

ing to soothe my client's chagrin and misery. Stoughton told me afterwards that the priest made him promise not to cross-examine my client."

There ended my brother's account of the reason of his bitterness towards priests. He was tired by this time—lying back in his easy chair. As I helped him to lie down on his bed he smiled uneasily, saying:

"Georgiana, have I hurt your feelings? I'm sorry. And really I will not and cannot refuse your request that I should give an interview to a Catholic priest. But you know I'm a lawyer and know how to argue; I am well posted on the question of the Delty's existence as understood by Christians, and, therefore, I warn you that you must get one of your theologians."

How glad I was to hear that! I stooped over him and kissed him, and my tears splattered on his face, and I thought I saw his own eyes brimming with tears. Truly, my soul forecast his conversion then and there. Yet I was haunted with misgivings.

That evening after supper I went to the college church, for I belonged to one of the Jesuit parishes. After my visit to the Blessed Sacrament in the church, where I prayed with all my heart for the approaching interview, I went into the College, and as I entered the hallway there passed under the light—who but the living image of my brother's Jesuit witness.

He was newly arrived from Boston, and had some special case or authority among the Fathers. He remained throughout the winter, acting as Rector, I believe; at least he was generally called by that title among the people. And he was indeed the hated witness of my brother's copyright case. He bowed his head towards me, and was entering the opposite parlor, when I stopped him and begged him to see me on a very important business. "Wait, please," he said. "I'll be free in a few minutes and quite at your service," and he showed me into a vacant parlor.

I told him the whole story. I then begged him to send his kindest priest; and he must be a theologian. "I'll go myself," he said quietly. "O, never, never!" I exclaimed. "My brother would never forgive me! And the sight of you would arouse all his furious feelings against priests—though it's thirteen years since he fought you in the copyright case. But he is by nature dreadfully tractable." I then spoke of the copyright case. The Rector thought a moment, then smiled and said:

"I feel that I am myself responsible for some of his bitterness on that score—and so I will see him myself—as early tomorrow forenoon as I can get away."

Say what I might I could not move that great-hearted, good-natured priest from his purpose. I was much frightened; and I ran to the church again to beg the help of Our Lord, but the lay Brother was just closing it for the night. All that I said to my brother on getting home and helping him to bed—all I could say—was that one of the Fathers would call to see him next day. Such promises I made to God! Such furies in my heart and aches in my head! Such a wakeful night! I was off to the early Mass and received Holy Communion with a sort of frenzy of fervor.

Well, Father F. came to us at about ten, and sat down in our parlor while I prepared my brother, who said: "You must introduce me, of course; but that done, you had better go upstairs and let us fight it out." I know not what I said in response; and then I ran away upstairs. But I heard my brother's salutation: "Why, bless my heart and soul, the theologian is the Boston Jesuit of the Stoughton copyright case!" And then Father F.'s answer, taking up my brother's words and saying cheerily: "I am the man, and I'm ready for another cross-examination"—and then—O how sweet, sweet it sounded—I heard them both laugh, quietly, to be sure, but honestly enough. Afterwards Father F. told me that my brother immediately added this:

"Candor compels me to say that I hate priests—and what then must be my feelings toward Jesuits? I though I must add, too, that I despise ministers."

Let me confess that during all that interview, lasting nearly an hour and a quarter, so memorable to me and to my brother, I was on my knees in my room before Our Blessed Mother's statue praying as I never prayed before or since.

But I was almost beside myself with joy when I came down stairs, the priest closing the front door being my signal of his departure. My brother was indeed limp and tired, but quite complaisant, chatty, and indeed boastful. I asked:

"Well, you had it out with him?"

"No," he said, "we talked a lot, but he said he didn't want to argue with me—as yet, though he aimed a thrust or two at me; and he listened very attentively to my attacks on the Christian position. I thus occupied almost all the time of his visit. Now then he asked a question in order, as I could see to develop my views. But the fact is—I can't deny it, he is first-rate company. And wonderful thing! he interrupted me twice to tell me two of the queerest and funniest yarns I ever heard in my life." Upon which he related them to me with much glee. I asked in trepidation:

"Is he coming again?"

"Of course he is—tomorrow—I insisted on his doing so."

Well, the battle was a long one. My brother had a bad spell during the holidays. Father F. was with him often, quietly watching his opportunity. But the doctor reassured us, blaming the weather and not the tuberculosis for that and two other such set-backs. But plainly he was sinking fast, especially after his forty-fifth birthday, which was January 30th. I had been allowed lately to be present at the interviews with our Rector, which had now grown to be almost daily occurrences. What a glorious spectacle! O God, how I enjoyed it, for I saw that the shrewd lawyer was being mastered by the deep "theologian," mastered not by argumentation but by just statement and re-statement in various forms and aspects of such immense truths as immortality, God's Providence, the authority of conscience, the shortcomings of un-Christian reason, the personality of Christ, the glorious literature of the Bible—scarcely a word about the Church. No; Father F. knew that my brother's straight understanding would readily accept the Church if his trouble-mindedness about the problems of human origin and existence, good and evil, God or no God, once were solved.

At last Father F. bade me join him in a triduum of prayers and Communions, on my part, and of Masses on his part, because he was going to propose immediate conversion to my brother. He said:

"I think, in fact, I'm almost sure, he is preparing for it in his subconsciousness. For during the past three weeks he has been putting questions about doctrines which are peculiarly Catholic; and he has asked me to explain things Catholic as he had noticed them in your own religious observances. And once I caught him thumbing your prayer book—not the big Mission prayer book, but your little Mass book. Please God, the fruit is ripe, and I mean to shake the tree."

And so it turned out. Father F. sent me out of the room at his first visit following our triduum. Then in ten minutes my brother bade him call me down stairs again. He had been weeping, and I suspect Father F. had been weeping, too—what could I do but take my turn at such a happy experience.

The end came about a month after his reception into the Church, nearly, in the middle of Lent. My brother's death was unspeakably sweet. His thanks to me in his last hours melted my very heart, and his gratitude to Father F. was very touching. But that priest, "the foremost Jesuit in America," as another priest called him, and surely the foremost friend my brother ever had, was stricken with his own fatal illness, twenty-five years afterwards, though he lingered on as an invalid several years beyond that—Georgiana Truesdale, in the Missionary.

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MENACE OF OREGON LAW

EX-LIEUTENANT GOVERNOR
McDERMOTT ADDRESSES
CATHOLIC CLUB

New York, Feb. 2.—Resolutions pledging aid in the legal attack which is to be made on the Oregon anti-parochial school law were adopted by the Catholic Club here following an address on the issues involved in that law, delivered by Edward J. McDermott, former Lieutenant Governor of Kentucky. The declarations made by the Club assert a realization that the cause of the Catholic schools in Oregon is the cause of Catholic education throughout the country and that for this reason the Catholics of Oregon are entitled to nation wide support in their fight against this law which would wipe out the parochial schools of that State in 1928 unless set aside or repealed before that date.

GOV. McDERMOTT'S ADDRESS

Mr. McDermott, said in part:

"This subject is the most important that has arisen since African slavery in America was abolished. It brings up the whole question of religious liberty, and the right of a parent to direct the religious education of his child. The Catholic people of America at present, not only pay their taxes like everybody else, but they also have built and are building and maintaining schools at their own expense—at an enormous expense—to give their children the benefit of thorough education, both secular and religious. The question involved is whether we were created to live for the government, or whether the government of our own creation has been established mainly for our own freedom and happiness. Centuries before the birth of Christ, it was thought that a man and his children belonged to the State. That was said to be the favorite theory in Prussia before the beginning and during the progress of the late War. Many men, who for nine years have been abusing Prussia and all Germany on that ground, are now greatly flattering Prussia and Soviet Russia by imitation. It has been made a question in Oregon whether or not we shall go back to the hatred, contentions, and terrible wars of the two centuries before the American Revolution, or whether we shall, by Public Opinion, discourage and put down all efforts here to restore the conditions of those disastrous centuries."

This subject also involves the question whether or not religion is a vital thing for men and women and for a State, and whether it is more important for morality and civil order and civil liberty, than mere book-learning, mere information, or ordinary knowledge."

ANTI-PAPAL PANIC PERIOD

Declaring that the Oregon law carries out the principles upon which the civilization of ancient Sparta was founded, namely, that the individual existed solely for the use of the State, and recalling that outbreaks of anti-Catholic feeling and bigotry have occurred in cycles of approximately twenty years since the establishment of American government, Mr. McDermott cited an analysis of these phenomena written in 1914 by the Rev. Washington Gladden, well-known Congregationalist minister. The article, entitled "The Anti-Papal Panic," was written at a time when it was apparent, according to Mr. McDermott, that another outbreak of bigotry was imminent. The outbreak was subsequently passed because abnormal war time conditions attracted attention elsewhere. The Rev. Dr. Gladden wrote:

"These visitations are periodic, their term has not perhaps been calculated but we shall be able one of these days, to give the formula. The period is probably a little longer than that of the seventeen-year locusts. An epidemic of smallpox or yellow fever is a light affliction compared with these seasons of religious contention and suspicion and enmity. It is being whispered now in Protestant circles that the Catholics are meeting by stealth from night to night in the basements of their churches. If the church has no basement, it matters not; the story is just as freely told and just as readily believed. Forged documents of various sorts will be printed and privately circulated, etc. In the last of these epidemics a forged papal encyclical, with all the formal phrases belonging to these documents and signed by the name of Pope Leo XIII., was kept standing for weeks in the columns of many of the papers representing the anti-Catholic crusade, and was published in leaflet form and circulated broadcast. It is an astounding fact that such a fiendish document could be forged and published by Protestant Christians in the United States of America; it is more astounding that they should believe that it would impose upon any considerable number of Americans; it is most astounding that thousands and thousands of the members of our Protestant Churches, including many ministers, should accept it as genuine, and aid in its circulation."

THE OBJECT OF THE OREGON LAW

Commenting upon the aims of those who fostered the Oregon law, Mr. McDermott continued: "These advocates of religious persecution know that, if a Catholic school can not be open to children over eight years of age, it can not exist at all. There would not be enough children six or seven years of age to support such a school. The undisputed statistics show that most criminals take the wrong path between fourteen years of age and twenty-one. If they are never taught religion regularly and daily until they have passed sixteen years of age, many of them will never have any religion at all. Then, as the advocates of the Oregon law hope, their own ranks will be swelled by those who want to tax all Churches and all institutions of charity under religious auspices, and all colleges and universities of that sort. At that time, the Iconoclasts or the 'Brewers of Bigotry,' Destroyers of Religion would have their victory and religious peace would exist in America as peace existed in Warsaw when the Russian General Suwarrow had destroyed it. Amid the wrecks of the great city of Poland which he had burned, he telegraphed to his master 'Peace reigns in Warsaw.' It was the peace of death."

"Compulsory, uniform education, like the plan intended in Oregon, is not the invention of Christians," Mr. McDermott said. "It was the scheme of paganism. Aristotle favored that system which was carried to excess in Sparta. As Macaulay showed, the people of Athens were not educated in the modern sense. Great numbers of those who took part in the public assemblies and were present at the great dramas could not read nor write. But they were able to understand and to appreciate highly the orations of a Demosthenes and the great plays of Aeschylus and Sophocles. The Prussians evidently copied as nearly as they could, the plans of Sparta, denying to some extent the rights of parents because Prussia wanted mainly to educate every man for military service. That has never been the theory of England or America, nor of any of the countries where the Catholic Church is strong. That is not now the theory of any Christian church. There are some non-Catholics who are supporting the Ku Klux and their followers in Oregon but there are still many high-minded, intelligent, and highly educated Protestants who strongly oppose the destruction of private or religious schools. In Oregon, leading men among the Episcopal, Lutheran, Methodist, Baptist, and Presbyterian denominations earnestly oppose the adoption of the Oregon law. They knew that this was but

an opening wedge for the effort to control, through education, the religious and political views of the future voters of Oregon."

INTENDED AS BLOW TO CHURCH

"The Oregon law was mainly intended as a blow at the Catholic Church by bigots and atheists. From 1853 to 1855, during the Know-Nothing period, the same tactics were used that are now being used by the Ku Klux and their followers in Oregon. Out of it can come only ill-will, disunion, and permanent harm. The excuses offered for this propaganda are shallow pretenses. The final results will be just as bad as the results in Louisville, Kentucky during that Know-Nothing period when about 100 men and women were killed or burned to death in their own homes on Election Day. What was said August 1, 1855 by Professor Augusta B. Longstreet, a Methodist minister, may well be said today:

"I am no Catholic. Put Methodism and Romanism in the field of fair argument and I will stack my all upon this issue; but I cannot be such a coward as to flee the field of honorable warfare for savage ambush fighting or such a fool as to believe that a man's religion is to be reformed by harassing his person. Nor, am I quite so blind as not to see that when the work of crushing churches is begun in the country it is not going to stop with the overthrow of one."

JUDGE GRAY'S OPINION

Referring to the legal aspects of the Oregon School law, Mr. McDermott quoted from the dictum of Mr. Justice Gray in the People vs. Ewer (141 N. Y. 125) as follows:

"It is sound law and sound philosophy that where parents fail or refuse to do their duty to their child—refuse to give it shelter, food, clothing, medicine and protection, or send it to places, or surround it with influences, dangerous to its health and morals, or when the parents refuse to give the child any education—the State may protect the child; but this is wholly different from saying that the State is practically and essentially the parent of the child and may do what it deems best for the child in education and other matters when loving parents are able and willing to perform every duty that God and our law have imposed upon them for the child's good."

Mr. McDermott recounted how, as a member of the Kentucky Constitutional Convention of 1890-91, he succeeded in having incorporated in that document the following provisions, written out at the suggestion of a Presbyterian minister: "Nor shall any man be compelled to send his child to any school to which he is conscientiously opposed. . . . No human authority shall in any case whatever control or interfere with the rights of conscience."

Continuing he said: "I have discussed only this drastic illiberal Oregon School Law but there are several other States that are as eager as Oregon to make all our children like the Chinese children where for thousands of years were mere slaves of a poor system of education. Hence we are face to face with the most important question that has arisen since African slavery was abolished. We are now threatened with white slavery under the form of law; but I have no doubt then the Ku Klux and others with similar views have been justly and sternly condemned by the intelligent people of the United States this new Know-Nothingism will disappear and leave not a track behind; but we ought to put into our constitution a provision like that of Kentucky to settle this evil spirit forever."

CHURCH'S GREATEST NEED

In conclusion, Mr. McDermott declared: "The greatest need of the Catholic Church today in a world of confusion, unrest, strife and blundering, is the approval and service of her scholars, authors and orators who meet, with pen and tongue, answer the falsehoods, forgeries, follies and hatred of blind men leading the blind—who must create a public opinion based upon charity, love, truth, sound reason and a thorough knowledge of the past. As Cicero said, he who does not know well what happened before he was born, is always a boy. Public opinion was against Socrates who, for teaching the truth, was compelled to drink the fatal cup of hemlock—against Columbus and against Christ Himself. As said by Father Hugh Benson, a scholar, and a convert, though the son of a modern Archbishop of Canterbury, once the see of Stephen Langton, the foremost champion of the Magna Charta, the powerful, ancient Archbishop of Canterbury when all England was Catholic the best proof of the high mission of the Catholic Church of today is that, like her Founder, she is assailed by falsehoods and persecuted at times by Scribes and Pharisees, by the learned blind, or by the deluded ignorant rabble."

AN HISTORIC CROSS

The pectoral cross of Abbot Vonier of Buckfast is said to have been possessed by Blessed John Beche, Benedictine Abbot of Colchester, who was put to death by Henry VIII. outside his own abbey, on December 1, 1530.

The cross, which was formerly in the possession of Lord Clifford of Chudleigh, by whom it was presented to the Abbot of Buckfast, is fully described by Cardinal Gasquet in

his "The Last Abbot of Glastonbury," where illustrations of this beautiful piece of pre-reformation art are given.

But this pectoral cross has a wider interest, for Dr. Peter Guilday, of the Catholic University of Washington in his biography of Archbishop Carroll of Baltimore, states that the Archbishop wore the pectoral cross that belonged to the last Abbot of Colchester. Dr. Carroll, who was the first of the Catholic Bishops of the United States, was consecrated to the episcopate in England by Bishop Walmesley, a Benedictine, who was Vicar Apostolic of the Western District from 1783 to 1797.

The consecration took place in the private chapel of Lulworth Castle, the family seat of the Weld family, which had been placed at the disposal of the Bishop by Squire Weld; and the pectoral cross, which had been carefully preserved since the Abbot of Colchester met his death, was presented to the American Bishop by Mr. Weld.—The Pilot.

A LIVING CRIB IN A VILLAGE CHURCH

To a little village called Filey on the Yorkshire coast of England belongs credit for an unusual display of devotion, to which the Universe calls attention.

A convent school nearly had produced Monsignor Benson's Nativity Play. On Christmas eve night the play in the form of a living crib was projected into the parish church.

Here a grotto of monumental size, backed with a view of Bethlehem, had been erected near the sanctuary. When the congregation entered the church for Midnight Mass, they saw before them the manger, in which a beautiful figure of the Divine Infant was lying. Around were Mary and Joseph, kneeling in adoration, children of Bethlehem in their picturesque and bright costumes, and angels clothed with long simple white robes.

These were the young actors of the Nativity Play, dressed in their costumes made years ago under the personal supervision of Msgr. Benson. They were not there to act, move, speak, or sing, but to follow the Mass of Christmas, and their silence spoke with eloquence. It was a living Christmas.

Then High Mass began, and the building was filled with the Church's own song as the plain song melodies of the Mass moved on, with pastoral harmonies at the Offertory and during the Canon, which seemed as if coming from the hills and valleys around Bethlehem.

At the Communion the priest left the Altar of Sacrifice and went up to the high rocks of the grotto to give the Corpus natum de Maria Virgine to Mary and Joseph, and to the angels and the children of Bethlehem.

Soon after, all the happy witnesses of that living Christmas left the church like the shepherds, one may well believe, praising and glorifying God.

Write now for a fully descriptive circular No. 96

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TORONTO

Why He Was Proud of His Piano

It was easy to see that Simpson was proud of his piano—he liked to show it to people, he liked to have his daughter play it for his friends—and if one were a bit musical he insisted that they play.

Simpson's pride was too sincere to be tiresome.

"Old man," I said to him one day, "I'm going to buy piano—but before I do I want to hear about this piano of yours. Why are you so proud of it?"

Simpson warmed right up to his reply.

"First of all I expect because it's all mine. I bought it on easy terms, you see, and now it's all paid up—"

"And then, too, it's a good piano. Everyone that comes here thinks so. My daughter's music teacher—the best we could get—says no piano could be truer to tone or richer in note. It's good to look at, and it's good to hear—everyone who knows anything about music says that."

"It's a Canadian piano, too—and you know I take a pride in worth-while Canadian achievements. I'm proud because it is Canadian, and I'm thankful I could buy a piano as good as the best at a Canadian price."

"There's something to be proud of in owning a Sherlock-Manning Piano," Simpson finished up—and now that I have owned one for several months I agree—

There is!

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