosch commented favorably on the address made by Dr. Straeter and declared he rejoiced to see such good relations between the German and Dutch Catholics.

CATHOLIC INVENTOR HONORED

By M. Masdani
(Paris Correspondent, N. C. W. C.)

Paris, June 23.—Paris was the scene this last week, of a great tribute to the eminent Catholic scholar Edouard Branly, who is known as the "Father of Wireless Telegraphy." It is exactly fifty years since he defended his doctor's thesis before the Faculty of Sciences, and a certain number of French societies made a point of marking the anniversary by a solemn manifestation. The leading members of the government gave their approval and support to the plan and the celebration was organized in Paris. Public experiments with the most recent and curious applications of the principle of wireless telegraphy, such as television, for instance, were held in connection with the event.

BRANLY PRESENT AT CEREMONY

The ceremonies were held in the auditorium of the Trocadero, which, despite its vast size, was crowded to overflowing. The presence of M. Leon Berard, Minister of Public Instruction, and the Secretary of State for the Post Office, M. Paul Lafont, gave the meeting the character of a national ceremony. Seated with the Ministers, in the place of honor, was Mgr. Baudrillard, rector of the Catholic Institute in Paris, whose presence emphasized the debt which science owes to this great Catholic establishment of higher education in which Branly has taught for so many years, and where he conducted many of his experiments.

It was only with the greatest difficulty that Branly himself could be persuaded to go to the Trocadero, for he is extremely modest, avoids social functions of all kinds and was, therefore, all the more terrified at the thought of the solemn assembly at which he would be the hero. He concealed his presence as best he could in one of the boxes while the Ministers spoke in praise of him and his work, but he was finally forced to rise and go several times to the edge of the balcony to acknowledge the acclamations of the crowd.

The important part played by Branly in the invention of wireless telegraphy is well known. It was he who, after long and minute experiments, discovered the principle of radio conductivity and learned to utilize the antenna for sending and receiving waves. The experiments began in 1887, and by November, 1890, and again in January, 1891, Branly was able to communicate to the Academy of Sciences the results, already considerable, which he had obtained.

MARCONI ACKNOWLEDGED DEBT TO BRANLY

Marconi, then an officer in the Italian navy, began at that time to study the practical application of the discovery. On March 20, 1899, between Dover and Pas-de-Calais, on the French coast, fifty kilometers away, he succeeded in making a decisive experiment. His first radio telegram was personal homage to Branly, whose works had permitted this success.

Edouard Branly is seventy-nine years old. A native of Amiens, he is the son of a professor of the State University. After completing the course of the Ecole Normale Supérieure, he obtained the doctorate and the aggregation of science and was appointed professor of physics in the State lycées and, later, assistant director of the laboratory of the Faculty of Sciences in Paris. While teaching he undertook the study of medicine and won all his diplomas, so that after a few years he added the practice of medicine to his professional work. In 1876 he entered the Catholic Institute of Paris, which had just been founded, and was appointed professor of Physics in the Faculty of Sciences. Now, forty-seven years later, he is still at the same post. It was in his laboratory at the Catholic Institute that he made his marvelous discoveries.

M. Branly is a member of the Academy of Science, an officer of the Legion of Honor and a Commander of the order of Saint Gregory the Great.

WORK OF THE CHURCH IN THE MIDDLE AGES

London, June 20.—Speaking a few days ago at a Baptist chapel in London, long notorious as the center of a strong anti-Catholic opposition, David Lloyd George said:

"During the Middle Ages the Church was the agency for tempering the asperities of force, the agent of mercy, the ministry to the sick, blind, lame, and the halt. Then came the brutal overthrow of that system without the substitution of anything in its place. We had the ruthless and callous individualism of the nineteenth century, when men trampled on humanity in order to make wealth."

CATHOLIC NOTES

On June 6, 1923, the Rev. Drouart de Leszy, director of the Leper Hospital in Gotemba, Japan, celebrated the fiftieth anniversary of his ordination to the priesthood.

Washington, D. C., July 2.—Twenty-five Jesuit scholastics of Woodstock College, Md., were ordained priests by the Most Rev. Michael J. Curley, Archbishop of Baltimore, last week at Georgetown University.

Bay Shore, N. Y., June 29.—Approximately 40,000 members of the various Holy Name Societies of the Diocese of Brooklyn and Long Island turned out here for their annual rally, which proved to be the largest in recent years.

Dublin, June 23.—Many imposing religious processions were held throughout Ireland on the Feast of Corpus Christi. Battalions of soldiers participated in the processions. This was an entirely novel feature.

Paris, June 23.—The Journal de la Grotte de Lourdes announces that the ante-preparatory meeting of the Congregation of Rites for the discussion of the virtues of the venerable servant of God, Bernadette Soubirous, will be held on August 5.

New York, June 30.—Announcement has just been made by Archbishop Hayes of the appointment of the Right Rev. John J. Dunn, Auxiliary Bishop of New York, as Vicar-General of the Archdiocese, to succeed the late Mgr. Joseph F. Mooney; and also the appointment of Mgr. Thomas G. Carroll as Chancellor, succeeding the late Mgr. Joseph P. Dineen.

London, June 22.—Southwark Borough Council, by a unanimous vote, has put on record its appreciation of the social labors of Alderman Father O'Meara who has been appointed to a new clerical post by the Bishop of the diocese. For many years Father O'Meara has sat on the Council as the Labor nominee, and during his term of office has been instrumental in bringing about many important social reforms.

Paris, June 28.—The Belleau Wood Memorial Association, an American organization of which His Eminence, Cardinal Dougherty of Philadelphia is an honorary vice-president, has announced that the formal dedication of Belleau Wood as a national memorial to the American troops who participated in the final campaign which resulted in the victory of the allied armies will take place on July 22. Cardinal Dougherty is expected to be present at the dedication exercises.

The Italian Minister, M. Bordonaro, has been entrusted by his government with the mission of presenting the decoration of Grand Knight of the Order of the Crown of Italy to Mgr. Zavoral, Abbot of the Pro-monstratensians at Strahov. This act of the Italian Government was inspired by the desire to give some recognition to the eminent prelate for his valuable services in aiding in the establishment of the Italian Institute in Prague.

Defense of the Catholic Church against its international enemies will be discussed at a Catholic Congress to be held at Constance in Switzerland from August 10 to 15. The Congress is sponsored by such distinguished prelates as the Archbishop of Turin in Italy, the Archbishop of Seville in Spain, and the Archbishop of Salzburg. An international peace council will be elected at the Congress, which plans permanent organization to establish a basis of peace along lines suggested by Apostolic writings.

Chicago, Ill., June 29.—The excellence of the Catholic High schools of Chicago was again demonstrated this week, when, in competition with the pupils of all of the Public and denominational High schools, numbering tens of thousands, a girl member of the senior class at the Aquinas High school (Dominican Sisters) won a scholarship at the University of Chicago. The scholarship was offered by the Blackhawk Post, American Legion, for the best essay on "Why I am Proud I am An American Citizen," and was won by Estelle Spaeth.

Paris, France.—M. Jules Roche, eighty-two years of age, a former minister and one of the founders of the Third Republic died in the Church. A member of the radical party, M. Jules Roche was far removed from the Catholics, and his Christian death has been explained in the speech delivered at his grave by one of his colleagues in the Chamber, M. de Gailhard-Bancel: "The religious question," M. de Gailhard-Bancel said, "could not fail to attract the attention of a mind such as his. He studied it and voluntarily approached it in his conversations. He understood its importance and its grandeur, and he had a profound respect for every thing concerning the Church and its ministers. He admired the 'imitation of Christ' and had made it—he told me so himself—his bedside book."