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he continued, "that the drug habit, or any habit, is like an iron chain which weakens the will and well-nigh makes some acts involuntary, but, even so, the human will is able, by degrees, to overcome a habit of years."

"Don't you think that that man's higher nature called to him to give up this habit and, of course, he followed the better instinct, as Ibsen says, 'was true to himself?'"

"I guess if you had heard his higher nature calling for the stuff when he was going through the D.T.'s, you would have realized that his will, in moments of consciousness, was strengthened not by his nature, but by something higher."

"You said he promised someone not to touch liquor again. Perhaps his love for his wife was the emotion which gave him strength."

"No, that man's wife died two years ago, but he did promise someone, and from him received help—none other than Jesus Christ," and the young man bowed his head in reverence.

"Well," the girl observed, after a rather impressive silence, "I admit that the idea is beautiful and, of course, Christ, as you say, would be just the one not to blame the poor man had he given in."

"That depends, at any rate it was from God that he received his strength," Mildred, he continued earnestly, "you don't know what you are denying when you say that we are victims of fate. You are depriving human beings of the greatest gift they have. A freedom of choice is what distinguishes man from the brute. It is the highest faculty we possess."

"Now, look here Arthur, you have given your example, you take yours from life, I take mine from those greater interpreters of life, the modern philosophers and psychologists. Here is a little example from Payot's Education of the Will."

"But I thought you said the will is not to be considered as a separate faculty. Why bother yourself over a book that uses the term?"

"I suppose Payot couldn't think of a word to use in its place. At any rate, he writes very intelligently and helpfully, too, from the new ultra-free will standpoint. Now, the old theory claimed that the intellect alone inspires the will. Payot says that the emotions stimulate the will nearly altogether. And, of course, we can't help our emotions. The example cited is as follows: A man, who is due at his office in an hour, is still in bed, and is loath to rise. He lies there thinking, 'I must get up, it is altogether demoralizing for a man to take so much unnecessary rest, I shall be late for the office, I have been late for the office every morning this week, I certainly ought to get up right now, but I'll wait a few minutes longer.' And he does wait, although his intellect, as you call it, his reason, tells him it is not the right thing. Just at that minute the maid comes up to tell him that the president of his company is waiting with his car to take him away on important business. See him hop; no speculating now. And it took the emotion of shame and fear to arouse him." She paused triumphantly.

"Well," laughed Arthur, for her argument was a good one, "but then, that emotion, after all, depended on an intellectual process?"

"What intellectual process?"

"Don't you suppose he often had thought to himself how much he wished the president of the company would take a liking to him; perhaps he even pictured to himself the advantages of having a personal stand-in with his chief. You may be

sure he did some reasoning on the subject."

"Yes, but that didn't influence his quick move; it was his emotion."

"Certainly, but the intensity of that emotion depended upon his former reasoning. If he hadn't thought so much about it he wouldn't have been so alarmed."

"Oh, well," she answered, "there's not much use arguing. I feel sure that I am right and the greatest men of the age voice the same opinion. Anyhow," she paused, glancing at her brother, "what is the matter with Ned? Look at him; how pale he is!" She rose quickly and went over to where the boy had stretched himself at full length on the davenport. Apparently he had been listening to the conversation, but now he seemed to be in an unconscious lethargy.

"Mercy, Ned, speak to us!"

The young doctor was on his feet immediately, taking the pulse, noting the respiration. "Get some water quickly, Mildred," he ordered.

The girl rushed out of the room and Reardon looked grave. Suddenly the lad opened his eyes and winked long and significantly. His cousin leaned over the bed and, after a hurried explanation during which frequent chuckles ensued, he took a hypodermic needle from his own pocket and thrust it into the boy's hand as though it had been concealed there.

"Here," he said quickly, as the girl entered, "give him this water. Have you brought a spoon?"

Thrusting a few drops between the clenched teeth of the wicked sufferer said sufferer opened his eyes dazedly.

"What's the matter with you, Ned?" demanded Reardon.

"Oh, Neddie, what can we do for you? I'll call Mother," Mildred cried distractedly.

"No, don't," the invalid moaned pathetically.

"Aha! What have I here? What's this I've found?" cried the older man, producing the hypodermic needle, apparently concealed on the person of his cousin. The hypodermic needle, and it had the real stuff in it, too. Took a dose that would kill a man who hadn't been using it for months. Look here, Mildred," he said, drawing her over to the light to see the syringe, "your brother has been taking morphine and he must have been at it a long time. He thought he'd have a quiet snooze while we were talking, but he put just a little bit too much in."

"Edward Jeffries, do you mean to say you have contracted this demoralizing habit?"

The boy lowered his face shamefacedly.

"Let's see your arm," Arthur demanded.

"No, siree; my arm's my own."

At that there was a struggle. Presently a cuff button flew across the room and the girl came over to see her brother's arm. From the elbow up it was literally covered with small red marks where the needle had administered its soothing dose. (No one had noticed that during the latter part of the argument on free will a red ink fountain pen had been doing good work.)

"You see how far he has gone," said Reardon, solemnly.

"Well, he shall go no further," the girl announced.

And how can I help it?" her brother, remarkably recovered, demanded.

"Heli it?" she almost shouted.

"Make up your mind you will give it up."

"I can't make up my mind. I've taken this ever since I began to be troubled with my nerves. That's two years now. I think I must have

inherited the tendency. Honestly, I can't help it."

"You certainly can help it!" the girl, already in tears, exclaimed.

"No, I'd rather not, anyhow. Oh, after a pause. I've tried, but I haven't the strength." During the last part of the dialogue the young doctor turned his back and was looking out of the window.

"Ned," the girl exclaimed, "where is your will-power? Can't you set your will against this thing?"

"Yes, but I have no will. Besides, if I have, it isn't free. You just said so."

"I didn't; I—Oh, yes, it is free in this case. You—"

Her speech was interrupted by two loud shouts. The poor invalid was on his feet jumping up and down in glee, patting his professional cousin on the back and exclaiming "Good boy! Clever actor!"

"Where are your theories now, Mil? Don't they apply to real life?" he shrieked.

The girl looked dazed.

"Well, Art," the villain continued, "got your needle ready to inoculate those rabbits? You see, by way of explanation, 'Art' is going to specialize in antitoxines and we're setting up an experimental laboratory in the hot-house."

"Goodbye until lunch, Mildred," said her cousin, smiling at her. "Sorry I can't bring you around to my way of thinking."

The neo-philosopher stood for a long time where they had left her. Presently she walked over to the table, gathered up her volumes of Ibsen, Galsworthy, Tolstoy, etc., and threw them into the bookcase. Over on the couch was a book Arthur had accidentally left. The title read: Psychology Without a Soul.

"Well, these Catholics," she sighed exhausted.

## GERMANY

## PRESENT STATE OF PROTESTANTISM

The World War among its religious calamities has left the Protestantism of Germany in a condition whose portents are worse even than its present miseries. In the entire population of the former empire, between sixty and seventy millions, two-thirds should be affiliated to the national church, called Lutheran Evangelical, the balance being enrolled as Catholics. Hardly half that number, 25,000,000 have ever actually been under direct Protestant church influence. The union between this church and the State in pre-war times was the relation of master and servant. England's Episcopal church vitally secularized as it has ever been, is not so absolutely the creature of kings and politicians as was the Lutheran sect in Germany, where the ordination oath of every minister made him, the pulpit and the altar subservient to the Kaiser. That state of bondage was destined to disappear in the reconstruction incident to the failure of the German cause. But the conservative classes hoped that the new state would continue the public financial support of the churches, ministers and seminaries, at least bearing a substantial part of the burden. But the new government has done nothing of the kind; it has extinguished that hope very emphatically by decreeing the total separation of church and State. There may be some arrangement for the partial financing of religious schools, nearly all of which were formerly under religious control, whether Protestant or Catholic. But there is not the least likelihood of any minister of religion, or any insti-

tution devoted to training ministers, or any church organization whatsoever, receiving the least financial aid from the public treasury of the new Germany.

All sources of information agree upon that. Meantime a crisis has arisen among the Protestant church membership. We have authentic accounts of this from the reports of the survey made by a committee of the American Interchurch Association, who made a survey of conditions on the spot. When, finally, church self-support became inevitable, thousands upon thousands who had been registered as Lutheran communicants in the State public offices, caused their names to be erased from the religious rolls. These had been made up in great part of nominal members of little or no religious belief, and of others who were now face to face with such dire poverty as to be wholly unable to make contributions for the expenses of a free church. This exodus of members, as it is termed, has profited—more than two score millions being in the throes of a very perilous reconstruction.

Closer observers of religious conditions are, however, not at all in despair. The congregations will be pruned of dead wood, official Protestants will be self expelled, including many rationalistic ministers; and countless multitudes of the laity to whom religion has never had any real attraction, and is now positively offensive because it involves a self imposed tax, will go their way into utter secularism. In a few years, however, devout souls—and the German people are essentially religious—will do in their own country what their emigration has done in America for generations back; they will choose orthodox ministers, purging out the rationalists, they will gather together the earnest believers in God and the Bible, and they will reconstruct, in smaller numbers indeed, but in truer spirit, the more honest adherents of the Protestant church in the Fatherland.

Catholics, whilst recognizing the errors of the Lutherans, appreciate their simple-hearted good faith, and will wish them success. Meantime government interference in religious affairs means the cessation of government prohibition of public propaganda. The pre-war law of Germany practically prohibited public meetings to consider religious questions, or any such things as missions to non Catholics. Free religion will mean free missionary efforts, and the result must be many conversions to Catholicity.

Religious diversion will not be an unmitigated evil for German Protestantism, following frankly, as it will, the lines of cleavage notoriously existing for many generations in religious beliefs. What are known as High Church Lutherans have already begun to segregate from their fellow Protestants and have taken the first steps for reorganization. The following outline of faith and sentiment is published in German religious journals, as expressing authentically the aspirations of this most interesting body of religionists in the Fatherland, numbering several millions of practical church members, "inviting all who stand on the foundation of the Gospel, and are seriously trying to be Christians, to join in the work" of church reorganization. After suggesting the adoption of some form of episcopal authority the address proceeds:

"1. The High Church Association advocates the relative subordination of preaching, greater emphasis on the significance of the Holy Sacraments and their objective character

(an indispensable prerequisite of which is their administration according to ecclesiastical ordinance), and a richer liturgical development of the Church services."

"2. It will labor in the Church services for ever greater satisfaction of the taste for what is beautiful, dignified, and genuinely popular in character (for instance, the decoration of church and altar, music, and richer vestments), and for consistently worthy presentations of the sacred thought involved in sacred forms."

"3. It regards as indispensable a thorough-going reform of the conduct of Confession and the Holy Communion as at present practised, and considers desirable the reintroduction of optional private confession."

"4. It will lend its assistance to the end that pious observance (attendance at church, hours of prayer, evangelical monastic life) may be duly honored and practised in the Churches of the Reformation."

"5. It considers the creation of a Breviary for evangelical Christians to be one of its tasks."

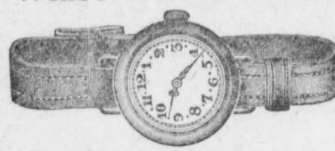
"6. Because in its eyes the Church is the viable means of salvation founded by Christ and the Apostles, an effort must be made to secure for the Church a greater and more adequate influence upon the life of the nation, and in evangelizing Christianity the consciousness of belonging to the Universal Church must be awakened and strengthened."—The Missionary.

## THE PARISH BUSYBODY

Every one has met him. He is extremely interested in things of which he knows nothing. He abounds in some parishes—few are altogether without one or two specimens. He knows how to govern the Church in general and his own parish in particular. He is very self-important and has a high opinion of his sharp-sightedness. Sometimes he is prominent in Catholic societies, not that he is really very much interested in either Ireland or his fellow man, but that he is anxious to have his name appear in the papers. He knows all about the clergy, and can tell you by Father A was removed, and why Father B is not removed. He indulges in eynods and winks and significant indications that if everyone knew what he knows they would be astonished. He is very wise in his own conceit, but in reality a nut. Such are the people who carry gossip and little tattles—who make mountains out of molehills, and create scandal. They have an itch for notoriety and are never so happy as when organizing and promoting something which will bring them into the limelight, or laying down the law to obedient listeners. Such persons are also together too numerous. Do not encourage them. Let every man sweep clean his own doorway and attend to his own business. Do not gossip about Church affairs. Do not spread idle tales. Say your prayers; do your duty, and leave the Government of the Church to God and His prelates and clergy.—Catholic Columbian.

I always prayed less for myself than for others, that they might not sin, might not be lost. There was nothing I did not ask of God, and the more I obtained, the more I asked. I never had enough. I said confidently to myself: All things belong to God, and nothing pleases him so much as to see me begging him for something with my whole heart.—Sister Emmerich.

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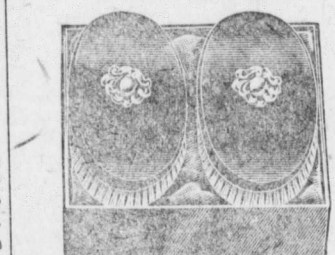
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