

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey:—I have been reading your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends the principles and rights of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more and more Catholic homes. I therefore, heartily recommend it to all Catholic families. With my kindest regards to your work, and best wishes for its continued success, I am, Sir, very sincerely in Christ,

Donatus, Archbishop of Ephesus.

University of Ottawa.

Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey:

Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Please inform me and wishing you success, believe me to be, Sir, yours faithfully in Jesus Christ,

D. Falco, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, APRIL 3, 1909.

AUTHORITY WANTED.

Nothing could be clearer in the controversy amongst the Toronto Methodists than the need of real authority. To the sincere lover of the Bible modern criticism brings ruin and desolation. The critic tells him his Bible is in many of its turning points mythical, so that no matter what spiritual comfort the poor man takes out of it, no matter how its pages are illumined with religious sentiments it is valueless in the explanation of the origin of things and also those unfathomable relations between the Creator and His rational creature. On the other hand the victim clutches his sacred volume with closer grip. His fathers had taken it from its only lawfully appointed guardian. To it they pledged their erring faith. It was the full and only source of truth, the sole fountain of religion. Tradition was but a poisoned stream. In the God-written word alone could the message of salvation be found. Another treasure-trove—necessary result of rebellion from properly constituted power and the consequence of an open Bible—was private judgment. The innovators were not long before the evil of destructive criticism began. Luther described the epistle of St. James as one of straw. Passages here and there were claimed not to be authentic. The real evil, however, lay deeper in the minds of those who undertook to prove that the Bible was no more God's word than the "running brooks" or earth's geological volume. Placed in the hands of private judgment the Bible was soon taken from the temple of religion and brought to the court of reason. Modern criticism and science summoned it to trial. Its claims as a supernatural book they repudiated because they rejected the supernatural itself. Even the natural they limited to the narrow scope and the low horizon of the bodily senses. Add to this the dangerous tendency of that German criticism which originated with Kant and which found much more destructive force in the Idealism of Hegel. Nothing was spared. The most sacred truths were dealt with in the same doubting spirit as the most ordinary facts or the physical laws. Religious reverence in vain strove to protect the Bible. The door had been thrown wide open. The enemy had rushed in. No authority was there to stop the mob which in the name of learning had torn prophet and wonder-worker from their niches and which now destroyed the temple of religion and wasted the treasures of revelation. A few cry out against it. Their protest is vain. The present generation may not have gone to extremes. All that they have done is only the forerunner of what will be; for they have spent energy and learning in undermining the building. Another generation will start where they left off. Heedless of any other tradition than that of radical theories, unanswerable to any power save their own self-sufficiency, they will complete the task of ruin and desolation. There is the work of private judgment. Well meaning people may shout and complain and call bitter names. No doubt it is bitter and hard to be robbed of the richest spiritual inheritance the world possesses. Unless that treasure is in the hands of a strong imperishable guardian it must sooner or later be wasted by spendthrifts or destroyed by relentless wolves in sheep's clothing. Shepherd there must be if

the flock is to be protected and led to pasture. Nothing throughout this Methodist controversy is so evident as the want of authority. Nor can this latter be woven out of whole cloth. The exercise of assumed authority is not lasting nor does it command respect. Methodist ministers are not slow in publicly showing their contempt for the general superintendent's action toward Mr. Jackson. It is a question of party. They take sides, talk, and finally show that private judgment is their birthright and that the Bible belongs to each one to interpret as he wishes. Authority is therefore doubly necessary, in order that scholars may be controlled in their investigations and that order may be preserved. This authority is only to be found where it was duly established. Living teacher there must be if teaching is the divine command. A governing power there must be if the Church is not to be the city of confusion. If truth is to be saved perennially and error never to prevail there must be seated upon the throne of Christ's kingdom His undying vice-gerent whom the disciples are to hear and obey in the submission of thought and conduct. It is not what men say of the Christ and His Church that is important; but what Peter—enlightened with the fulness of truth and entrusted with the plenitude of power. Here is the authority. Here the centre of truth and unity. A few reflecting minds amongst our separated brethren will see the weakness of their position as well as the want of authority. Let them seek it where alone it can be found within the sacred walls of that temple whose high priest has ever saved the Bible from the polluting touch of error and the destructive hand of criticism.

ORANGE LODGE ON EDUCATION.

The vigilant Orange eye is fixed upon educational matters with the usual squint of malice and bigotry. No such small matter as the higher criticism of the open Bible by Methodist ministers and a non-sectarian University occupies the attention of the irrepressibles. What care they for tattered Bible or atheistic culture so long as Romanism is kept down? They are after the Separate schools. Narrow their efficiency, handicap their power, ridicule them, load down their teachers with departmental regulations, drive their pupils out of work, close the doors of society against them—and all this in the name of liberty and loyalty. Let these schools be closed and if they cannot be closed let them be impoverished. Let their teachers be humiliated and their scholars be enslaved. This is the active policy of the Orange Lodge; and more or less the passive policy of too many of our own apathetic people. The Grand Lodge of Orangeism in session at St. Thomas on the 10th inst. passed a resolution investigating the educational conditions of the Province of Ontario. Bro. Essery—Grand Master and friend and admirer of the late Margaret L. Sheppard—considered that the time was at hand "when the right of public discussion should not be confined to the members of one particular Church—and it ought not to be considered a crime by the leaders of any political party for a Protestant to exercise the rights of a British-Canadian freeman." That is exactly it. They talk glibly, trippingly on the tongue. Their action is the very reverse of their speech. The freedom they ask for themselves they refuse to others. Their tactics are much more serpentine than dove-like, their purpose more antagonizing than conciliatory, and their yearly meetings characterized by historical bigotry and boastful, bullying bally-rag. Fair play they do not wish to understand. Liberty on their lips is slavery to those who differ from them. Patriotism with them means an Orange arch, through which every one must pass, from the Sovereign away down to Emmanuel L. Essery. No question can, with them, be discussed upon its merits. Where Orange influence prevails political parties invariably make fish of one and flesh of another. A bully's threat is a worse terror to men eager for power than an unjust principle. Let us pass them by and take the proposed amendment, not that we wish to debate with this Grand Master Essery upon this or any other subject. We wish to simply state the case. If in a school section debentures have been issued all the property is liable proportionably for its share of these debentures. If, during the time that these debentures are maturing a piece of property changes hands, so that whilst the former owner and seller was a supporter of the Public school the purchaser and new owner is a supporter of the Separate school, nevertheless the latter is obliged to pay these debentures. This is a legal decision and is equitable enough, since the obligation began under the former owner and passes as a lien upon the property to the second owner. It is a strange law which does not work both ways. All that is wanted is that if

debentures are issued for Separate schools they will bear the same relation to the property of Separate school supporters and remain attached as a lien on that property with the same force as debentures for Public schools. A more equitable demand could not be made—nor can reasonable objection be found to it. The one irreconcilable mistake which is made by the vigilant committee of our friends the enemy is that they are propping up the Public school system by pulling down the Separate schools. Shout as they may and boast as they will, Public school education is not improving in Orange Ontario.

THE CHRISTIAN GUARDIAN.

In its issue of March 10th the Christian Guardian exemplifies practically the adage that silence is golden and speech is silver. With significant tact it leaves unnoticed the Carman-Jackson episode. Not a word or a funeral note—no reference to the affair. No criticism of the higher critic, no support of the higher authority appears in what is reasonably supposed to be the official organ of the Methodist Church. In fact if all that was published in the Globe had been instead conveyed to the members of the Methodist body by the Christian Guardian it would have served their different interests better. Perhaps the Christian Guardian, not having been used for this public act of fraternal correction, felt aggrieved. Was it ignored? Was it to be replaced by the Globe? It was silent—ominously silent. Which way its sympathies ran we must surmise from circumstances. No light is to be found in its uncommunicative taciturnity. Speech is silver. The Christian Guardian is bimetallic in its issue of the 10th. It keeps silence about Methodist affairs, but speaks about other matters which do not so directly concern it. The reference of the Christian Guardian is to the Racine amendment of the Separate School Act by which if a Roman Catholic supporter sells his farm while the debentures of a Separate school of which he was a supporter are still unpaid, the Protestant purchaser will have to pay the debentures. This the Christian Guardian distorts into saying that the Protestant purchaser "is compelled to become a Separate school supporter until the debentures are paid." This is wilfully misstated, a contemptible special plea. The Protestant has no tax to pay for the maintenance of the school or the salaries of the teachers. All that he has to do with the Separate school in question is to pay the share of the debentures charged up against the property he bought. Let us put the case the other way. Supposing a Protestant owner sold property to a Catholic who is a supporter of Separate schools, and supposing debentures for school purposes were still due upon the property: in that case the Catholic is obliged to assume the burden of those debentures till maturity. How is that equitable if in the former case it is inequitable? As we mentioned in our last issue, the only thought in the proposed legislation is not to make flesh of one and fish of another; but to have fairness on both sides. Debentures are clearly a lien on property. They are not personal obligations, at least primarily. If an individual moves from the school section he no more takes debentures with him than part of his field. So it is maintained. Judicial decision has it that if a Public school supporter has property upon which debentures are due the Separate school supporter who bought this property is obliged for the debentures in the same way as the former owner. Fair play demands that such contracts ought to work both ways. It is not a question of Separate schools or religious education. It is not a question of Catholic and Protestant. It is simply a question whether in one class of contracts debentures for school purposes shall not be, and in other cases they shall be a lien upon property. Some more of the Christian Guardian's remarks are not only beside the question. They are, under pretended shouting for non-sectarianism, an ill advised appeal to the gallery. It says: "The democratic spirit of this continent has but a tardy sympathy for Separate schools at best, and a law that would compel a Protestant to pay to a Roman Catholic school is hardly likely to appeal to even the most lukewarm Protestant. We think it but fair and wise that a man should be compelled to pay to public non-sectarian schools, but that he should be compelled against his will to support those which are plainly and avowedly sectarian, seems little short of an outrage." That speech is not even silver. It is sounding brass and tinkling cymbal. Where is the compulsion? No power forced the Protestant to buy. There is no fairness or wisdom in clap-trap Christianity. Nor is it quite so easy to legalize an outrage. Whatever outrage there may be we know in what office to seek it and in what legislative prejudice it has long ago sealed and delivered the one-sided bargains connected with all Separate school matters. The Chris-

tian Guardian is not ignorant of the man who crippled the Separate schools in their cradle and prevented by malicious unfairness and narrow folly their future growth and due administration. We propose to enter upon neither the history nor the principles of Separate school education. The Christian Guardian's stand on the proposed amendment is worse than illogical. It is unfair and demagogic. Silence is golden.

BROTHER ODO BALDWIN.

On Sunday, the 21st ult., death terminated the sufferings and closed the career of a man whose life was spent in the high calling of education. We refer to our dear friend, the Rev. Bro. Odo Baldwin, Director of the Christian Brothers of Toronto and Inspector of the Separate schools of the same city. Bro. Odo's health for several years had not been good. Continued application to religious life and the labor of teaching told seriously upon his nerves. For eight years he suffered from insomnia. An improvement took place which proved only temporary. Last January he was stricken with paralysis which proved to be the beginning of the end. By the death of Bro. Odo the Christian Brothers lose one of their most scholarly and distinguished members. A mathematician of a high order, cultured linguist, artistic musician, the deceased was one of those modest scholars whose talents are polished and whose accomplishments they themselves strive to conceal. He was a teacher by choice, a true disciple of Saint John de la Salle. Never so much at home as in the classroom and in his own religious home Bro. Odo set an example which must be farther reaching than the instructions he gave to his boys. They that instruct others unto justice shall shine as stars in the firmament. So should it be with Bro. Odo. From 1866, when he began teaching in Montreal, until 1888, he was a zealous, active teacher—member of a class whose labors are severe but whose efforts are ill appreciated. In good repute and otherwise wise men step to the desk every school day at the ringing of the bell. Whatever changes take place in the individual pupils can hardly concern the teacher. He is constant in his monotonous duties. Thus did Bro. Odo pass the greater part of his fifty-eight years. He was born at Quebec on July 11, 1851. Affable and courteous in his official capacity Bro. Odo won many friends whilst administering the Separate schools. His memory will long be in benediction. May his soul rest in peace!

THE REV. MR. KER UPON HIGHER CRITICISM.

In a letter to the Star Journal, of St. Catharines, the Rev. Mr. Ker scores severely against Mr. Jackson, the pastor of the Sherbourne St. Methodist Church of Toronto. Taking it upon the ordinary ground of contract and equity Mr. Jackson did not keep his part. A candidate for the ministry in the Methodist Church declares "that he is persuaded of the sufficiency of the Holy Scriptures, and with the help of God he promises 'that he will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word.'" Furthermore, he promises reverence and obedience to the chief ministers placed over him. None of these things were difficult to understand or open to mental reservation. Whether Mr. Jackson, turning the early chapters of Genesis into myth, manifested faithful diligence in the guardianship against strange and erroneous doctrine, we have our doubts, just as we should not regard it as reverence to his general superintendent. Mr. Ker holds, as we hold, that Dr. Carman's stand was sound and "that he deserves the hearty approval of every honest man in the community." It may be, although we cannot guess over Dr. Carman. The difficulty we find is that whilst the Methodist body as a body gives to Mr. Jackson the right of private interpretation the moment he passes certain limits that body says to Mr. Jackson: "You are wrong; step down or back." Private judgment and authoritative interpretation do not pull well. Contrary views arise and there is no real power to judge between them. Supposing Mr. Jackson were Chief Superintendent and Dr. Carman preached that the early chapters of Genesis were both historical and scientific, would Mr. Jackson condemn him or call him to time? If his view is right he certainly should. Logic and proper government are incompatible with private judgment. Incomprehension, solidarity of belief and fellowship in the Holy Spirit are nominal rather than real. As Mr. Ker says in closing: "Upon the pulpits of the house where the fathers and the grandfathers of these people worshipped may be read the ominous word 'Ichabod.' Mr. Ker might with truth have gone back a few generations earlier than Methodism. He will see in the pulpits the same evil omen.

THE LORD'S DAY ALLIANCE.

We have been asked for our thoughts upon the above-named association. Whether our correspondent wishes to flatter us by asking for our ideas or wishes to criticize the Alliance we know not. Our thoughts are not expensive or deep. They are as freely given as they are called for. We are in sympathy with the principle of the Lord's Day Alliance and with many of the demands they have set forth. A slight consideration will show the need of some strong organization not afraid to express its opinion or urge its views upon society. Servile work is forbidden upon Sundays. That is as seriously a portion of a Christian's obligation as it had been for the Jewish people before. The new dispensation is not so hard as the old; for it admits rather readily works of necessity. Modern needs increased with the facility of travel and other social customs. The very demand for rest on the part of congested districts in cities threw upon other portions of the community the necessity of providing means of conveyance. Sunday cars are an example. We do not mention this case because we are opposed to them or because we should like to go back to the absolutely quiet Sunday. We hold to moderation in the matter, giving credit to this Alliance to keep things reasonable. Our working classes should be given as far as possible an opportunity to sanctify the Sunday both in freedom to attend Mass and to abstain from labor. Our gratitude is due to the Alliance for affording many of our people this free Sunday which otherwise they would not have had. Modern society is opening a side door. Sunday, which should be a day of special recollection and sanctification, is fast becoming a day of feasting and entertainment. They may not go the length of balls and dances. They think they are quite mortified when they limit themselves to five o'clock teas and many-coursed dinners. This is no sanctification of Sunday nor is it just or generous to those in service. Masters and mistresses have a responsibility at this point, which they ignore, and the contempt of which renders domestic service unenviable and superfluous socialism. The Alliance cannot enter the home to investigate or condemn.

A FRIEND SENDS US A CLIPPING FROM A

late issue of the Peterboro Review. We were amazed to see such matter copied into our respected contemporary. It is decidedly bad taste on its part to clip articles from a paper called the Sentinel, published in Toronto. This paper has a constituency of a kind, and supplies them with matter which bodes ill for the building up of a prosperous, united and happy country. The article deals with the present condition of things in Ireland. We read carefully the Irish papers from week to week and we have not been able to discover anything in their columns which would lead one to suppose that proceedings at public meetings in that country would demonstrate that the Irish people are unfit for self-government. It is quite true that on occasion there is a marked difference of opinion on public questions, but is there a civilized country in the world of which the same cannot be said? There have been scenes of violence at public gatherings in Canadian cities and the conduct of certain Canadians has oftentimes been such that severe criticism was justified. We had thought that the editor would not be so indiscreet as to mention the name of Mr. Wm. O'Brien. It is not many years since this gentleman visited Toronto and the constituency of the Sentinel turned out in thousands for the purpose of murdering him. It is of yearly occurrence that on the 12th of July these same Orangemen own Toronto, defy public opinion, defy the law and hold up traffic with their parade. But surely no one would because of such occurrences make the statement that Canadians are unfit for self-government. When our contemporary refers to Irish papers it must be remembered that there are some in Belfast whose business it is to hold up the Irish people to opprobrium. This is their stock in trade. It is a matter of business. The present connection between Ireland and the predominant partner gives them the leaves and fishes. In conclusion, we would give a word of friendly advice to the Review: "Be more careful with your scissors." Selections from that apostle of turbulence in Toronto promote the reverse of good feeling in the community.

IN THIS WEEK'S ISSUE OF THE CATHOLIC

RECORD we publish a speech of Mr. Augustine Birrell, M. P., Chief Secretary for Ireland, which will be read with particular interest by the Irish people. A peculiar feature confronts the authorities in the Emerald Isle. While there is much of what may be called lawlessness, there is less real crime in Ireland than in any other country in the world. Mr. Birrell puts this state of affairs, however, in other words. He says: "Ireland was admittedly a comparative

crimeless country, and the criminal classes, which were the despair of our own police, practically did not exist in Ireland." The landlord faction, who are largely in control of the English press, and notably the London Times, would have the outside world believe that the Irish are so given to criminality that it would be hazardous to put the management of the local affairs of the country in their keeping. Let us see what the great volume of so-called "crime" really is. Immense tracts of the most fertile land have been cleared of the tenantry, and the fattening of cattle for the English market substituted. The peasantry do not take kindly to this system, and many there are who blame them but lightly when they undertake to drive the cattle off the land. They quite naturally believe they have a prior right to the soil. This is the sum and substance of "crime in Ireland." We commend to our readers a careful perusal of Mr. Birrell's speech.

WITH EPISCOPAL SANCTION, the

Knights of Columbus have formed a Court in Toronto and His Grace the Most Rev. Archbishop has appointed Rev. Dr. Kidd chaplain of Toronto council. We are delighted to be enabled to make this announcement. The provisions of the constitution of the order have been altered to conform to diocesan regulations. This evidence of a truly Catholic spirit is most commendable. So long as the members of the society remain in close touch with ecclesiastical authority, there will be assurance of prosperity and permanency. The Knights of Columbus may now be numbered by hundreds of thousands, and courts have been established in almost every centre of population on the continent. Within its ranks are to be found not only men who are most distinguished amongst the clergy, but laymen who have deservedly attained prominent positions in the professional, political and industrial life of the republic and the Dominion of Canada. We extend to the Knights of Columbus our congratulations on the happy outcome of the difference which existed in Toronto and we shall be pleased to hear of the establishment of new courts in many places in the province of Ontario.

WE WERE TOLD last week, in a despatch

from Ottawa, that Western Ontario is the most prolific source of immoral post-cards which the dead-letter office knows. This is all the more surprising when we call to mind that the people in this section of the country appear in press reports as being far in advance of other places in contributions to foreign missions, and in drawing the attention of outsiders to the fact that a high moral standard is the order of the day. This may be the case to outward appearance, but cold statistics tell a different tale. It is claimed in the despatch referred to, and we believe the claim can easily be substantiated, that the American law officers are far more efficient in hunting down criminals who deal in immoral literature than the Canadian officials. There appears to be little or no initiative on the part of our criminal department. In most cases complaint has to be made, no attention being paid to the many "clues" furnished by small advertisements in the daily papers. It might be well, too, were certain of these sheets called to task for inserting "ads" which bear all the earmarks of fraudulent business.

"SOUL MATES" is a new cult estab-

lished in Auburn, Mass. It is the latest variety of which we have any record. The crop, however, is promising, and we may hear of something fresh in this line of business almost every day. The club is formed on the plan of having an equal number of men and women on the roll, and already, we are told, two hundred couples have, to use western language, "taken up housewifery." It seems to be a branch of the affinity fad. It would appear, indeed, by a careful study of the daily papers that the race of fools and knaves will likely be with us to the end. The official name for the "Soul Mates" people is "The Good Idea Club." If the average male "Soul Mates" sees a young girl whose father is wealthy, and who has in her own right a couple of hundred thousand dollars, it may be taken for granted he will consider it a "Good Idea" to claim her as his "affinity."

NEWS HAS BEEN received from Rome

that the Very Rev. Father McCann, V. G., archdiocese of Toronto, has been given the distinguished honor of Domestic Prelate to His Holiness the Pope. This will be welcome intelligence not only to his brother priests of Toronto, but to those of the dominion. Father McCann, by his lovable disposition, his great prudence and rectitude of character, and by his strict attention to the duties of his sacred office, has endeared himself to the people of the archdiocese. May he live many years to enjoy the well deserved distinction conferred upon him.

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