

FOUR The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, LL. D.

Editors: Rev. James T. Foley, B. A., Thomas Coffey, LL. D. Associate Editors: Rev. F. J. O'Sullivan, H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order. Approved and recommended by Archbishops Falco and Scharret, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshkosh, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD: General agents: M. J. Hagarty, Vincent S. Cox, and Miss Sara Hanley, Resident agents: W. E. Smith, Halifax; Miss Bride Saunders, Sydney; Miss L. Heringer, Winnipeg; E. R. Costello, 2255-4th ave. West, Vancouver, B. C.; Miss Johnson, 211 Rochester st., Ottawa; Miss Rose McKenney, 149 D'Almeida street, Quebec; Mrs. George E. Smith, 238 St. Ursula street, Montreal; M. J. Mervin, Montreal, and E. J. Murphy, Box 125, Saskatoon.

Disturbing and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Subscribers changing residence will please give old as well as new address. In St. John N. B., single copies may be purchased from Mrs. M. A. McGuire, 240 Main Street, John J. Dwyer and The O'Neil Co., Pharmacy, 129 Brasserie street.

In Montreal single copies may be purchased from J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, DECEMBER 9, 1915

THE MOST PROFOUND CRISIS OF THE WAR

The dismissal of Stürmer, Prime Minister of Russia, at the demand of the Duma, with other Cabinet changes said to be impending, is an event not only of deep political significance but one that may have a tremendous influence on the course and outcome of the War.

The Petrograd correspondent of an English paper, in telling of the resolute and unanimous onslaught of the Duma on the Stürmer administration, stated that the dominant note of the debate was one of determination to carry on the War to ultimate and decisive victory. This seemed to point to the incredible conclusion that the Stürmer Government was lukewarm, even in favor of an early and inconclusive peace.

Nowhere in the world is it more true than in Russia that the government is not the people. The Bureaucracy, that immense and complex army of officials through which the people are autocratically ruled, is known at least before the War to have been infected with strong German and pro-German influences. It appears that it is not even yet purged of such influences.

A Russian writer in the N. Y. Times Magazine of Nov. 26, in an article, "Russia Faces the Most Profound Crisis of the War," shows that the incredible was what was actually happening in Russia. "Not since the collapse of the Russian military machine before the seemingly irresistible Teutonic invasion of 1915 has Russia faced such a profound crisis as she does to-day. Bureaucracy, embittered and exhausted, and democracy, exasperated and strengthened, have finally come to what appears to be the last round in the struggle they have been waging since the revolution of 1905."

The democracy, content to defer political reform, aided in every way possible the incompetent bureaucratic Government "in mobilizing all the energies of the country for the successful prosecution of the War." The immediate and impelling consideration which precipitated the present struggle was the food crisis. A. F. Kerenski, a leading deputy, said on the eve of the Duma's opening: "Never before was the Duma's opening preceded by such a stormy state of mind. Our immediate tasks are colossal. The difficulties of last year seem insignificant with those of the present moment. The democratization of the Government is not a theoretical demand now, but an urgent, practical problem. It is no longer dictated by the mind, but by the stomach."

Three political causes, however, contributed: (1) the incessant and meaningless cabinet changes, (2) the Government's attitude to the organizations engaged in rendering vital aid to the army, and (3) its attitude on the Polish question.

1. "The figures appointed to the high posts were well known to the people. Russia knew what to expect from these old bureaucrats. When, however, Boris Stürmer was appointed Premier, the country was shaken by a wave of nervousness. It was taken as the augury of a radically changed foreign policy. Reports of a separate peace between Russia and Germany filled the Slavonic Empire, creating uneasiness and restlessness." "The excitement was strikingly intensified by the resignation of Sazonoff as Foreign Minister. Sazonoff had the full confidence of the people as far as the determination to continue the war to a successful issue goes. Boris Stürmer did not. To add fuel to the already blazing fire, Stürmer took over himself the portfolio of Foreign Minister."

Reactionary as Stürmer was known to be and deplorable as was his appointment of extreme reactionaries to the Cabinet, it was not until

Protopopov was made Minister of Interior that the people were deeply stirred. Protopopov last summer headed the Russian Parliamentary Delegation to England and France.

"It was on his way back to Russia that he committed the act that has given him wide notoriety and possibly the post of Minister of Interior. A. D. Protopopov, while in Stockholm, met in conference an attaché of the German Legation there. How this fact leaked out it is difficult to discover."

Protopopov denied that his meeting had anything to do with the conclusion of a separate peace between Russia and Germany. But he was not believed, and he was also planning to found a great paper backed by several Petrograd banks whose capital is largely German.

"The Society of 1914 aims to destroy all German influence and activity in Russia. Its original purpose was to rid Russia, both politically and economically, from the German yoke. Its membership includes some of the leading men in Russian public life. Protopopov was a member of the society. The society maintains an open blacklist. This list records the names of those persons who are found to have relations, whether commercial or other, with Germany."

A committee of this society, having investigated the charges against Protopopov, decided to recommend the Society to blacklist him.

"Before the Executive Council could pass on the matter A. D. Protopopov was appointed Minister of the Interior. It was therefore with the most profound interest that the nation followed the meeting of the council, which took place on Oct. 8. Members of the Imperial Duma and Council attended the executive meeting of the Society of 1914. And in spite of the fact that the accused had been elevated to the position of Minister, the Executive Council, by an overwhelming vote, decided to present the recommendation to blacklist Protopopov before the general meeting of the society."

2. But if the foreign policy of the Stürmer Cabinet was looked upon with grave suspicion, its internal policies and methods were regarded with consternation. "One of the most revolting accomplishments of Stürmer's Cabinet was the attitude taken toward the social organizations, notably, the all Russian Zemstvo Union and the Union of Municipalities. These organizations are doing nothing less than what in France and England the Governments are doing—they are helping the War Ministry in its work of equipping, supplying, and caring for the army. "But while the army and all those connected with it are frankly grateful to the Russian public for its wonderful activities and achievements, the Prime Minister found it necessary to hamper the work of these organizations."

The Zemstvo Union complained to the Minister of War. "Some months elapsed without reply. Then something incomprehensible happened, something that made Russia stand agast, full of rage and rebellion. In reply to the Zemstvo's request to repeal the circular prohibiting national conventions there was published in the month of October a decision of the Cabinet to extend the original restriction so that every meeting, whether executive, local, special, secret, extraordinary, held by any social organization, be attended by a police representative, in whom the power is vested to close such a meeting at his sole discretion. "When one remembers that the budget of the All-Russian Zemstvo Union alone had reached the colossal sum of two and a half billions in the first two years of its activities, that the other social organizations are also performing operations on vast scales, that the activities of these organizations are often of an absolutely confidential, in the interests of the State, character, and finally, that they are exclusively devoted to helping the army and nation win the war, one can well imagine what it means to put this whole intricate and immense machinery under the supervision of the police, who are empowered at any moment they choose to interfere with, or entirely interrupt, the movement of this mechanism."

When Protopopov decided against the legal status of the social bodies, "There began to grow a realization in the minds of the entire people that the Government was either more concerned with losing the war than winning it, or that it preferred anything to the further rise and expansion of social, democratic Russia."

3. "The Russian people," this Russian writer emphatically asserts, "keenly feel the injustice of the sufferings to which Poland has been subjected in the past by Russia, and are anxious to see Poland restored completely." The government had long been promising a declaration of its full program for the restoration of Poland, and the people were impatient for the fulfillment of these promises. "At the same time, reports were beginning to arrive that the Central Powers were planning some kind of

a big stroke on the Polish issue. The Russian people desired to forestall any Teutonic attempt to win over Poland on their side. But the Russian Government did not. "When Protopopov was appointed Minister of the Interior, it was generally expected that the Polish declaration would soon see light. But how chagrined was Russia when it became known that Protopopov, during his first audience with the Czar, advised the postponement of any action on Poland! The climax of indignation was reached when Germany and Austria-Hungary jointly declared, some time ago, the establishment of a Polish kingdom. What over this Teutonic declaration may mean to history, its significance cannot be mistaken as far as its effect on Russia is concerned. The nation felt that it had been outraged by its own Government."

"While Russia was experiencing the above critical emotions due to purely political events, an economic factor arose which spread the emotional wave of rebellion and indignation to every corner of the Empire, gripping every group of its countless population, and solidifying and giving form to the tempestuous state of mind prevailing throughout the country. "This factor was the unprecedented food crisis—more exact, the bread crisis. Prices have been soaring in Russia to altitudes undreamed of in any other country today. Many articles could simply not be had for any price in certain parts of the Empire, though they could be found in others in considerable quantities. "But the worst was to come. It came in the form of famine. Suddenly the country found itself without bread. Starvation looked into the faces of tens of millions. Now, the country may have been patient even in such a situation, if the famine had only been due to natural causes. But it was not. Russia had a surplus of hundreds of millions of bushels of grain. Everybody knew it and nobody denied it."

We have quoted thus freely and at length from this remarkable and illuminating article. "The world can find no words to express its admiration for the marvelous resistance of France. It may yet be found, when all is known, that to the heroic Russian people and army the world owes an even greater debt of homage and gratitude. "The fall of Stürmer marks victory, (we hope a decisive one) for Russian democracy over the Germanized elements of a corrupt and reactionary bureaucracy which places its own interests above those of the nation. It is well to remember that the Russian people fully realize that their political emancipation is bound up with the defeat of Germany. For them the War is doubly a war of freedom. Bureaucratic Russia may be an uncertain quantity. Democratic Russia will be true to the end. Despite traitors within the gates, a hundred and eighty-two millions of people with the indomitable will to be free are an unconquerable force in the cause of the world's freedom."

TEACHERS' SUPERANNUATION FUND

When the Bill to provide a Superannuation Fund for teachers was before the province for consideration a year and a half ago we strongly urged its acceptance by the religious teaching communities. After mature consideration and discussion of all phases of the question we are more than ever convinced that the reasons we then gave are well-founded.

Amended to meet objections urged in some quarters against the original measure it is again submitted for consideration. In addition to the pensions (the minimum \$955, maximum \$1,000) on retirement after forty years' service as provided in the original Bill, provision is now made for the actuarial equivalent of such pensions for those who retire after thirty years service. Also for the return of all contributions to the estate of a contributor to the Fund who may die before receiving a pension. Other changes are intended to meet the objections of teachers who have no intention of remaining permanently in the profession. The premium remains the same, i.e. five per cent. of the teacher's salary—the minimum salary for the purposes of the act being \$550.00. But instead of assessing the school boards for 1% of the salary (or 20% of the premium) the teacher pays 2 1/2% of salary and the Government 2 1/2%. This disposes of the opposition of school boards and gives the teacher an old age and disability Insurance Policy for one-half the regular premium. Half the Fund, therefore, comes from the Consolidated Revenue of the Province to which Catholics necessarily contribute their full quota. It would be folly for Catholic teach-

ers not to avail themselves of the generous and just provision of the Government. "With regard to the amended Bill now before us we emphatically repeat the concluding paragraph of the RECORD's editorial on the original Bill: "It is our firm conviction that it is in the interest of the schools, in the interest of the religious communities, in the interest of the Catholic people that we should bear the burden and share the benefits of the proposed Superannuation Fund."

A LIBERATED POLAND.

When the Emperors of Germany and Austria proclaimed the "freedom" of Poland—only Russian Poland though—we did not consider the matter of sufficient importance for editorial comment. The terms of the proclamation itself indicated limiting conditions which might mean anything: "The Allied Monarchs express the confident hope that Polish aspirations for the evolution of the Polish State and for the national development of the Polish kingdom will now be realized, taking into due consideration the general political conditions prevailing in Europe and the well fare and safety of their own countries and nations."

When as a further condition it was stipulated that Poland should raise an army to aid Germany in the fight for "freedom," the scrap of paper proclaiming Polish "Independence"—"with due consideration" of many undefined things—seemed interesting only as a specimen of Germany's gentle methods of diplomacy. Her zeal for Polish "liberty" suggests her charity for Belgian "unemployed." Unfortunately a rabidly pro-German article on the subject, which did not have even the poor merit of clever special pleading, found its way into the columns of the RECORD. We can only apologize, and ask our indignant readers to remember that sometimes even Homer nods. The unscrupulous partisanship of the Freeman's Journal leads it, in the article in question, to speak of "restoring to the ancient Kingdom of Poland the rights of self-government of which it had been deprived by Russia." One can only conclude that the intention was to appeal to those who are ignorant of the fact that Catholic Austria and Protestant Prussia were equally with Orthodox Russia involved in the great outstanding crime of modern European history—the partition of Poland. And how has Germany, this liberator of Poland, treated the Poles in Prussian Poland? Bismarck in 1886, after a few days' warning, drove out of Prussia fifty thousand Poles, men, women and children. He secured 300,000,000 marks the same year to carry out the policy of "colonizing" Prussian Poland as though it were uninhabited or inhabited by savages. He made the possession of land as burdensome as possible to Prussian Poles, and facilitated in every way supplanting them by Germans. His policy is still the policy of Germany. Time has only made the ruthless Germanicisation of Prussian Poland more Bismarckian as it was found that Bismarck's comparatively mild measures failed to attain, satisfactorily, the desired object. The only palliation of Catholic Austria's complicity in the dismemberment of Catholic Poland is that she, at least, has treated the subject Poles as a civilized people. George Brandes, the famous Danish writer who made a sympathetic yet critical study of Poland, her people, ideals and literature, writes: "My stay in Galicia had this great interest to me, that here for the first time I saw the Poles as a free people. I knew a part of Prussian Poland, and I know some of the leading men in Posen rather intimately. With Russian Poland I may say, I am fairly familiar, after four different visits. But never before had I an opportunity of observing Polish life developing under self-government without any foreign pressure, with the rights of public meeting and of freedom of speech. At least I have seen enough to prove that the Poles do not lack the ability to shape their life as an independent people."

Of the other nation—murderers Brandes elsewhere says: "The two greatest military powers of the world, Germany and Russia, which are on bad terms with each other, but neither of which represents political freedom, the right of the nation and the individual to self-government, have at present one task in common: with all the means at their command they wage a war of extermination against a nationality of 16,000,000 people, which is tied and bound, oppressed and gagged as no other nationality in Europe is, but, which nevertheless is treated by its rulers as if it overflowed or crushed out the elements which

govern it, and we see it incessantly described as a danger or a threat." "Poland in the presence of Russia and Prussia, politically speaking, signifies independence, freedom, justice, reason—that is to say whether these forces shall conquer or succumb."

"That Poland's whole intellectual life is absorbed in the question of the existence of the Polish nationality is therefore not so poor a cause as it seems; for Poland, in the historical development of relations, has become synonymous with the right of mankind to civil and intellectual freedom, and with the right of nations to independence. Poland is synonymous with our hope, or our illusion, as to the advance of our age in culture. Its future coincides with the future of civilization. Its final destruction would be synonymous with the victory of modern military barbarism in Europe."

Yes, the freedom and independence of Poland is a sacred cause. Against the sacred cause of freedom and national rights Europe sinned in participating or acquiescing in the spoliation of Poland. For this sin, and for the decadence which made it possible, European civilization is now engaged in a life and death struggle with that military barbarism to whose lust it pandered more than a century ago. It certainly is not the triumph of that same military barbarism that is to save Poland the long-suffering victim of tyrannical oppression, or Poland "the symbol of all which the best of the human race have loved, and for which they have fought."

No, the hope of Poland lies in the triumph of their great Russian kinsmen over the military barbarism of Germany, a triumph at the same time, as will be seen from the preceding article, over that Russian bureaucracy, akin to Prussian militarism, whose oppressive hand has been heavy on the native population of Russia as it is on the subjugated Pole. It is to the democracy with the appreciation of freedom seared into its very soul by the long and bitter struggle to attain it, that Catholic Poland—and the Catholic Church in Russia also—must look for liberty.

THE BEAUTY OF THE CHURCH'S LITURGY

The first Sunday of Advent marks the beginning of the ecclesiastical year. There is beauty and harmony in nature, as evidenced by the various seasons each with its own particular charm, and each the complement of the other. As Adelaide Procter has beautifully expressed it: Spring's real glory dwells not in the meaning, Gracious though it be, of her blue hours; But is hidden, in her tender leaning To the Summer's richer wealth of flowers. The same is true in the order of grace. A bird's-eye view of the Church's year will reveal something of its beauty. In it we have a succession of seasons, each one the more and more perfect fulfillment of the promises of the one that precedes it "till we all meet in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ." The Advent season is dedicated to God the Father; for these four weeks represent the four thousand years that elapsed from the time of the promise in the garden until its fulfillment on Christmas night; during which time the Father prepared the world by type and prophecy, by reward and chastisement for the coming of the Redeemer. The two dominant notes of this season are expectation and preparation; and each grows in intensity as the glad day of the Incarnation draws nearer. The longing of the people for the coming of their Emmanuel is crystallized in those words of Isaiah: "Drop down dew ye heavens from above and let the clouds rain the Just One: let the earth be opened and bud forth a Saviour." As the glad day approaches expectancy becomes more rife, as shown in the antiphons of the succeeding Sundays: "Behold a Virgin shall conceive and shall bear a Son and they shall call His name Emmanuel." "A Child is born to us and a Son is given to us;" "Yet a little while and He that is to come will come, and not delay." "Rejoice, O Jerusalem, with a great joy for thy Saviour shall come to thee," "Tomorrow you shall behold His glory." "Behold all things are accomplished which were spoken by the Angel concerning the Virgin Mary," "And the Word was made flesh and dwelt amongst us."

The same crescendo is noticeable in the note of warning which ends in exultation: "Behold I send my Angel before thy face, who shall prepare thy way before thee," "Wash yourselves, be clean, take away the evil of your devices from mine eyes; cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come and accuse me, saith the Lord: if your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be made white as wool." "Prepare ye the way of the Lord, make straight His paths," "The crooked ways shall be made straight and the rough ways plain, and all flesh shall see the salvation of God," "Ye shall drink waters with joy from the Saviour's fountains," "Behold I bring you good tidings of great joy, for this day there is born to you a Saviour Who is Christ the Lord." The feast of the Nativity marks the beginning of the second season, during which time Christ dwelt among men. It has its joyful, its sorrowful, and its glorious festivals. Long and lovingly the Church lingers around the crib of Bethlehem, listening to the angels' song and watching the shepherds and the Magi come and go. And now behold a youth of twelve years, Christ stands in the midst of the doctors in the temple. This is the last glimpse we have of His hidden life; for the purple vestments of Septuagesima remind us that the shadows of Calvary are falling athwart His path. Darker and darker the shades become till they end in the night of His Passion and Death. Then follows the glorious dawn and the glad alleluias of the Resurrection. The Winter is past, the Spring is at hand, the springtime of man's redemption. How well does the Church emphasize this! The first Sunday after Easter she speaks to us of the peace that comes through the remission of sins, and the following Sunday, through the parable of the Good Shepherd, she reminds us of Christ's burning love for sinners.

But as Spring is followed by "Summer's richer wealth" so the third season, the season of the Sanctifier, manifests the culmination of God's love for man on earth. Ascending into Heaven, Christ gave gifts to men, and the greatest of these was the Holy Ghost who was to remain with the Church till the end of the cycle. That long line of Sundays after Pentecost extending through the summer and far into the autumn represents that period from the coming of the Paraclete until Christ's final advent. It will continue till the last of the elect have been gathered in; and then there will be no more Spring or Winter but a glorious never-ending Summer—the fullness of fruition.

THE GLEANER.

NOTES AND COMMENTS

If THE advertising columns of the Saturday or Sunday papers in Canada or the United States, of which such liberal use is made by the sects to give publicity to their hours of service, sermon-titles, etc., may be regarded as in some sort a religious barometer, the atmospheric conditions of present-day Protestantism are not reassuring. A glance over the Toronto Saturday dailies, for example, yields curious results. One preacher, in a recent issue, announced his text as: "What would you do if you had my job?" another held forth on "The church and its job"; a third queried "What the devil does in Toronto"; a fourth has for the subject of his discourse "Who cut your hair?"; a fifth was to have as an accompaniment, "Sergeant"—on his wonderful one-stringed instrument, "while a sixth undertook to tell "How to master the English Bible."

THE LATTER reverend gentleman should be given credit for his courage at any rate. For over three centuries Protestantism has been trying to "master the Bible," and if the term "mastery" in this connection is synonymous with "ascendancy" or "supremacy over," it seems in our day to have at length pretty well succeeded. For, despite its much-vanquished hold over the hearts and minds of our Protestant friends, are we not continually reminded by the Higher Critics among them that the Bible is to be expounded and adjudicated upon like any other book; that its manifest teachings, to which formerly they clung with commendable tenacity, have now in effect been explained away? And, do we not know that were it not for the insur-

mountable barrier of the Old Church, which they have been accustomed to hold up to obloquy as the "enemy of the Bible," the integrity of Holy Scripture in the estimation of mankind would now be largely a thing of the past? But, as the Catholic Church gave them the Bible in the first place so will she effectually shield it from the iconoclastic assaults of their critics and exegetists in the future. The Bible is not in the keeping of the sects; the Church of God is its legitimate guardian.

IF, HOWEVER, the Toronto preacher's efforts were directed to enlightening his hearers as to the right interpretation of Scripture, he was, it is to be feared, beginning at the wrong end. The prime purpose of the Reformation, as we are so often told, was to free the Bible from ecclesiastical control, and to place it in the hands of the people, that they might be their own interpreters as to the precious truths which it contains. It was to be no longer a hidden treasure, kept under lock and key that they, the people, might continue to be the dupes of a sinister and overbearing priesthood. No! it was to be every man's possession, just as every man, no matter how ignorant or illiterate, held the mastery to its sacred mysteries. Such was the great revolution we are told, successfully accomplished, which took place more than three hundred years ago. Still, they are lecturing on "how to master the Bible."

IT WOULD be curious and diverting to review the process of Bible mastering as it has been in operation for those three centuries and more. But it would scarcely repay the trouble even did precious space permit. The results of the process are on the surface, and open to every thoughtful observer. Suffice it here to recall that although on the Reformation theory, the truths of the Bible are so transparent that every man may decipher them for himself, the process of deciphering has resulted in a multitude of sects, which fact is in our day becoming a scandal even to themselves. Witness the growing desire for union among them, an aspiration most laudable in itself, but sought, as their current literature proves, to be attained by the explaining away or practical elimination of the distinctive doctrines based on private interpretation of Scripture, which a generation ago were guiding stars. Strange it is, and much to be regretted, that in the aspiration to unity, they should turn their gaze away from its only possible source and centre.

PREACHING to the St. Andrew's Society in Toronto last Sunday, the Rev. Dr. R. Bruce Taylor, of Montreal, indulged in some curious flights of fancy. At the time of the Reformation, he told his hearers, John Knox "who was on fire for God," "created the common people in religious, political and social life." Not only did the "great reformer" "found a new creed," he went on, "he likewise founded a new vital power." That has been the favorite theme with Scots Calvinists for three centuries, and despite the almost total break with the "new creed" which John Knox foisted on Scotland, they continue to acclaim him as the savior of his people and the maker of modern Scotland. The picture which in other paragraphs of his sermon, Dr. Taylor drew of modern Scotland was not particularly inviting, but that may rest for the moment. Let us look rather at the "new vital power" which, after his "new creed," was his greatest bequest to his country.

HISTORIANS of Dr. Taylor's way of thinking have forever lauded Knox as the very incarnation of holy zeal, apostolic eloquence and courage beyond the lot of ordinary mortals. But later historians, who have been able to cut loose from the iron bound traditions of Presbyterianism in Scotland, and have unearthed what lawyers call "the documents in the case," have a very different tale to tell. Dr. Taylor and declamators of his school would have us believe that the period immediately following that of Knox was the golden age of Scotland. Mr. York Powell, however, Regius Professor of Modern History in the University of Oxford, a recognized authority on Scottish history, and by no means partial to the pre-Reformation Church, thought otherwise. "The whole story of the Scottish Reformation," he says, "hatched in purchased treason and outrageous intolerance, carried out in open