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# The Catholic Record.

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LONDON, SATURDAY, JULY 21, 1906.

# A STRANGE SUPERSTITION.

A despatch to the Detroit News gives the extraordinary statement from New York under date July 10, that "Mrs. Kitty Tingley, Purple Mother of the Universal Brotherhood Settlement at Point Loma, near San Diego, Cal., has turned from Spiritualism to Theosophy and issues the claim that she is the reincarnation of Madame Blavatsky the founder of the Cult of Theosophy.

Mrs Tingley was proclaimed in 1898 at a convention in Chicago, supreme head of the school of Point Loma which unites the teachings of Spiritualism and Theosophy, with power to name her successor. She was appointed to succeed William II. Judge, who was Madame Blavatsky's successor on the death of the latter many years ago, but on this action being taken by Mrs. Tingley's party, Mr. Judge left the association, and Mrs. Tingley was thus enabled to rule the institution arbitrar-

Our readers are generally aware that Theosophy under Madame Blavatsky's teachings revived the ancient but senseless belief in the transmigration of souls and now, according to the recent despatch her, dog Spots, a spaniel, has been discovered by her to be the reincarnation of the former head of the association, Mr. Judge, who directs her as the present head of the society, and Spots being an infallible guide in directing the administration of the society's affairs. Spots is regarded by Tingley and her followers with an almost godlike veneration.

This form of superstition is derived from Madame Blavatsky's teachings of transmigration of souls, from the Lend Avesta of Buddha and the writings of Pythagoras. Madame Blavatsky pretended in her day also to work miracles at will in support of the doctrine of the transmigration of souls, and Mrs. Tingley has similar pretensions through the operation of the infallible instincts or knowledge of her wonderful dog - but the theosophic dogmas are said to be the product of the combined knowledge of Confucius, Buddha, Mohammed, Mrs. Blavatsky and Mrs. Tingley. The teachings of Christ are also blasphemously mixed with these idolatries.

## THE BELGIAN ELECTIONS.

A great cry of triumph was raised by the anti-Catholic press on both sides of the Atlantic when it was announced that the new French Chamber of Deputies is more anti-Catholic than the one which preceded it, and that the " bloc," or the combination of parties who have joined in the effort to destroy the Church of God in France has gained a greater victory than ever.

But the recent elections in Belgium which took place in May have had a very different result. Belgium, though a small kingdom of six million inhabitants, is one among the most contented and progressive nations of the world. Its people are well educated and take a deep interest in the well-being of the State. It lapsed, a quarter of a century ago, into so called Liberalism, and men of good standing, as well as Pres for nearly a decade was governed by byterians, who have positively given the Liberals, until the people tired of such government, which on the continent means irreligion, and after a sharp contest the Liberal party were decisively beaten, and have spent the last eighteen years in the cool shades of opposition: a situation which they bear with little patience.

The Belgian Chamber of Deputies consists of 166 members and previously to last election, 93 members supported the present Catholic Government: 43 were Liberals, 28 Socialists, and 2 Independents. One of the two last named was a priest, the Abbe Daens, who was not a supporter of the Government and the Catholic party, against which he voted constantly. It will be noticed that the Government had a majority of 20 in a full house.

Of late years the Opposition have been exceedingly bitter and strenuous, all their parties being united on the cry borrowed from the French Socialists and Radicals: " Down with the Clericals;" and during the recent campaign there were noisy socialistic demonstrations on the streets with the red flag flaunting in the breeze and even several churches were sacked in the numerous tumult. Many persons were injured in the ricting. But in the polling, the Catholic party not only held its own, but gained several seats. Of the 85 districts, the Catholics gained 54, the Liberals 20, the Socialists 10, and the Independents 1. The Abbe Daens was gave a majority of 7,007 votes against startling! It was that the heterodoxy which such manifestations are usually among those beaten; the city of Liege

him, electing in his stead a straight supporter of the Catholic Government. This Government will have the good

working majority of 24 in the new Chamber, with this additional advantage that they are united and well organized under able leaders. In itself this majority does not seem to us in this country large, but when it is considered that the constituencies have a much larger population than we have in Canada, the majority will be seen to be comparatively great, and it is gratifying to find that the country is pleased with the wise legislation which it has enjoyed during the past eighteen years.

With this example, and these results before them, the Catholics of France ought to be filled with new zeal for the cause of religion, but with the example of the apathy which has been exhibited more and more every year during the past generation, we cannot entertain any very strong hope for a change for the better in the immediate future. The time must come, however, when the people will see the evil results of an irreligious Government, and we may hope they will turn to better things. It may be, indeed, that many of the men who have contributed much towards the present evil situation in France may see the error of their course, and may turn to a better state of mind. We expect much from the increase of zeal on the part of the clergy which will arise out of the present age of persecution. Perhaps it is needful in the designs of Providence that as the present age is culpable before God for the worldliness and avarice which are so prevalent, and the earth and the Church itself needs to be purged by trials and afflictions on its members for the laxity of morals of the present gen-

eration. Whatever may be the cause, true Christians will accept their trials with resignation to God's will, for "many are the afflictions of the just; but out of them all will the Lord deliver them; and "he will cry to Me and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

#### IS THE MINISTRY DISAPPEAR ING.

At the Presbyterian General Assemb ly held in London last month, there was general regret expressed that the number of candidates offering themselves for the ministry is growing smaller year after year. And it was asked earnestly, "why is this?"

Several causes were assigned, the general opinion being that the greater attractiveness of lay occupations is the principal cause. Laymen, it was said, are paid better for their work than elergymen, notwithstanding the fact that it is absolutely impossible for young men to become efficient clergynen unless they are highly educated From this cause alone it will naturally follow that the ministers will become by degrees-and rapid degrees-inefficient, as "the small and utterly in adequate remuneration offered to ministers, leads many prudent young men to hesitate before launching themselves upon a career which gave them no opportunity to provide for old age or their families in later years.

With but limited opportunities of becoming personally acquainted with the clergymen of the Presbyterian and other Churches, we have become acquainted with a remarkably large num ber of Methodist, and Anglican clergy up the ministry for other occupations, and by the nature of things, this must be the case in a very large number of instances. If fairly good men who have by their lips and perhaps their hearts, devoted themselves for life to God's work thus tire of laboring in the vineyard, how are we to expect that young men who have not yet very deeply meditated the grandeur of the Christian priesthood, so that even when they hear the divine call: "Follow Me," they will " leave all things ' as Levi did, and "follow Him," at considerable worldly cost?

By the fact that the general opinion was in this direction we must infer that among these denominations the higher motives for working in God's vineyard are becoming scarce, and we have noticed during the past few years that complaints of the same kind have been numerous in other denominations such as the Methodist and Anglican.

We do not hear any such complaints in reference to the Catholic seminaries which have been more fruitful than ever during the last few years, and numer ous priests have been ordained, learned and zealous young men who, we have no doubt, will do good work in the sacred ministry, and will not abandon their posts, except, perhaps in a few in stances where "the son of perdition has managed like Judas of old to get his name on the roll of honor where it

should never have been placed. Still another suggestion was thrown out, which is described by a listener as

of the pulpit has created a spirit of doubt and uncertainty in the minds of most of the young men who might otherwise have been relied on to furnish their quota of ministers and ministerial stu-

We have already more than once pointed out that this is undoubtedly the case, and this is one the most cogent of reasons why we very much doubt the efficacy of the almost universal attempt at reunion of Protestant sects which until now have bitterly maintained against each other their distinctive creeds, so nuch talked of. They are now in the opposite mood of endeavoring to show that there is at bottom, no difference between them at all, and this may become the real state of the case before the world will be much older. But why? Because the sects shall have thrown overboard the very axis of Christianity, in their anxiety to exhibit themselves as a Charch with but one creed which it will be when it comes to have no creed

At the present rate of going it will have no creed and no ministry. And will it continue to progress in the direction of Dr. Torrey's hope in Christ, when there is left no Christ or Redeemer to hope in?

#### A MANIFESTATION OF INGERSOLLISM.

The curious news is sent by telegraph from Peoria. Ill., that "the citizens of that city have been very active since the death of Col. Robert G. Ingersoll in raising money enough for the erection of a monument to the memory of that infidel. We presume that it would be more accurate to say "citizens," and not "the citizens" of Peoria are about to do this, as we cannot conceive that such a movement should be in any sense general. There is, we think, too much reverence for religion in Peoria to allow that the people of that city should to any considerable number, show this honor to the dead infidel. Yet it is said that a life size bronze statue to cost \$10,000 has been ordered by the committee who have the affair in hand.

It is not, however, very surprising that some people are so fond of spending money foolishly. The widest possible liberty is accorded to the people of the American States to show up their opinions, however extreme they may be and if there are people foolish enough to spend \$10,000 in raising a monument to Ingersoll, they are, of course, free to do so.

Col. Ingersoll never did anything for either his country or State which should relegate him to a high position among his fellow citizens as a man to whom his country or State or region should be indebted in some specific way and to a great extent. There is however, this is to be said, that consider ing the many years which have elapsed since Col. Ingersoll's death, his popularity cannot be extremely great if the sum collected for his monument is a measure thereof. There are always enthusiasts and fanatics anxious to show themselves such in any cause, and if the fanaticism of Ingersoll's followers is nize the Catholic Church as the true religion of Christ is its "Apostolicity," to be measured by their generosity on the present occasion, we must say the eighty six million of inhabitants of the United States have shown remarkably good sense in not wishing to identify themselves with Ingersollism.

About the only way in which Col. ingersoll ever benefitted his country eculiarly was probably by the essay e wrote in defence of suicide. None but foolish people could be influenced by his arguments on this subject; yet it is certain that he influenced a certain number into thus following him in this; for the publication of his advocacy of suicide was immediately followed by a considerable number of suicides of persons who had the noisy infidel's essay cut out from newspapers and lying on their tables where they had evidently been studying it.

Admitting for the moment that the principles laid down by the Agnostic coryphoens were correct, and that we have no knowledge of a future life, or of God the rewarder of virtue and the punisher of sin, it follows that suicide and other sins (so termed by all Christians) are acts of folly. From this point of view only, Col. Ingersoll contributed considerably toward diminish ig the number of fools on earth and nay be considered by cranks as having

done so much good. It is but a few months since a De troit crank (with an eye to business, however,) set up a statue of the devil, with whom he must have had consider able intimacy, if he was able to detect any real resemblance between the image and the real personality repre sented. When we find that the devil himself has devotees, it is not very surprising that the men who devote them selves while on earth to doing the devil's work should have their worshippers also. It is gratifying, however, that their number is not so great that they are able to do things on the large scale on

done in the great American Republic. We have not yet heard that infidels in general in this country or anywhere else, have actually taken up the race suicide theory as their own, but it is a sad confession of the hopelessness into which Atheism, Agnosticism and Rationalism have plunged their votaries whereas they have not yet found an idol even down to this enlightened twentieth century who has made the least progress in giving to mankind some knowledge of the where ore of man's existence on earth, whence he comes, whither he is going, and by what means he is to fulal his destiny. Agnosticism is now an acknowledgment that man is a being absolutely without hope, notwithstanding the wonderful advance which he has made in all the sciences. There is now only one thing left for poor humanity-to acknowledge that with all our wonderful powers, we have no creator, no hope for the future but in the nothingness of existence, and of all the aspirations of the human race owards happiness. This is the final nessage which Col. Robert Ingersoll ends us from the grave, and which is accepted by the infidels of Peoria who aim at perpetuating by the proposed bronze statue the belief that all the faculties of man were made only nothingness and destruction. Ingersollism with its suicide and total darkness as to man's future and past, is the most forlorn form of utter hopelessness which even the darkness of paganism has thrown as a pall over humanity.

#### THE TRUE CHURCH.

ONE, HOLY, CATHOLIC, APOSTOLIC. REV. CHARLES COPPENS, S. J., CONCISELY PROVES THE DIVINE MARKS OF THE CHURCH OF ROME-CHARGES AGAINST THE CHURCH,

Writing to the Ashland Gazette, of ebraska, Rev. Charles Coppens, S. J., ives briefly the reasons why the Cath-Jebraska, Church is the true Church hrist. Father Coppens writes in par follows :

My first reason is taken from the very name "Catholic," which means that this religion is spread over the hole earth. Christ certainly intended His religion to extend to all nations, for He said to His Apostles: 'Go ye ior He said to His Apostles: 'Go ye into the whole world, and preach the Gospel to every creature' (Mark xvi. 15); and again "Going, therefore, teach ye all nations." He promised that He would help them in doing so till the end of time; for He added: "Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even of the world. to the consummation (Matth. xxviii. 19. 20.)

In which Church are these words of Christ verified? In the Catholic Church alone. For, besides the fact that the Protestant claimants did not appear for fifteen centuries, she counts today, even according to the Protest ant Prof. Kattenbasch in the real ency clopaedie, two hundred and sixty mil over all the earth, while he claims only one hundred and eighty millions members, who are scatte for all the Protestant sects together. It must be remembered that Protest antism is not one religion, and does not claim to be one; but it is an aggrega-tion of over three hundred different religions, each of which is usually con fined to a small portion of the human

The second mark by which I recog its direct descent from the Apostles, from whom it has come down in an unbroken succession, which cannot be said of any other church. Every one of the Protestant sects had its begin-ning more than fifteen centuries later on. We know the Founder of earth Himself. Peter was succeeded.
Linus, Linus by Cletus, Cletus
by Clement, and so on through
a line of nearly two hundred
and seventy Pontiffs, down to the present Pope Pius X. We know when each of them began to reign and when he died or resigned; and we have test-imonies throughout the ages that they were acknowledged as the successors of St. Peter in the See of Rome.

The Creed drawn up in the first Gereral Council, which met at Nice, A. D. 325, says: "I believe in the One, Holy, Catholic and Apostolic One, Holy, Catholic and Apostolic Church." I have so far shown that the Catholic Church has the last two; now for the first two, unity and holi-ness. Protestantism, as remarked above, is not one religion, but an ag gregation of many religions, different in worship, in doctrine, in government, and independent of one another. Many of these sects are even divided with themselves: for instance, the Church of England embraces at least three very different beliefs, com prising the High, the Low, and the Broad Church

The Catholic Church, on the contrary. evidently bears the mark of unity. is one in faith, one in worship, one in government, one in the intercourse of all its members. For its one head, the Sovereign Pontiff, the Vicar of Christ, is the only shepherd on earth, who leads the entire flock and regulates all mat ters within the fold. Thus is fulfilled the promise of Christ: "There shall be one fold and one shepherd." (John be one fold and one shepherd." (John x. 16) He entrusted this one flock to Peter, saying to Him: "Feed My lambs—feed My sheep." (John vvi. 17); and the successors of Peter have been continuing the work for nineteen centuries. Christ had predicted this unity by companies the Charak which unity by comparing the Church which He was to found to a kingdom, a city, a household, an edifice bailt on a rock; all which things have unity. The rock betokened the strength and permanence

of His Church: in fact He added that of hell should not prevail He said Peter was the the gates of l against it. He said Peter was rock (Matt. xvi. 18); and he purpo changed his name to remind all future rations of this purpose. In reality Peter by his line of successors has been the strength and bond of unity for the Church throughout the ages till the

The fourth mark of the true Church the fourth mark of the true church is Holiness or Sanctity. Christ cer-tainly founded His religion in order to sanctity the souls of men; therefore He promised to give to it His Holy Spirit. Its holiness, like a brilliant light, was not hidden under a husbal, but to shine ot hidden under a bushel, but to shine forth in the eyes of the world at large For this purpose it is not necessary that all its members should be always holy. In fact He allowed the traite Judas to be one of His Apostles, and Peter himself to fall shamefully. So

throughout the ages till now.
With all this allowance for human weakness and depravity, the super-natural sanctity of the Church is conspicuous in many ways. First, by the lofty plan of morality which she ever upholds in her teachings. See how she protects the sanctity of marriage, which she declares to be a holy sacrament, that the powers of earth cannot She forbids divorce as firmly as she does polygamy. She has ever refused to allow such abuses to kings and princesses as well as to the common

Meanwhile to exalt the love and practice of chastity, she proposes to her children the models of Jesus and her children the models of Mary, His Virgin Mother. Hence the celibacy of her clergy and the stainless purity of her religious. Her sanctity forth as well in the heroic char ity of her priests and religious at the ckbed of the plague stricken and the dying.
It also shines forth with undimmed

brilliancy in the many miracles which God has wrought in her behalf in every God alone can work a miracle age. God alone can work a miracle, and He cannot work any in behalf of a false religion. Christ foretold that His followers should work miracles; for He said: "He that believeth in Me, the said: "He that believeth in Mr. the works that I do he shall do, and greater than these shall he do" (John xiv. 12.) In our own day the miraculous cures yearly performed at Lourdes, in France, which was a statement of the world. If the criticism of the world. If there were an imposture, it would have been exploded long ago. It is only one example out of the many. Many Christians remain blind to all such proofs, ust as most Jews remained blind to the miracles of Christ, and, rather than the miracles of Christ, they crie believe in Him, they crie cried out believe in Him., They brought "Away with Him." They brought false charges again Him, and so men do now against His true Church. Christ now against His true Church. If they foretold all this, saying: "If they have called the Good Man of the house Beelzebub, how much more them of His household? (Matth. x. 25.)

Charges against the Catholic Church are plentiful; even many good men and women have drunk in hatred of her with their mother's milk. And yet there is ever flowing into her domain a s ream of converts from the most in-tellectual and most learned classes of society, men like Cardinals Newman and Manning, the Protestant Bishop Ives and Orestes A. Brownson, Fathers Rivington and Benson, the son of the late Archbishop of Canterbury and thousands of other distinguished clergy men, writers and leaders of thought in England, America, Germany and other ands. Why do such converts come to cause the Catholic religion us except because the Catholic is the true Church of Christ?

## EVILS OF MIXED MARRIAGES.

RIGHT REV. BISHOP COLTON'S ADVICE ON A MOST IMPORTANT SUBJECT.

In the matter of settling in life which should be done early—it is of the greatest importance that the man and woman be of the one religious belief. Catholic should marry a Catholic. upon with disfavor by the Church, and when she permits her priests to perform them for grave reasons, it is always with sorrow and regret.

In the decrees of the last General Councils of the Bishops in this country held at Baltimore in 1884, it is said that the marrying of Catholics to those not of their faith shouldbe discouraged, and young people should be instructed to give up keeping company with non-Catholics, unless it be that he or she showed a disposition to join the Church and for this reason had begun to take instruction from a Catholic priest. This well known teaching is forgo

ten or goes unheeded by many of the Church's children. They put little value on the admonition and keep company with non-Catholics, notwithstanding the Church's displeasure; enter into engagement of marriage, take engagement of marriage, take neither counsel nor advice spiritual fathers, and finally present themselves to them and ask them to do what they do not like to do, namely marry them to one not of the faith.

Mixed marriages are not to be en tered into by Catholics for many reasons The religion of the Catholic party is endangered. It is always hanpered and sometimes prohibited altogether. Husband and wife, who should try to have united views on all things of the nave united views on all things of the greatest importance, are disunited on the most important of all things, namely, religion, and the things pertaining to eternal salvation. When children are born to them the same disunion in re-ligion works still greater evils. The Catholic has to do his or her part single handed, and if no promises have been signed by the non-Catholic, as to the offspring before baptized and brought up as Catholics, or if this promise be not lived up to hard, indeed, the lot of the children. They will then be brought up in an indifferent way in the all-important matter of re The worst in this case is the example they lack of a Catholic father or still worse, of a Catholic mother, by whom they are to be practically taught the true faith from the observance they see of it in their home. Nor does the evil stop here, for with time this disunion in religion brings disunion in

most everything else.

The family grows apart. Although of the one flesh and blood, there being

no religious bond, the human tie weak-ens with time and in many cases severs, and separation ensues. Henceforth the parties go their own way, likely never to know reunion here on earth, and without hope or thought of any such re-

union in after life.

How different is the family in this case from what God, Who instituted it, intended! In the divine plan the father and mother are helped to bear their burdens by the consolations of religion and the strength of God's grace, the children are united to their parents and to one another by the same ments. another by the same means. and to one another by the same means, and all in the home are united in loving and serving God, and in loving and helping each other. This can only be the case when father, mother and children are a unit in religious observance and family affection. When a man and woman have not the one religion and woman nave not the one religion and marry, they may be said, as far as the purposes of a family go and the making of a religious life, which should be the characteristic of the home to promote peace and happiness there, to be un fitted for the task, and they make a failure of it. A Catholic and a non-Catholic entered into matrimony are only half married, we may say, and the children are only half fathered or half mothered, as far as the purposes of the married state implies. of the man and woman is a deplorable one, it is ten times more deplorable in the case of their children, for they have not all the helps they need to ground them in the knowledge and ground them in the practice of the faith, if, as in some practice of the faith, if, as in some cases, they be not deprived of them altogether. They are not in a Catholic atmosphere, but in one that is vitiated by religious indifference and sometimes by infidelity. Will it be any wonder if children so reared have little if any faith and in time fall away altogether.<sup>2</sup>

There are some cases, we must cknowledge, where the conversion the non-Catholic party has followed after marriage, but it is the exception to the rule, and generally occurs so long after marriage, say in old age or on a death bed, that it counts for little, save for the individual's self. A hundred cases can be cited where no conversion took place though in many cases the Catholic party was all that husband or wife should be. Their piety and devotion were all lost as far as bringing their non-Catholic partner into the true faith was concern

The voice of the Council should be heeded and Catholics should not engage themselves to marry non-Catholics and to forestall this occurring they should avoid such company keeping. If a Catholic wishes to marry Catholic, he or she should tell such one to go first and receive instructio Catholic religion and, after join ing the faith, that then it will be time enough to keep each other's company

with a view to matrimony. Morsover, God has His rights as well as men and women, and those rights ought not be taken from Him. Who knows but what it may happen again, as it happened before, that one such receiving the light of faith, may be called by Him to serve Him in the religious state, rather than in matrimony But, be this as it may, it is all import ant that the non-Catholic suitor should be told to go and receive instruction in the faith and become a Catholic, not for marriage, but for faith's sake conversion after marriage is comparatively rarer than most people think, nd mixed marriages generally do no turn out well .- Bishop Colton in Cath olic Union and Times

#### ARE AMERICANS GOING MONEY MAD.

Rishon Hohan of Scranton addressed the students at the commencement exercises of the Catholic University at Washington, D. C., and among other things said: "We are becoming money things said: "We are become the said of th in commercial life, in social life and in political life. We are becoming too much engrossed in material sucand in the sensual pleasures obtained by wealth; we are developing a a aristocracy of money instead of an a istocracy of virtue and intellect a istocracy of virtue and intellect and we are in danger of permitting suc-

cess, like charity to cover a multitude o sins. But within the last few years the revelations of various committee o investigation, both political and in commercial life, have made manifest commercial file, have made in fact that something more than mere knowledge of the head and skill of the hand is required for the real of the hand is required for the hand is required for the real of the hand is required for the real progress of our commonwealth and the permanency of our political entity. We stand amazed that we, the sharpest stand amazed that we, the sharpest people on earth, have been fleeced by sharpers; that many of our captains of ommerce have been pirates on the sea of business and that many of our political leaders are tricksters, boodlers and grafters, while statesmanship for certain politicians is merely the ability to direct the powers and resources the state to one's own personal pro-

Sisters Graduate As Nurses.

At St. Joseph's Hospital, San Deigo Cal., ten Sisters of Mercy received their diplomas as trained nurses, from the Right. Rev. Bishop Conaty, in the presence of the mayor, a number of priests, and business and professional priests, and business and professional men. In his address, the mayor expressed the high opinion he entertains of the Sisters, who whenever there is a calamity, are always foremost in the work of relief. The graduating class was composed of the following named Sisters: Sister Mary Gabriel, Sister Mary de Pazzi, Sister Mary Evangelist, Sister Mary Genevieve, Sister Mary Mary de Fazz, Sister Mary Angela, Sister Mary Angela, Sister Mary Regis, Sister Mary Xavier, Sister Mary Camillus, Sister Mary Agnes, Sister Mary Sera-

phine. "The Catholic missionaries are men of faith so strong and in conscience so firm that we can bruly style them heroes of a valor from which soldiers, courageous though they be, are different as the earth is from the sky. I have observed these modest heroes in Turkey, India, China and South America, and I have never found one America, and I have never found one who did not respond to the sublime exigencies of hisvocation." — Baron B. Kriegelstein.