

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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MICHIGAN SCHOOL MEASURE

LEADING CITIZENS BRAND IT AS TYRANNICAL AND VICIOUS

(By N. C. W. C. News Service)

Detroit, Oct. 13.—Ten Protestant clergymen, two Jewish rabbis, and scores of leading business men of Detroit, all non-Catholic, have issued a signed statement denouncing the proposed amendment which would close parochial and private schools in Michigan. The amendment is branded as tyrannical and vicious. The signers point out that it would greatly increase taxes for school purposes. The statement in full is as follows:

"The renewal of the attempt to destroy educational freedom in Michigan, in spite of the decisive defeat four years ago of the vicious school amendment to the Constitution, we regard as an unfortunate abuse of the initiative and referendum."

"We look with distrust upon these recurring attacks upon the constitutional rights of minorities guaranteeing freedom of thought, freedom of education, freedom of religion and the pursuit of happiness."

"The proposed amendment compelling all children between seven and sixteen years below the ninth grade to attend the public schools after next August 1, aside from the chaos and the cost to the taxpayers that it promises, is a violation of the spirit of American institutions and a repudiation of the teachings of Washington, Jefferson, Madison, Lincoln, Roosevelt and Wilson, who reiterated their belief that educational and religious freedom were cardinal principles of Americanism."

"This attack upon private, denominational and other non-public schools would revive that old absolutism and State tyranny from which Pilgrims, Quakers and Catholics fled in Europe to set up free institutions on these shores. It is a new species of tyranny. No nation in the world excepting Russia has set up a State monopoly in education, even Turkey having been obliged by the Supreme Council at Paris to grant the right of private schools to Christians."

"The proposed school amendment is not intended to bring about compulsory education—this we already have in Michigan."

"It is not intended to raise the standard of education by State supervision of private and denominational schools—this we already have provided for by law."

"It is not intended to oblige all citizens alike to support the public schools with their taxes—this they already do, even when they patronize private schools only."

"It is not an educational movement backed by educators; on the contrary, it is condemned severely by nearly every prominent educator in Michigan."

"This proposal is an attack upon our general educational system which has worked happily for generations and which, in this State, has resulted in a low percentage of illiteracy, only 3%."

"The standard of the private denominational and other non-public schools has, within the last decade, been raised to a high level under State supervision, which supervision has been sought by their supporters with this betterment in view."

CAUSE OF CHAOS

"This amendment, if adopted, would cause distress, strife and chaos when the 125,000 additional children thus thrown upon the already overcrowded public schools attempted to get seats. Already thousands of public school children in Detroit are on half-day sessions. Those children would remain at home after August 5, and how could such a disaster be mitigated or avoided?"

"The taxpayers will naturally recoil from the estimated bill of \$70,000,000 for new schools, the \$9,000,000 for annual maintenance and the supplying of thousands of new teachers necessary to meet such a threatened crisis."

"Why should Michigan almost alone of all the civilized States in the world seek to crush competition in education? England is proud of her schools—Eton, Harrow, Rugby, etc. Herbert Spencer, in his 'Education,' which is a text-book in our colleges, condemns State monopoly in education. We are proud of our private and denominational schools like Harvard, Yale, Cornell, Princeton, Chicago, Notre Dame, Wellesley and in our own State at Alma, Hillsdale, Kalamazoo and Albion, and in Detroit of the Liggett School, and other specialized schools. Jefferson, Cleveland, Roosevelt and hundreds of our great men are the products of private elementary schools."

NO SAFETY PROVIDED

"That the preparatory and higher schools will next be attacked is a promise that lies in the abuse of the initiative and referendum. No minority's rights are safe in such an atmosphere of intolerance."

"The supporters of the private and denominational schools make no complaint because they bear a dual burden of taxation. They are not attacking our public schools. They are not attacking compulsory education, nor State supervision, nor the franchise laws. These they accept and approve, asking only the recognition of their parental rights to choose the school to which they may send their children—so long as its educational standards have been approved by the State."

"We denounce the revival of intolerance, the invasion of parental rights, and the practice of tyranny against minorities. The proposed school amendment to the constitution is un-Christian, unfair and un-American and every patriotic citizen will vote emphatically 'No.'"

N. Y. CHURCH TO CELEBRATE WITH GREAT ROMAN BASILICA

When, on November 9 in Rome, the great Archbasilica of the Most Holy Saviour, better known as St. John Lateran, Cathedral of the Pope and motherchurch of all the churches in the world, celebrates the 1600th anniversary of its dedication under Constantine the Great, a unique kindred celebration will be held in New York. It will be at the Church of St. Jean Baptiste, the only edifice in North America, so far as is known, which enjoys the privilege of being affiliated with the ancient Archbasilica in Rome.

Cardinal Hayes obtained this rare status for St. Jean Baptiste, which is in charge of the Fathers of the Blessed Sacrament. It means that visitors to this church may gain indulgences similar to those they might gain by visiting St. John Lateran itself. Thus, for example, a plenary indulgence may be gained by visiting the New York church November 9, the day of the anniversary.

At St. John Lateran, in accordance with the desires of the Holy Father the beautiful mosaic picture of the Saviour known as Acheropita will be taken from the Holy of Holies and carried in solemn procession on November 9, and will be exposed to the veneration of the faithful throughout the octave. During the week, solemn Pontifical Masses will be said in the various rites, and sermons will be preached by eminent preachers.

On November 9 itself, the full Papal Chapel will attend, just as if the Pope himself were celebrating the Mass. The Pope no longer goes to St. John Lateran, since it is outside the Vatican.

In his letter to Cardinal Pompili, archpriest of this world-old basilica, Pope Pius sketches rapidly the history of St. John Lateran. He recalls the care of the Popes to adorn this temple in a manner befitting their Cathedral, and mentions the great number of Roman synods held there, including the five great General Councils of the Lateran.

At St. Jean Baptiste, besides the special celebration November 9, ceremonies also will be held on the octave November 16. On the former date, there will be solemn High Mass, with a sermon by a well-known preacher.

The function November 16 will end with a procession of the Blessed Sacrament. The anniversary also will be solemnized throughout the whole Catholic world.

More than 5,000 persons assisted at the celebration of the Feast of the Rosary, on the grounds of the Convent of the Sacred Heart, 133rd street and Convent avenue, New York, presided over by the Right Rev. John J. Dunn, Bishop Auxiliary on Sunday. Rev. Gregory Fitzgerald, O. P., delivered the principal address.

The celebration of this Feast Day as conducted under the personal supervision of Bishop Dunn is one of the most colorful pageants held in this city. His Lordship is the only church dignitary in this country who participates in the blessing of roses on that day, a devotion which he brought back from Europe during one of his visits to Rome.

A procession, which was made up of about 1,000 school children, and the entire student body of the Sacred Heart Convent, each group dressed in a different costume, representative of the Feast, started at the Church of the Annunciation, at 131st street and Convent avenue, and wound slowly to the altar which had been erected on the summit of the hill before the convent buildings.

The men of the parish marched beneath the standards of the Holy Name Society, while the women represented the Rosary Society and the Children of Mary.

At the conclusion of the ceremony, following the ancient custom, were blessed, and solemn benediction was celebrated.

OPPOSED TO HERRIOT PLAN

POINCARÉ AND MILLERAND OPPOSE SECULARIZATION

(By M. Massiani, Paris Correspondent, N. C. W. C.)

Paris, Oct. 2.—Several important events have marked, during the last week, the campaign undertaken by the Catholics of Alsace-Lorraine (and by a good number of Protestants also) against the projects of the Government of M. Herriot.

First of all, M. Poincaré and M. Millerand, in public manifestations, have each given support to the cause of the people of Alsace-Lorraine.

Secondly, the first general congress of the League of Alsatian Catholics, held at Colmar, has definitely determined upon the tactics of resistance to the possible secularization of the recovered provinces.

Lastly, moved by the growing protest of these provinces, the Government has made a declaration at Strasbourg, through one of its ministers, to the effect that it entertains no desire of aggression toward the Catholics and that its intentions have been misunderstood. Even if this declaration is not entirely sincere, it is interesting to note it as a retreat in the anti-religious offensive which has been prepared.

The declarations of M. Millerand and M. Poincaré came in response to a manifestation by all the mayors of the cantons of Saint-Avold, in Lorraine, who had sent to the two former presidents a letter protesting against the proposed introduction of laws secularizing the schools.

M. Poincaré immediately replied as follows to the Mayor of Saint-Avold:

"My dear Mr. Mayor: I have received the petition you sent me, you and your colleagues of the cantons of Saint-Avold. Personally I share, do everything within my power in order that the reiterated and solemn promise of the Government of the Republic in regard to the schools of Alsace-Lorraine may be kept."

M. Millerand wrote as follows: "On several occasions I spoke in the name of the Government, either as general commissioner or as President of the Republic. Before me, illustrious representatives of France solemnly promised that your traditions and your customs should be scrupulously respected. To tell the truth, there was no need either of promises or of the speeches of representatives when the honor of France was engaged."

"Neither the status of the schools nor that of religions should be modified except with the full agreement of the population of our three departments and of their elected representatives."

The publication of these letters of two leading statesmen coincided with the general meeting of the League of Alsatian Catholics. After the campaign of meetings held successively in all the cantons, this assembly, in accordance with the directions of the Bishop of Strasbourg, brought together the delegates of all the cantonal organizations.

DETERMINED RESISTANCE PLANNED

Discussions relative to the measures to be taken to parry the anti-clerical attack were strictly confidential, but the following is the general impression brought back from Strasbourg by the special envoy of one of the leading Paris newspapers:

"If, by misfortune, our government should obstinately insist on attacking Alsatian liberty in principle, they will find themselves face to face with a formidable resistance, first of all because it is well organized, and secondly because those who are directing it have absolutely resolved to win. Every means of fighting and winning has been examined, and we may rest assured that they will be set in motion with a wisdom and energy which will render them extremely to be feared."

A declaration, adopted unanimously, proclaims the resolution of the Catholics to fight with all their strength against the proposed secularization.

This statement announces the constitution in each locality where it does not yet exist, of an association of fathers and mothers which will be methodically instructed with regard to the duties of its members; exercise close supervision over the schools, allow no infringement of law, custom or tradition to pass without protest; guarantee the liberty of the Catholics of Alsace and report any infractions to the Director's Committee of the League of Catholics.

GOVERNMENT SHOWS SIGNS OF WEAKENING

The impressive amplitude of the Alsatian protest is doubtless responsible for the efforts now being made by the Government to reassure the people. M. Raynaldy, Minister of Commerce, went to Strasbourg to declare that the Cabinet had "decided to undertake nothing which might break the union among citizens." And several days later, the same Minister, dwelling at length in another speech on the religious policy of the Herriot Cabinet, endeavored to calm the irritation of the Catholics by affirming that no new measures would be taken against the Religious Orders; that the application of the law would be devoid of any brutality and that the plans relating to Alsace-Lorraine had been denatured by the authors of the campaign of protest. According to him, those who protest had denounced these plans merely to give themselves the appearance of having caused them to fail, although the Government had never dreamed of carrying them out. This thesis is audacious, and ignores the fact that the alarm was caused by the statements of M. Herriot himself.

AMERICAN INDIAN EXHIBIT

(By Mrs. Enrico Pucci, Rome Correspondent, N. C. W. C.)

Among the interesting exhibits which will be displayed at the Missionary Exhibition during the coming year is a group of statues portraying scenes and famous characters among the American Indians. The sculptures are the work of Cavaliere Pettrich, a pupil of Thorwaldsen, and were presented by the sculptor to Pope Pius IX. in 1856. Since that time they have reposed in the Lateran Museum.

Among the statues is a life-size figure of the "Death of Tecumseh," depicting the famous Shawnee chief just after he was shot through the forehead by Colonel Richard Johnson at the Battle of the Thames in 1813. Pettrich is said to have modeled the head from a plaster cast of Tecumseh's features taken by Colonel Johnson himself.

Another life-size figure is that of the Sioux Chief Tah-shah-sah, a man of gigantic stature six feet and seven inches tall.

In a large bas-relief is shown the Council held at Washington in 1857 between representatives of the United States Government and chiefs of Sioux, Foxes and Sacs. Each figure in the group is a faithful representation of some person actually present at this Council.

Among those shown are Black Hawk, and one of his sons, a Sioux Chief Secretary of State Forsyth and Secretary of War Poinsett. Other bas-reliefs show a war dance of the Sioux and the San Foxes, a buffalo hunt on the banks of the Delaware, and a battle between the Creeks and the Winnebagoes. The latter is executed in accordance with the story told by the Indians of the actual encounter.

There are also twenty-three statues or busts in the collection, each illustrating some type of Indian life or custom. There are priests, medicine men and chiefs, a mother carrying her papoose on her shoulders, and a victorious warrior scalping his fallen foe.

The sculptor Pettrich went to the United States upon the advice of Thorwaldsen himself for the purpose of perpetuating the types and costumes of the Indians who were then thought to be gradually disappearing. The Indians received him cordially and assisted him in every way possible. He went to America in 1835 and remained in the New World for many years. In 1845 he went to Brazil where he lived until 1856. At that time Monsignor Marini was Apostolic Nuncio to Rio Janeiro and it was through him that the sculptor offered his works to Pope Pius IX. The Pontiff promptly accepted them and had them placed in the Lateran Museum. Later, they were shifted to rooms which were open to the public. It has been decided, however, that the approaching Missionary Exhibition offers an excellent opportunity for bringing them forth from obscurity.

CROSS RESTORED TO CAPITOL OF ROME

REPARATION FOR OUTRAGE BY ANTI-CLERICAL PARTY

Rome Correspondent of Catholic Herald

Flushed by their victory in 1870, the triumphant anti-clerical party in Rome took steps to remove all Catholic symbols from buildings under the control of the municipal authorities. The Cross, which adorned the tower of the Capitol suffered this fate, and was cast into a lumber-room, where it lay almost forgotten and disregarded for many years.

Last April a public-spirited citizen raised the question of its restoration, and the matter was taken in hand by a group of leading Catholics. As a result of their agitation, the authorities decided that the symbol of Christianity should once more adorn the summit of the Capitol.

As announced by our Rome correspondent some months ago, the Italian Government has favorably received the proposal of a group of Catholics that the glorious sign of the Redemption should be replaced on the summit of the Capitol. The Cross, which was placed on the tower in the sixteenth century, was removed in 1873 by members of the anti-clerical party, and without the consent of the Municipal Council. In its place was substituted a lance, the symbol of physical force.

The Cross was erected in front of the antique statue of Diana. Owing to the equilibrium of the tower being disturbed by a heavy iron flag-staff which had been placed there, Diana was removed and a new statue erected in 1882. There was, however, no question of replacing the Cross.

The classical statue was sent to the Tabularium, being subsequently transferred to the Palace of the Conservators.

DESPISED AND REJECTED

The Cross had meanwhile been cast into a dark room on a heap of rubble.

PAN-CELTIC CONGRESS IN BRITANNY

(By M. Massiani, Paris Correspondent, N. C. W. C.)

A three-day pan-Celtic congress has just been held at Quimper, in the heart of the Breton country. It attracted delegates from Ireland, Wales and Brittany.

The opening Mass in the cathedral of Quimper was followed by the blessing of the 80 flags and banners, some of them of really marvelous workmanship, before the porch of the cathedral. They were borne by Breton men and women in national costume.

On one of the meetings, Miss Agnes O'Farrelly, professor of Irish language and literature at the National University of Ireland, retraced the long martyrdom of Ireland and the indomitable energy of the Irish. "We, like you, wish to preserve the language of our ancestors," she said.

A special section of the congress was devoted to the works of the "Bleun Brug" (Heather), which is an association composed chiefly of ecclesiastics for the preservation of the Breton language in the church and the development of traditional faith.

ROMAN CHOIR COMING TO AMERICA

New York, Oct. 9.—Frank W. Healy, manager of the first American tour of the Sistine Chapel Choir, of which Monsignor Antonio Rella was the conductor, and Archbishop Hanna, the patron, will bring to America, in November, "the Roman Choir," comprising the master singers of the Patriarchal Roman Basilica and the Sistine Chapel of the Vatican, under the artistic direction of the Rev. Antonio Grimaldi, principal basso of the Sistine Chapel, and the musical direction of the celebrated Roman maestro, Cavaliere Angelo Negri. The singers include male sopranos Andriselli, Luzzani, Melispani, and Ferri; male contraltos Mazzetti, Rancho, Taccini; tenors Clementi, Soffiantini, Barchi and Angelista; baritones and basses Grimaldi, Rubini, Rasponi, Doschi and Guidi. The repertoire of classical sacred music, in Latin and Italian will include the masterpieces of Palestrina, Vittoria, Orlando di Lasso, Perosi and Refice, also, such musical features as Gounod's "The Death of Jesus" from the sacred trilogy, "The Redemption," (written for chorus and four voices;) Cesar Franck's "Glory be to Him on High," (for four voices), and Haydn's double fugue, "The Creation." There also will be novelties such as "Chi la gagliarda," the madrigal for four voices by Baldassara-Donati, and Neapolitan folk-songs.

Part one of the program, with the choir in cassocks and surplices will be exclusively ecclesiastical; part two, with the singers dressed in student gowns, will consist of selections from the standard operas.

THREE ANGLICAN MINISTERS BECOME CONVERTS

London, Oct. 5.—Three more Anglican ministers have made their submission to the Church.

The Rev. John Pinsent, who was received at Boscombe, formerly held curacies at Woolwich, Biggleswade, Leiston, Crosby and Lincoln. The news of his conversion will, therefore, create a widespread impression.

The Rev. Frederick Beavan, M. A., late Anglican curate at Holme-on-Spalding-Moor, Yorks, at Benwell, Newcastle-on-Tyne, has also been received.

The name of the third convert minister is being withheld for personal reasons. His name is very well known in England as that of a controversialist.

CATHOLIC NOTES

London, Eng. —A thousand nuns belonging to the Franciscan Missionaries of Mary volunteered to work among the lepers of the Far East, in response to an appeal sent out by the Mother General, it is announced here by the St. Francis' Leprosy Guild.

Quebec, Oct. 10.—Abbe Pierre Herbert, formerly rector of Laval University, was killed Tuesday night when he was struck by a train as he crossed a railroad bridge near St. Gregoire. The train hurled Abbe Herbert into the water, where his body was discovered Wednesday by a fisherman tending his nets.

Paris, Oct. 2.—The senior organist of the world is probably Canon Bisch-Lobstein, organist in the cathedral of Saint Peter, in Angouleme. Canon Bisch-Lobstein, who was born in 1811, has played the organ in this cathedral uninterruptedly since 1862. Previously he had been kapellmeister for several years. Despite his ninety-three years, his playing is still brilliant. In the course of his career Canon Bisch-Lobstein has seen six bishops occupy the see of Saint Ausene.

Frankfort, Ky., Oct. 10.—Bible reading has been initiated in the Public Schools of Kentucky, in accordance with the law enacted by the last session of the General Assembly. Passages from the Scriptures are read daily as a part of the regular school curriculum. A bulletin suggesting various selections from the Scriptures as suited for school reading has been prepared and sent to county superintendents by the State Department of Education. Teachers are instructed to read the Bible to the classes without comment.

London, Oct. 4.—A distinguished doctor was ordained to the priesthood by the Bishop of Nottingham at Chesterfield today. Father J. E. A. Ferguson, M. D., I. S. O., an authority on tropical medicine, retired five years ago from the government medical staff of British Guiana with the rank of Acting Surgeon General of the Colony. He then went to study at the Beda College, Rome. He received a distinction for services rendered to the Rockefeller Medical Committee with regard to the study of bookworm disease.

The fifteen temporary altars in the crypt of the National Shrine of the Immaculate Conception prepared for the celebration of the numerous Masses said in connection with the Holy Name Convention, will be left standing for some time, it has been decided. Although they are temporary, they are most attractive, and exhibit in some degree the charm which the finished chapels will show. Each of these altars eventually will be a table of Carrara marble, resting on octagonal supports encrusted with malachite, lapis lazuli, jasper and other precious marbles. It is probable that few, if any, similar altars will surpass them as rare works of art.

London, Oct. 4.—Edward T. Agius, personal friend of Pope Pius X., and a brother of the late Archbishop of Manila, died here this week in his seventy-sixth year. His son, a Benedictine, administered the Last Sacraments. His love of the rosary led him to use his beads in all kinds of public places, under the eye and unconscious of the curiosity of bystanders. Pope Pius X. created him a Papal Chamberlain. Mr. Agius was President of the Malta Association, was born at Malta—and he was Malta's representative at the Wembley exhibition.

London, Oct. 4.—A message from the Pope, blessing those who work for peace, was read by M. Marc Sangnier, president of the International Democratic Congress for Peace, held here. The message read: "The Holy Father thanks you for your homage and gives his full blessing to all those who work for the realization of the program of the Peace of Christ by the Reign of Christ." The Congress is non-sectarian. The Catholic delegates, including visitors from France, Germany, Italy, Poland, and Belgium, attended Mass at Westminster Cathedral. M. Marc Sangnier is a Catholic.

Dublin, Oct. 4.—Archbishop O'Donnell makes a strong plea for the release of the political prisoners still detained by the Belfast Government. Most, if not all of these men, are untried. The Archbishop says that in anything like moral times no Government has the right to imprison numbers of men over a long period without trial. It is a great wrong to do so, and it can serve no laudable purpose. The releases that have been made, north and south, have not led to disturbance; rather have they promoted peace. In the interests of public peace as well as on behalf of so many innocent sufferers Archbishop O'Donnell calls for the release of the remaining political prisoners held by the authorities of the six counties of northern Ireland.

REPARATION

The Mayor of Rome agreed to this course being adopted. The matter was then taken up by a Commission held under the auspices of the Society Fides Romana.

Thanks to the exertions of this body, the ancient Cross will once again occupy its honored place on the summit of the Capitol.

The Cross, which is attributed to the sixth or seventh century, is just over four yards in height. It will be formally replaced on the Capitol on Nov. 4th, a date which is rendered notable by the signing of the Armistice with Austria in the late War.

PRIVATE SCHOOLS NOT UNAMERICAN

Under the title "Private Schools Not Un-American," The Washington Post published the following editorial:

"There will be much vigorous dissent from the sweeping condemnation of private schools as un-American which was made the other day by Prof. Sharp, of Boston University. With his encomium upon the public school system as characteristically American, there can be no quarrel, or with his high estimate of its indispensable value. But we certainly cannot decree that thoughtful minds of any essential incompatibility between the two systems, of public and private schools, or of anything in the latter that is necessarily opposed to the political and social principles of America."

"For the genius of America does not call for standardization in education, in industry, or in any respect. In industry we may grant that each worker should be entitled to at least a minimum living wage. But we certainly cannot decree that nobody shall rise above that standard by doing more or better work, and thereby entitling himself to more pay, or profit. So in education. We may and should provide free instruction for all in the general essentials. But we cannot deny to those who can afford it, and who desire it, the additional and special advantages which are to be had only in private schools; remembering always that those who go to the expense of sending their children to private schools continue at the same time to pay their full share for the support of the Public Schools from which they derive no direct benefit."

"If Prof. Sharp were right he would be condemning the great institution with which he is connected, and himself for teaching in it. Boston University, like the great majority of our institutions of higher learning, is a private school. It would be intolerable to charge it, and countless other colleges and universities, with being un-American and as 'tending to breed antagonism and suspicion.' As a matter of fact there is generally more inculcation of patriotic principles in private universities than in those maintained by the States for the reason that they are more independent. State institutions are by no means always entirely exempt from at least the danger of partisan influence, and for that reason are less inclined to stress the teaching of politics, government and patriotism than institutions which are not dependent upon the favor of the party in power."

"It is the glory of democracy that it most practically recognizes the principle of 'many men, many minds,' and is therefore the very negation and antithesis of standardization. Its purpose is to afford opportunities to all, which, of course, must mean opportunities to achieve as much and to rise as high as their inclinations may lead them and their abilities may make possible. Private schools may afford facilities which it would be impossible, and absurd if it were possible, to provide in Public schools. To deny the right to provide and to enjoy such facilities would be to deny one of the 'inalienable rights' of man."

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GERTRUDE MANNERING

A TALE OF SACRIFICE
BY FRANCIS NOBLE

CHAPTER XXVI.—CONTINUED

It was the eve of the Festival of the Assumption, and seeing that the priests were in their confessional, Stanley rose and quietly placed himself outside of that one—though as yet he knew it not—renowned for his humble sanctity and learning. And as Stanley knelt there among them, people wondered who he was, this young man, with his pale face of such singular beauty, who looked so stern and troubled, and who yet thanked them with such a winning courtesy as they let him pass, guessing somehow as they did so that he was not French, but an Englishman. He entered the confessional, and, as he did so, for a minute pride rose again in his heart, and strove to shame him back; but, away in England on her peaceful death-bed, Gertrude Mannering was praying for him with her untiring hope, and pride was driven back as Stanley placed himself on his knees before a man like himself, but who, he at last believed, was there taking God's own place, with his power to hear and pardon sinners. And then and there he gave the history of his life to the priest in a kind of general confession; and as the minister of God listened, he marveled at the singular purity which had been observed by this young, attractive man amid the temptations of his age and evident position, for even at Oxford Stanley had been by his companions nicknamed "Bayard," from his persistent abhorrence and avoidance of anything approaching to immorality or even coarseness. The one deadly sin of his life, the cause of all the others he had committed, had been the pride which he now was so hard upon in his confession to the holy priest, who was saying inwardly to himself the while:

"God must have great mercies, great designs in store for this young man, who, while so long His enemy, has been so specially preserved from all sins of grossness and impurity; his very pride and intellectual refinement having doubtless appeared to the world as the means which were his preservation—the world that knows not God nor His ways!"

There was no task of argument or still further persuasion to be gone through in Stanley's case; no remaining doubts to be solved; with him it was the whole faith or none, the Catholic Church or infidelity; for a soul like his there was no middle course or hesitation, from the instant grace had conquered in his heart. He had told his confessor at the outset that the outward work of his conversion could not be finished here where he had begun it by this preparatory confession, as he must start in the morning for England; and then as he rose at last from his knees, the priest, knowing now the outward at least of the circumstances which called him thither, promised many and earnest prayers as he bade a kind, fatherly adieu to the stranger who had interested him so wonderfully.

With an entirely new peace in his heart, spite of its tribulation and abiding self-reproach, Stanley left the church slowly when he had finished the task which his stern will, assisted by God's all-powerful grace, had made him accomplish thus early. At once he went back to his hotel, glad that the dinner-hour was long past, so that he need not partake of some refreshment, which he ate quickly and mechanically, and then shut himself in his bedroom to face the further task, painful yet soothing, of writing to her who was dying for his sake, as it were, to tell her, in terms which must as little as possible excite the poor little-out heart, the news that would cause her such joy and wonder, and to crave permission to come to her bedside, there to hear the words of forgiveness from her own lips.

"Gertrude, my darling (let me call you thus once more, unworthy as I am)," he wrote, "they say you are dying, and I—who must feel as if your death will lie at my door, for whom, if it is only too true, all thought of earthly joy shall be forever past—Stanley Graham, who was unworthy of the love I treated so cruelly, entreat that I may come to your side, there to kneel and ask your forgiveness, and through it, perhaps, dare to look to be received, if but coldly, as I deserve, by your father whose home I have saddened ever since I won your heart, my darling, to treat it so harshly, telling myself that you did not love me, in my mad pride and jealousy of its every feeling. Gertrude, on my knees I wish to retract every word I said to you that day of our last meeting—every bitter, cruel word, to the final one with which I let you leave me, when, unmoved as I looked at the last, my heart and brain seemed on fire, my darling. Every word of temptation (and let me tell you this gently, my sweet injured one) with which I strove to lead you to what I now know would have been eternal ruin, I retract on my knees, and have tonight confessed with sorrow and remorse to God's minister; for, my darling, what your gentle pleadings and noble example failed at the time at once to accomplish has been worked within me today by the blow that brought me the yet scarcely

realized news of your hopeless illness. I am a Catholic, Gertrude, from henceforth: whether you receive me to your side or not, my life must be from today as devoted to defending, as it has until now been too morning and maligning, God's holy Church. Ever since that night, Gertrude, I know now, I have been fighting against grace, against the ever-present force of your sweet example, well-nigh breaking my own heart to, rather than yield to the mercy which surely is due to your prayers, my darling, for I have never deserved it. Without book or sermon or instruction, though in secret I have read much, and have abroad here attended at the churches, all at once God brought me to His feet, I scarcely yet understand how, and I cannot go back; I am a Catholic in heart and faith, soon, if God gives me life, to be one in reality and practice. Am I not punished, my darling, that the divine gift which I rejected when it could have given you also to me with itself, I must receive with such eternal gratitude now when it can bring me no earthly joy? For even this last sad one I crave—of kneeling by your bedside, of being near you, at least sometimes, during the days that are left—would not have been refused, I know, by your gentle heart, if I had asked in my agony, even had I been still averse to your holy religion, for myself. I must not write too long, my own Gertrude, through fear of agitating you, through fear of hastening what they tell me is so imminent, though I cannot realize it—the death of her who, in return for my sternness and cruelty, has been my sweet saviour, whose bright example has at last brought me to God, never, with His grace, to do aught but serve Him through the Gift Shoppe and there was such a beautiful pair of candlesticks in the window that I went in to price them. They were quite beyond my reach, so I didn't buy them, but that is where Aunt Hetty's first conceived the idea of giving me this one. Dear Aunt Hetty! Just because her candlestick happens to be old she thinks it is valuable. She doesn't realize that many old things are little more than rubbish. We mustn't hurt Auntie's feelings, at this rate, Bob. We'll endure the presence of the candlesticks in preference to that and I do like the sentiment she attaches to it and hope our little home always will be a place of happiness and contentment."

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THE GREEN CANDLE STICK

Rose Gray gave the finishing touches to the salad and whisked it into the refrigerator, slipped out to the front verandah of the bungalow. She had heard her husband's cheery whistle as he turned the corner down near the creamery, and she wanted to be sure to meet him. She usually did meet him, for that matter, but there was a special reason for doing so tonight, since this was the first something from Aunt Hetty.

Young Bob Gray, handsome, broad shouldered and strong, came swinging up to the walk and skipped up the front steps two at a time. In either hand he carried a package. One, a long, narrow box, looked suspiciously like a florist's shop property; the other was a puzzle to Rose trying to mentally fathom its contents.

"Roses to my one Rose," Bob said gaily, handing her his gift in remembrance of the day.

Rose lifted the lid and buried her face in the dewy pink sweetness of the long-stemmed blossoms. "Oh, Bob, you're a dear to bring me these," she told him, happy tears, shining in her sea-blue eyes. Roses' frank and childish appreciation of every kindness done, was one of the traits that made her so adorable.

"Don't know what this is," Bob gave her the remaining package.

"It's from Banbury, so it must be something from Aunt Hetty." Together they stripped off the wrappings. Inside, swathed in cotton and tissue paper, they found a single green candlestick. But such a candlestick? Rose lifted it and looked at it in dismay. An uglier thing could hardly be imagined. Made of glaring green glass, it was further cheapened by a scrawling green vine that wound from the base to the top, every leaf a tawdry dab of gilt paint.

Disappointment crept into Rose's eyes and voice. "I wonder how Aunt Hetty ever happened to send a thing like this." Then, inside the candlestick she found a scrap of paper. It proved to be a note written in Aunt Hetty's funny scrawl.

Dear Children: As a little gift I'm sending you my old green candlestick. I remember hearing Rose remark she wanted a pair of old-fashioned ones for her mantle. Personally, I like the newer one better, but everybody has a right to their own opinion. I'm only sorry that I haven't another one like this to send to you, but it was never my fortune to own a pair of them. This candlestick has been in my possession for years. It has seen me come to pass in my home. Place it on the mantle in your cosy living room, my dear, and let it again view the delights, comforts and happiness of its occupants.

With love,
AUNT HETTY.

Rose slowly folded the paper again. "I understand now, Bob," she said, softly. "Aunt Hetty went shopping with me when she was here last winter. We passed the Gift Shoppe and there was such a beautiful pair of candlesticks in the window that I went in to price them. They were quite beyond my reach, so I didn't buy them, but that is where Aunt Hetty's first conceived the idea of giving me this one. Dear Aunt Hetty! Just because her candlestick happens to be old she thinks it is valuable. She doesn't realize that many old things are little more than rubbish. We mustn't hurt Auntie's feelings, at this rate, Bob. We'll endure the presence of the candlesticks in preference to that and I do like the sentiment she attaches to it and hope our little home always will be a place of happiness and contentment."

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"It's ideal, my child, ideal!" Mrs. Meade commented. "And this room, where they were in the blue and brown living room, so fairly, breathes rest and hospitality. Then her eyes fell upon the offending candlestick, the one jarring note in the otherwise flawless furnishings. She fairly stared at it, but offered no explanation. Rose grew sick at heart. Why had she forgotten to remove it? Why had she not her guest single it out and stare at it so?"

At this moment Bob suggested that they make a trip to the basement to see the arrangement there, a plan to which Mrs. Meade readily acceded. It was while they were coming up the steps again that the front door of the bungalow was unceremoniously opened and a voice cracked and high-pitched, inquired "Anybody at home?"

When the Grays reached the hallway they found Aunt Hetty North on the threshold. Her little black hat was very much awry, her hair in wild disorder, but her cheeks were very pink and her brown eyes very bright.

"Bless you my children, I'm here at last," she began.

Rose flew to her open arms.

Aunt Hetty dear, what a pleasant surprise! But you should have phoned so that I might have met you at the station, or at least taken a cab. Think of walking that distance with all this luggage. You must be fagged."

"Now, see here, when I'm not able to take care of myself I'll have enough sense to stay at home. Just think of what I'm in the world? Aunt Hetty's eyes grew wide in astonishment. She was looking straight at Mrs. Meade. A moment later the two old ladies were shaking hands and kissing each other, and crying.

Rose was sending telegraphic messages toward Bob for enlightenment. He was shaking his head in reply. He was not understanding the situation any more than as she said, "Please," Rose interrupted, "would you mind telling us how you happen to know each other?"

Aunt Hetty gave a mirthful cackle.

"I've got a good land, Rose, I've always known Martha. We were children together."

"I thought that green candlestick looked familiar," Mrs. Meade was saying. "I nearly came right out and asked little Mrs. Gray where she got it."

"I gave it to her," Aunt Hetty replied.

"Of course; but I didn't know then that you were her aunt. You see I never happened to see Rose while she lived with you. Hetty North, will you ever forget the day your father gave each one of us one of those candlesticks?"

"Never! My, my, seems to me now that I can see the winter yet, nothing but snow, snow, snow, and the bitterest poverty. How long at Christmas time there wasn't to be any gifts, and at the last moment Father traded a bit of fur to a peddler at the inn for those candlesticks. You lived a stone's throw from us then, Martha. If you recollect, and when Father found you crying because you wanted a Christmas gift he up and gave you one of them."

"I have it yet. When he gave it to me he stuck a lighted candle in it, and set it on the table. I'm a hopeful thing baked except gingerbread, better times, accom' to you, Martha, he said, I never forgot that little speech, and after that hard time, things did go better and we always looked upon that candlestick as a symbol of better things to come."

On and on they talked, of days long since dead save in the hallowed space of memory. When the bronze clock struck the hour of ten, Mrs. Meade arose in surprise.

"Where has this evening gone? I had no idea it was so late!"

"It's rather late for you to return

the arrangement of ours. She expressed a desire to see it for herself, so what was there for me to do but extend her the privilege?"

"I see; all we can do is to offer her the best we have, and no one can do more than that."

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to the city alone, Mrs. Meade, Rose began, "so if your return is imperative, Bob will accompany you. Otherwise, I should be glad to have you share my one guest room with Aunt Hetty."

Mrs. Meade hesitated. "I wouldn't be putting you to a great deal of inconvenience?"

"No, indeed?"

"Then I'll stay. There's a lot of questions I'd like to ask Hetty, about the folks we used to know. There's another thing I'd like to know; you wouldn't consider parting with the candlestick?"

"Oh, no, we really couldn't," Rose explained; "it was a gift, you see, and—"

"I understand. Some day, then, I'm going to give you mine. Those two candlesticks belong together. By the way, young man—she turned to Bob—"I might as well tell you now, you're going to plan those houses for me and you're also going to help me remodel my own home."

"I shall be glad to assist you in it."

Mrs. Meade waited to hear no more. For her, the matter was satisfactorily settled.

In the blue and brown living room Bob and Rose stood before the green candlestick.

"Why didn't you get rid of it when you had the chance?" he teased.

"I couldn't—I simply couldn't part with it. It meant so much to Mrs. Meade to Aunt Hetty and I'm beginning to feel that it is going to mean very much to me. Perhaps if it hadn't been for the green candlestick Mrs. Meade would never have given you this big chance. Would you want to part with it now, Bob?"

"Indeed I wouldn't Rosie-Poie, and I make the mention that it be given a permanent place of honor on the Gray's mantle."—The New Freeman.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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THOU SHALT LOVE

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect." A few bare, plain words! But they are the Magna Charta of the new race, of the third race, of men not yet born. The first race was that of the animal without law, and its name was War; the second were barbarians tamed by the Law, whose highest perfection was justice. This is the race living now, and justice has not yet conquered War, and the Law has not yet supplanted animality. The third is to be the race of real men, not only upright but holy, not like beasts but like God.

Jesus had just one aim: to transform men from beasts to saints by means of love. Circe, the enchantress, the Satanic consort of the old mythologies, converted men into beasts by means of animal pleasures. Jesus is the anti-Satan, the anti-Circe. He who saves from animality by a force more powerful than pleasure. This undertaking, which seems hopeless to all animals barely risen above animality and to beings just entering upon real humanity, must be based on the imitation of God. To approximate sanctity one must look toward divinity: "Be holy because God is holy. Be perfect because God is perfect."

This is not the first time that this appeal has been made to the heart of man. Satan said in the Garden: "You will be as gods." Jehovah said to His judges: "Be gods, be just as God is just." But now there is no question of being wise like God, nor is it even enough to be just like God. God is now more than wisdom and justice. With Jesus, He becomes our Father, becomes love. His earth gives bread and flowers even to the homicide; he who takes His name in vain sees the glorious sun every morning, the same sun which warms the clasped hands of the laborer praying in the field. A true father loves the son who turns from him as he loves the son who seeks him out; a father cherishes the child who obeys him in his house, or who vomits him out with his wine. A father can be saddened, can suffer, can mourn, but no sinning man is capable of making a father become like to himself. No one can induce a father to take revenge.

And we who are so much lower than God, poor finite creatures, who are scarcely capable of remembering yesterday, who do not know tomorrow, we unfortunate, inferior creatures, have we not many more motives to feel for our brothers in wretchedness than God feels for us? God is the supreme substance

of our ideal. To draw away from Him, not to be as we pray that He may be with us, is this not to draw away from our unique destination, to keep perpetually and despairingly out of our reach that happiness for which we are created, which we believe to be the aim of our lives, imagined by us, dreamed of by us, longed-for, invoked and followed in vain through all the false felicities which are not of God? "Let us be Gods," cries Bossuet. "Let us be Gods. He permits it, that we may imitate His holiness."

Who will refuse to be like God? Dii estle. Divinity is in us; animality hampers and constricts it, stunting our growth. Who would not wish to be God? Oh, men, are you in very truth content to be only men? Men as you are today, half-men, half-beasts? Centaurs without robustness, sirens without sweetness, demons with fauns' muzzles and goats' feet? Are you so satisfied with your bastard and imperfect humanity, with your animality scarcely held in leash, taking no step to win holiness save to desire? Does it seem to you that the life of men as it has been in the past, as it is today, is so dear, so happy, so contented that there should be no effort to make it otherwise, entirely different, the opposite of what it is, more like that which for thousands of years we have imagined in the future and in Heaven? Is it not possible to change this world to a world to more divine, at last to bring down Heaven and the laws of Heaven upon earth?

This new life, this earthly but celestial world is the Kingdom of Heaven, and to bring about the Kingdom we must transfigure and deify ourselves; become like God, imitate God. The secret of the imitation of God is love, the certain way of the transfiguration is love, love of man for man, love for friend and enemy. If this love is impossible, our salvation is impossible. If it is repugnant, it is a sign that happiness is repugnant to us. If it is absurd, our hopes of redemption are only absurdity. Common sense tells us that to love our enemies is insanity, and to count such love as a prerequisite of our salvation seems simple madness. Love for enemies is like hatred for ourselves; hence it follows that we can only earn beatitude by hating ourselves.

This conclusion should alarm no one, for it has been proved; all the experiments have been tried. It is not true that there has been no time to test it. For thousands of years we have been proving and proving it, over and over. We have tried the experiment of fierceness; and blood answered blood. We have tried the experiment of lust; and lust has left in the mouth the odor of corruption and a fiercer fever. We have forced the body into the most refined and perverse pleasures and found ourselves worn out and heavy-hearted, lying upon filth. We have tried the experiment of the Law, and we have not obeyed the Law; we have changed it and disobeyed it again, and Justice has not satisfied our hearts. We have tried the experiment of intellectualism, we have taken the census of creation, numbered the stars described the plants, the dead things and the living things, we have bound them together with the thin threads of abstract ideas, we have transfigured them in the magic clouds of metaphysics; and at the end of all this, things have remained the same, eternally the same; they were not enough for us, they could not be renewed; their names and their numbers did not quiet our hunger, and the most learned men ended with weary confessions of ignorance. We have tried the experiment of art and our feebleness has brought the strongest to despair, because the Absolute cannot be fixed in any form; the Many overflow from the One; the carefully wrought work of art cannot arrest the ephemeral. We have tried the experiment of wealth and have found ourselves poorer; the experiment of force and have come to ourselves, weaker. In no thing has our soul found quiet. We have found no welcoming shade, where our bodies can lie down and be at rest; and our hearts, always seeking, always disappointed, are older, weaker, and emptier because in nothing have they found peace, because no pleasure has brought them joy, no conquest, happiness.

THE LAST EXPERIMENT

Jesus proposes His experiment, the only remaining possibility, the experiment of love, that experiment which no one has made, which few have even attempted (and that for only a few moments of their lives), the most arduous, the most contrary to our instincts but the only one which can give what it promises.

As he comes from the hand of Nature, Man thinks only of himself, loves nothing but himself. Little by little, with tremendous but slow efforts, he succeeds in loving for a while his woman, and his children, in tolerating his accomplices in the hunt, in assassination and in war. Very rarely is he able to love a friend; more easily he hates the man who loves him. He does not dream of loving the man who hates him.

All this explains why Jesus commands us to love our enemies. To make over the entire man, to create a new man, the most tenacious center of the old man must be

destroyed. From self-love come all the misfortunes, massacres and miseries of the world. To tame the old Adam self-love must be torn out of him, and in its place must be put the love most opposed to his present nature, love for his enemies. The total transformation of man is such a sublime paradox that it can be reached only by fantastic means. It is an extraordinary undertaking, wild and unnatural, to be accomplished only with an extraordinary exaltation, opposed to Nature.

Until now man has loved himself and hated those who hate him; the man of the future, the inhabitant of the Kingdom, must hate himself and love those who hate him. To love one's neighbor as one's self is an insufficient formula, a concession to universal egotism. For he who loves himself cannot perfectly love others, and finds himself perforce in conflict with others. Only hatred for ourselves is sufficient. If we love ourselves, we admire ourselves, we flatter ourselves too much. To overcome this blind love, we need to see our nothingness, our baseness, our inferiority. Hatred of ourselves is humility, the beginning of improvement, of perfection. And only the humble shall enter into the Kingdom of Heaven because they alone feel how far they are from it. We are angered at others because our dear ego feels unduly offended, not sufficiently served by others; we kill our brother because he seems an obstacle to our good; we steal for the love of our body, we fornicate to give pleasure to our body; envy, mother of rivalry and of wars, is merely sorrow because another has more than we, or has what we have not; pride is the expression of our certainty of being of more account than others, of possessing more than others, of knowing more than others. All the things which religions, morals, and laws call sins, vices, and crimes begin in self-love, in the hatred for others which springs out of that one solitary, disordered love.

What right have we to hate our enemies, when we ourselves have been guilty of the same fault for which we think we have the right to hate them; when we ourselves have been guilty of hatred? What right have we to hate them, even if they have done wrong, even if we believe them wicked, when we ourselves nearly always have done the same wrong actions, have been defiled with the same pitch? What right have we to hate them if nearly always we are responsible for their hate? We, who with the endless errors of our monstrous self-love, have forced them to hate us? And he who hates is unhappy, is the first to suffer, the first to respond with love to that hatred, with gentleness to that harshness as reparation for the suffering of which we are often the real cause, immediate or distant.

Our enemy is also our savior. We ought every day to be grateful to our enemies; they alone see clearly and state openly what is ignominious in us; they make us conscious of our moral poverty, the realization of which is the only beginning for the second birth. For this service we owe them love. For our enemy needs love, and needs our love. He who loves us already has his joy and reward in himself. He needs no reward from us. But he who hates is unhappy; his hatred is the bitter outlet for his sufferings. We are partly guilty for this suffering, and even if, overconfident in our innocence, we do not feel that we are responsible, we ought nevertheless to comfort with love the unhappiness of the man who hates, to calm him, make him better, convert him also to the beatitudes of loving. We will know him better if we love him, and knowing him better, we will love him more. We only love heartily when we know well. If we love our enemy, his soul will be transparent to us, and as we penetrate further into it, we will discover much more to call forth our pity and our love; because every enemy is an unrecognized brother; we often hate in him what resembles our own natures. Something of ourselves, unknown perhaps to us, is in our enemy and is often the cause of our hostility. When we love our enemies, we purify our spirit by understanding and lift his spirit upward. Hatred, instead of driving men apart, may thus engender a light that liberates men's souls. The worst of evil may bring about the highest good.

This is the reason why Jesus commands us to reverse the ordinary and customary relations of men. When man loves what he now hates, and hates what he now loves, he will be the opposite of what he is today. And if life now is made up of evils and despair, the new changed life being the opposite of what we now have, will be all goodness and consolation. For the first time we shall know happiness; the Kingdom of Heaven will begin on earth. We will find that eternal Paradise, lost because the first men wished to learn the difference between good and evil. But for absolute love like the love of God the Father, there is neither good nor evil. Evil is overwhelmed by the good. Paradise was love, love between man and God, between man and woman. The new earthly paradise, the paradise regained, will be the love of every man for all men. Christ is He who leads Adam back to the gates of the garden, teaches him how he can enter and live there always.



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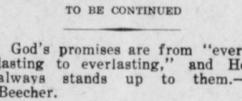
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LONDON, SATURDAY, OCT. 25, 1924

AN ENGLISH MUSSOLINI

The comment one usually reads on Mussolini's achievement for Italy illustrates the difficulty that the English mind finds in understanding the Latin temperament or the Latin mentality. After our study of Mussolini, his spirit, his methods, his success in saving his native country from social disintegration, we think it may be interesting to recall the spirit, methods and achievements of one whom we may not inappropriately call the English Mussolini. Between Oliver Cromwell points of similarity and of contrast will stand out plainly enough without comment.

And to be quite fair we shall take our account of Cromwell from a modern English professor of history in an English university.

Professor Green thus writes of Cromwell in Ireland:

"He landed at Dublin on the 18th of August. Before his arrival the Dublin garrison had defeated Ormonde with a loss of 5,000 men, and Cromwell's work was limited to the capture of detached fortresses. On the 10th of September he stormed Drogheda, and by his order the whole of its 2,800 defenders were put to the sword without quarter. Cromwell, who was as a rule especially scrupulous in protecting non-combatants from violence, justified his severity in this case by the cruelties perpetrated by the Irish in the rebellion of 1641, and as being necessary on military and political grounds in that it 'would tend to prevent the effusion of blood for the future, which were the satisfactory grounds of such actions which otherwise cannot but work remorse and regret.' After the fall of Drogheda Cromwell sent a few troops to relieve Londonderry, and marched himself to Wexford, which he took on the 11th of October, and where similar scenes of cruelty were repeated; every captured priest, to use Cromwell's own words, being immediately 'knocked on the head,' though the story of the three hundred women slaughtered on the market-place has no foundation.

"The re-settlement of the conquered and devastated country was now organized on the Tudor and Straffordian basis of colonization from England, conversion to Protestantism, and establishment of law and order. Cromwell thoroughly approved of the enormous scheme of confiscation and colonization, causing great privations and sufferings, which was carried out. The Roman Catholic landowners lost their estates, all or part according to their degree of guilt, and these were distributed among Cromwell's soldiers and the creditors of the government; Cromwell also invited new settlers from home and from New England, two-thirds of the whole land of Ireland being thus transferred to new proprietors. The suppression of Roman Catholicism was zealously pursued by Cromwell; the priests were hunted down and imprisoned or exiled to Spain or Barbados, the Mass was everywhere forbidden, and the only liberty allowed was that of conscience, (that is really good!) the Romanist not being obliged to attend Protestant services.

"These methods, together with education, 'assiduous preaching . . . humanity, good life, equal and honest dealing with men of different opinion,' Cromwell thought, 'would convert the whole island to Protestantism.'"

It may be because we are Irish but in view of Cromwell's barbarity in Ireland we are not quite able to agree with the historian when he writes:

"Cromwell's moderation and freedom from imperiousness were acknowledged even by those least friendly to his principles."

In a preface to a book recently published even Nicholas Murray Butler, President of Columbia, says that Cromwell was the best type of the moderate Englishman.

Englishmen of his own day thought well of him and of his work. Professor Green writes:

"On the 12th of September, 1651, Cromwell made his triumphal entry into London at the conclusion of his victorious campaigns; and Parliament granted him Hampton Court as a residence with £4,000 a year. These triumphs, however, had all been obtained by force of arms; the more difficult task now awaited Cromwell of governing England by parliament and by law. As Milton wrote:

'Cromwell! our chief of men, who thought of war only, but detractions rude, Guided by faith and matchless fortitude, To peace and truth thy glorious way hast ploughed. Peace hath her victories No less renowned than war.'

Then the historian gives us this specimen of his 'moderation' and 'lack of imperiousness' in dealing with Parliament:

"He rose, and after alluding to the former good services of the parliament, proceeded to overwhelm the members with reproaches. Striding up and down the House in a passion, he made no attempt to control himself, and turning towards individuals as he hurled significant epithets at each, he called some 'whoremasters,' others 'drunkards, corrupt, unjust, scandalous of the profession of the Gospel.' 'Perhaps you think,' he exclaimed, 'that this is not parliamentary language; I confess it is not, neither are you to expect any such from me.' In reply to a complaint of his violence he cried, 'Come, come, I will put an end to your prating. You are no parliament, I say you are no parliament. I will put an end to your sitting.'

"By his directions Harrison then fetched in a small band of Cromwell's musketeers and compelled the speaker Lenthall to vacate the chair. Looking at the mace he said, 'What shall we do with this bauble?' and ordered a soldier to take it away. The members then trooped out, Cromwell crying after them, 'It is you that have forced me to this; for I have sought the Lord night and day that He would rather slay me than put me upon doing this work.' He then snatched the obnoxious bill from the clerk, put it under his cloak, and commanding the doors to be locked went back to Whitehall. In the afternoon he dissolved the council in spite of John Bradshaw's remonstrances, who said, 'Sir, we have heard what you did at the House this morning . . . ; but you are mistaken to think that the parliament is dissolved, for no power under heaven can dissolve them but themselves; therefore take you notice of that.' Cromwell had no patience with formal pedantry of this sort; and in point of strict legality 'The Rump' of the Long Parliament had little better title to authority than the officers who expelled it from the House. After this Cromwell had nothing left but the army with which to govern, and 'henceforth his life was a vain attempt to clothe that force in constitutional forms, and make it seem something else so that it might become something else.'

"By the dissolution of the Long Parliament Cromwell as commander-in-chief was left the sole authority in the State. He determined immediately to summon another parliament. This was the 'Little' or 'Bare-bones Parliament,' consisting of one hundred and forty persons selected by the council of officers from among those nominated by the congregations in each county, which met on the 4th of July, 1653. This assembly, however, soon showed itself impracticable and incapable, and on the 12th of December the speaker, followed by the more moderate members, marched to Whitehall and returned their powers to Cromwell, while the rest were expelled by the army."

We should not be surprised to hear some of those who call Mussolini a "dictator" canonize Cromwell as a great democrat. This is the historian's own account of one phase of Cromwell's moderation:

"Religious toleration was granted, but with the important exception that some harsh measures were enacted against Anglicans and Roman Catholics, to neither of

whom was liberty of worship accorded. The acts imposing fines for recusancy, repealed in 1650, were later executed with great severity. In 1655 a proclamation was issued for administering the laws against the priests and Jesuits, and some executions were carried out. Complete toleration in fact was only extended to Protestant non-conformists, who composed the Cromwellian established church, and who now meted out to their antagonists the same treatment which they themselves were later to receive under the Clarendon Code of Charles II."

Then follows what is a greater puzzle to any one not an "Anglo-Saxon" than an Italian or a Spaniard is to the average English man. It is a further example of Cromwell's moderation:

"Cromwell himself, however, remained throughout a staunch and constant upholder of religious toleration. 'I had rather that Mohammedanism were permitted amongst us,' he avowed, 'than that one of God's children should be persecuted.'"

Catholics, evidently, were none of "God's children" but sons of Belial.

It may be said that Cromwell lived nearly three centuries ago. It is true; but his place amongst great Englishmen is given him by his compatriots of today. His statue stands at St. Stephen's entrance to Westminster, typical of the place in history given him by the people who are shocked at the "dictatorship" of Benito Mussolini.

MARRIED HAPPINESS

By THE OBSERVER

In preparation for marriage it is necessary to pray. A good and prudent life partner is the gift of God. Marriage is not merely a ceremony, the occasion for a feast and for pretty presents; but a holy institution, which has many responsibilities, and in which one's path is not always strewn with roses. Amongst the essentials for a happy married life are, a sense of duty, forbearance with each other's weakness, a good understanding between husband and wife, willingness to give up something of one's tastes and inclinations to make the other happy, and to get along without wounding each other's feelings. The young wife ought not to be too much surprised or too sad at finding that some of the qualities that she expected in her husband are absent. She would do better to seek out the better aspects of the man she has chosen for better or for worse.

The man who seemed to her an angel in the days of the engagement is the same man; she saw him then less accurately, that is all. Too much arguing should be avoided in the home. There are times when silence is golden; and it is never more precious than when it closes a domestic quarrel, or prevents one. To preserve harmony, concessions are necessary. Neither partner can always have his or her own way. If one likes staying at home better than the other, a concession ought to be made; concessions ought to be made by each in turn.

Many of these likes and dislikes are mere matters of habit, and when concessions are made, are found to be not so essential to one's happiness after all. When a small concession is denied, it continues to look important to the one to whom it was refused, and indeed seems to become of greater importance. A man ought not to exert his authority in every case merely because he has that authority; to insist on his full rights just because he can do so, in every case, in matters of no importance. He should remember that if he thinks it natural that he should receive deference at all times from his wife, she has just as much right to expect that he will treat her with consideration and politeness as he did in the days before she had promised to marry him. At that time he was eager to show her what a very polite and considerate fellow he was; and he ought to bear in mind that his duty to treat his wife like a gentleman is not less now but greater, because the happiness of them both depends on their manner towards each other, and they have to live with each other and are bound to do all they reasonably can to make that companionship happy.

Also, a man expects his wife to keep him informed as to how the affairs of the household, which are under her management, are going;

and he ought not to forget that she has some right to know how his work and business are going. Many a man has profited greatly by taking the advice of his wife on matters of business; and when women are sensible, as so many of them are, their judgment in business matters is often very keen, and the more valuable to a man because they look at things from a different standpoint from that to which he is accustomed.

But it may be taken for granted that the home has a very poor chance to be a happy one if it is conducted with an eye only to worldly considerations. Not much happiness can be expected in a home where the thoughts of husband and wife are all on pleasure or on money or on social climbing. The home is God's great institution for the bringing up of children in His fear and love, and He will not give happiness there if men and women forget that that is His principal purpose in instituting marriage.

The family ought to be united in prayer and in the fear and the love of God, and if it is not so united there is nothing to be expected from it for good and the members of it cannot expect happiness. They may sometimes have an appearance of happiness; but it is not the real thing, and sooner or later the unreality of it will come home to them; and of all the things that can happen to men and women in this world, the most distressing thing is, to find that what they thought was happiness turns dull and tasteless, and that life has no savor.

This is not at all an uncommon experience; it is the commonest thing in the world. It is this experience that drives the devotees of pleasure on from one amusement to another, never quite satisfied. And this experience is peculiarly likely to come to those who neglect the duties which God has imposed on parents in order to have more time to give to pleasure, or in order to have more comfort or less trouble.

NOTES AND COMMENTS

IN THE little village of Great Clacton, Essex, there is an old church dedicated to St. John the Baptist. It dates from about the year 1080, the tower alone being of later construction—probably at the beginning of the sixteenth century. It is an interesting structure, as all these pre-Reformation churches are, and in its associations takes us back to those ages of faith to which England can trace all that is best in her modern development. But this church has a special interest in that one of its earliest rectors after the Reformation was a son of John Knox the Scottish "Reformer."

A TABLET on its north wall tells the tale. It reads:

To the Glory of God, and in pious memory of ELISAZAR KNOX, sometime Vicar of this Church, Second son of John Knox, the Scots Reformer, born in exile at Geneva, Nov. 1558, Fellow of St. James' College, Cambridge, 1579. Collated to Great Clacton, 1587. He died at Cambridge on the eve of Pentecost, 1591.

A list of the vicars, on an oak tablet near by, gives the further information that Knox was inducted on the 15th of May, 1587, his patron being Lord Rivers.

The first reflection that arises in contemplating this little aside of history is that it was probably the first instalment of that nemesis which, through his own flesh and blood, was destined to overtake those works of sacrilege and destruction which especially characterized the career of the "Great Scottish Reformer," and causes his name to stand out in an unenviable distinction over all associates in that impious upheaval. If after the Holy See, there was anything John Knox hated with a deadly, all-consuming hatred, it was the institution of the Episcopacy itself. And here while the embers of the conflagration which he had done so much to kindle still glowed, we find his own son given over to the institution, even if an emasculated type, which his very soul abhorred. The violence with which Knox assailed the episcopal order stands unrivalled in the literature of scurrility of all time. That in this present generation a lineal descendant bearing his own very name, should, as priest and Jesuit, be a devoted son of the Church against which

his forbear revolted, may be considered as the climax of the nemesis begun in his own generation.

THAT APOSTATES from the Faith, particularly the unsavory type known as "Ex-Priests or Ex-Monks" have not changed in the course of the centuries, the exhibits of history proclaim. Looking over the Report of the Dominion Archives for 1889, we stumbled upon an instance of this. At the settling of peace, after the fall of Quebec, in 1765, it was represented to the new Government that there were a vast number of French Protestants in Canada for whose benefit it would be proper to send out from England some clergy who could preach in the French language. Accordingly, at the instance of the Bishop of London, the church Missionary Society sent out three, and these took to themselves some recruits in the way of lapsed Catholic priests. There proved, however, to be a very few French Protestants, and "not a single Protestant church in the colony."

THAT THESE recruits were no different from gentlemen of the same kidney in our day results proved. In a Report sent to the Society in England in 1762, one of them, a "reformed Jesuit," handicapped by not being able to preach in English, is reported as "very negligent in his duty," while another, a former Recollet, who had quarrelled with his superior and run away from his monastery, had gone to England, got himself "ordained," in these days of loose ordination, and returned as minister to Canada, "where he never does any duty at all." He is further described in the Report as "a very dissolute character," who was a constant source of trouble and scandal. The neglect of church duty on all hands is further reported as "most shameful." In which particular history, as is well said, repeats itself, and men do not always profit by experience.

LONDON, the metropolis of the world, and, as generally regarded, the very centre of Protestantism, seems likely next year, and for the first time since Queen Mary Tudor, to come under almost exclusive Catholic government. The two present Sheriffs, Alderman Barthelemy and Mr. Harold Downer are both Catholics, and with the Lord Mayor are all powerful within the limits of the City of London, so much so that even the King when he makes his first State entry after Coronation, halts at Temple Bar for their permission before entering the city.

THE ELECTION of the Lord Mayor, which is practically automatic and has no dependence on the popular vote, takes place in November and it is considered extremely probable that the mantle this year will fall on Alderman Sir Alfred Fowler, who is also a Catholic. The sheriffs are nominated on the Nativity of St. John the Baptist, preceding, though their entry upon the duties of the office does not take place until the feast of St. Michael, the Archangel—an old custom, dating back to Catholic times. Is it not about time that Canadian Orange Lodges entered a protest? The Empire surely is in danger!

THE TASK OF RANSOMING ENGLAND IS COLOSSAL

LONDON, Eng.—So colossal is the work of ransoming England, says Cardinal Bourne, that it would terrify Catholics if they were to look at it from a purely material point of view.

"Thousands of children are being brought up in this country every year without any kind of divine religious teaching," said His Eminence. "The teachers of religion do not know how to agree upon the subjects they would teach."

The Cardinal said it was recognized that a vast number of people in England—perhaps the majority—never joined in any sort of public act of worship, and were not associated with any kind of definite religious organization.

"Who can tell," he asked, "the number of unbaptized children and unbaptized adults in England today. There are thousands of parents who attach no importance whatever to the reception by their children of the sacrament of baptism."

It follows from this that there must be hundreds of thousands of our fellow countrymen who are exposed to the slavery of sin."

THE LIQUOR TRAFFIC

SOME CATHOLIC PRINCIPLES AND PRONOUNCEMENTS

A Sermon preached in the Blessed Sacrament Church, Ottawa, Oct. 12th, 1924, by the Rev. John J. O'Gorman, D. C. L., P. P.

The present is an appropriate time to call to mind the Catholic doctrine concerning the use and abuse of intoxicating liquor and to consider the means which revelation and experience show to be the most apt too for eradicating the vice of drunkenness. Perhaps it is just as well to begin by stating five fundamental principles which are so obvious to Catholics, that they must be taken for granted in any Catholic pronouncement on this question which does not explicitly mention them. The first of these is that the abstemious use of intoxicating liquor, whether as a medicine or as a beverage, is devoid of all blame. The second is that the religious use of wine in the Sacrifice of the Mass is as essential to the mission of the Catholic Church as is the use of water in Baptism. The third is that the excessive use of intoxicating liquor, resulting as it does in drunkenness and alcoholism, is a sin. The fourth is that voluntary abstinence from alcoholic beverages, undertaken from a holy motive, is an act of virtue which is advantageous to those who do not abuse liquor, and necessary to those for whom alcohol is proximate occasion of sin. The fifth is that since drunkenness is a social evil, the civil authority has the right and the duty to enact prudent laws concerning the manufacture and sale of intoxicating drinks and to see that these laws are enforced. These principles are unquestioned and unquestionable among Catholics. To go further and determine what would be the most prudent civil law to enact in a given time and place is evidently not within the province of theology. The most that could be expected of churchmen would be to indicate the general principles which should underlie such a law. This the Catholic Bishops of Canada did in their Joint Pastoral Letter of 1909 when they wrote:

"It has above all been realized that the evil should be attacked at its source, namely that the traffic in intoxicating liquors should be suppressed or where that is not possible, at least restricted and more severely controlled, and that legislation should be enacted on the point, tending to restrain vice and render easier the task of good citizens in averting danger and putting a stop to disorder."

It is evident that from this statement that, in the considered judgment of the united Catholic Hierarchy of Canada in 1909, prohibition is the ideal liquor legislation for Canada; it is only where this is not possible that government control is suggested by the bishops as an alternative; on the other hand it follows also from the concluding phrase of this same episcopal statement that prohibition, to be also the best practical liquor legislation, must be shown to be more effective than government control in "tending to restrain vice and render easier the task of good citizens in averting danger and putting a stop to disorder." Whether or not prohibition is actually more successful than government control in effecting this purpose is a practical question which must be solved by a reference to experience. Since the bishops spoke in 1909, the provinces of Canada have done quite a little experimenting with various forms of prohibition and government control. It is not for me to attempt to sum up the results; this pulp is no place to express personal opinions on controverted questions. Suffice it to say, that the conscientious voters, who are guided by the above mentioned Catholic principles and who are familiar with the results of the various liquor legislations which we have had in Canada, will no doubt make a prudent use of their franchise on October 23rd.

No matter what liquor law be in force in this or any other Canadian Province, there will ever remain the grave need of each one of us having his own personal liquor law, that is, determining conscientiously the attitude which he intends to observe as regards the use of intoxicating liquor as a beverage. This self-imposed personal law should be based on what revelation and reason teach concerning the nature and effects of intoxicating drinks.

Intoxicating drinks, that is, beer, wine and spirits, are so called because, when taken in sufficient quantities, they intoxicate, that is, poison. The very word intoxicate shows this, as it comes from the Greek *toxicon*, which means poison. The poison in beer, wine and spirits is alcohol. The form of poison resulting from a heavy dose of alcoholic drink or from a steady use of it, is called alcoholism. It is one of the most prevalent and harmful of all diseases. As the Fathers of the First Plenary Council of Quebec put it: "Alcohol is a poison whose awful property is to attack at the same time both soul and body, of which it paralyzes every energy and dries up every life-spring." Now drinkers of alcoholic or intoxicating drinks may be divided into four classes, the abstemious drinker, the steady drinker, the heavy drinker and the drunkard.

The abstemious drinker is he who takes alcoholic drinks in such small quantities that they do him no harm. That thoroughly innocent

enjoyment may be obtained by the abstemious use of wine and other alcoholic drinks is clear from the words of Holy Writ: "Wine was created from the beginning to make men joyful and not to make them drunk; wine drunken with moderation is a joy of the soul and heart." (Ecclesiasticus, 31, 35-36.) Besides this effect of "cheering the heart of man" (Psalm 103, 15,) wine is useful as a medicine in certain ailments. The words of the Apostle St. Paul to his disciple Timothy, who was a total abstainer, are well known: "Use a little wine for thy stomach's sake and thy frequent infirmities." (1 Timothy 5, 23.) St. Jerome thus explains this much abused text: "See for what reasons the draught of wine is granted; that relief may be afforded to the aching stomach and frequent infirmity, and lest we should make an excuse of an illness he orders that a little should be taken." St. Jerome adds that this little wine should be taken only on a physician's advice. As some physicians are too ready to please patients by prescribing wine and other alcoholic drinks as a tonic (as a matter of fact when used freely they are toxic,) the Fathers of the Plenary Council of Quebec warned physicians to take care that the use of alcohol as a medicine does not sow the seeds of intemperance. As ordered by a careful and conscientious physician, alcohol is a useful drug in certain diseases. Apart from this necessary use of alcohol in certain diseases, the abstemious drinker, above reproach as he is, would perform an act of virtue by abstaining altogether. That this mortification is beneficial to himself and pleasing to God, is clear from the following Mosaic Law: "When a man or woman shall make a vow to be sanctified and will consecrate themselves to the Lord, they shall abstain from wine and from every thing that may make a man drunk." (Numbers 6, 2-3.) God required total abstinence in the Old Law from the Nazirites, that is from those who sought the perfect life. St. John the Baptist, of whom the angel foretold, "he shall drink no wine nor strong drink," was the forerunner of the countless saints of the New Law who have been total abstainers.

It has been objected in the press recently that Our Lord during His public ministry did not practice abstinence from wine or oblige His apostles to do so. Indeed He Himself calls attention to that fact (Matthew 11, 19.) Neither did He fast during that period. Our Lord did not do so for two reasons: first, because the marriage feast of the Son of God with His Church was not a time for fasting and abstinence; secondly, because He wished to associate freely with all classes of people in their very banquets, to lead them gently to accept the Gospel of the Kingdom. At the same time, by His practicing and commanding self-denial and mortification, by His forty days' fast from food and wine in the desert, by His praise of the total abstinence from wine of John the Baptist, by His command that when He should be taken away His disciples should fast (Matthew 9, 15)—and total abstinence is a form of fasting—and by His promise to His disciples that if they fasted without boasting, God the Father would reward them (Matthew 6, 18.) Our Lord certainly endorsed the principle that total abstinence from alcoholic drinks as a beverage from a worthy motive is a useful means of advancing in virtue; while Our Lord's command that "if thy right eye scandalize thee pluck it out," is a stern warning to all who abuse alcoholic drinks that they must cast from them this occasion of sin, no matter what the sacrifice.

The Apostle St. Paul, in his Epistle to the Romans, adds another reason which may well induce a man to abstain from wine, namely to remove from his neighbor a possible occasion of sin. It is good not to eat flesh nor to drink wine nor (to do) anything, whereby thy brother is offended or scandalized or made weak." (Romans 14, 21.) The peculiar circumstances which in the Apostle's day made the eating of certain classes of meat a possible source of scandal to weaker brethren, exist no longer. Experience however shows that our drinking wine may easily become an occasion of temptation to some of our neighbors. Hence to the motives of the love of God and the love of his soul, the Christian may add the third motive, the love of his neighbor, for abstaining from alcoholic beverages. To a Catholic, accustomed to the Lenten fast and Friday abstinence from meat, total abstinence from intoxicating beverages is nothing startling. The advantages which the Church ascribes to the Lenten fast can also be ascribed to total abstinence when undertaken for the same motives: By it God represses vice, elevates the mind and bestows virtue and reward through Christ Our Lord.

Thus far we have been dealing with the advantages of total abstinence in the case of the abstemious drinkers chiefly. There now remains briefly to be indicated its advantages to the steady drinker the heavy drinker and the drunkard. By the steady drinker we here mean the one who never offends against sobriety yet who cannot be said to be abstemious in the quantity that he takes. Modern science has conclusively proven what was not generally known before, that the steady drinker slowly but surely poisons his

system. "No person," states a competent authority, Dr. Austin O'Malley, "has ever taken habitually two or three drinks of whiskey daily or a pint of claret and escaped chronic alcoholism." A similar effect, he adds, is produced by the daily consumption of one sitting of three pints of German beer, a quart of English porter, a tumbler and a half of sherry or about half a tumbler of brandy or whiskey. The alcohol imbibed weakens or diseases the stomach, liver, kidneys, heart and nervous system, lowers physical strength and mental efficiency, and as numerous statistics undoubtedly show, shortens life. It can do all this in the steady drinker who never gets drunk or even shows signs of liquor, as the saying is. The signs of liquor are however visible to the keen eye of the physician.

If the alcoholism of the steady drinker be scarcely perceptible or altogether absent, there is no sin, provided of course drinking does not lead him to other sins; but if the alcoholism be serious and perceived as such, the steady drinker, though he never offend against sobriety, cannot be excused for it. For it is sinful to deliberately and unnecessarily injure one's health. To injure one's health gravely is a grievous sin. There is another danger to which the steady drinker exposes himself, the danger of falling gradually into intemperance, for "Wine hath destroyed very many" (Ecclesiasticus 31, 30). Hence Holy Scripture gives the general warning: "Look not upon the wine when it is red, when the color thereof shineth from the glass; it goeth in pleasantly, but in the end it will bite like a snake and spread abroad poison like a basilisk." (Proverbs 23, 31-32). The poisonous effects of alcohol are here clearly indicated. Hence total abstinence is better than looking upon wine. "Woe to the drinker who therefore every reason for becoming a total abstainer. He will be a better man if he will say with St. Jerome: "I will willingly do without the cup wherein there is the taint of poison."

The next class of drinkers are the heavy drinkers. By them we mean, not persons who become drunk, but persons who drink enough to show outwardly some of the effects of the poison that is undermining every organ in their system, and in addition weakening and destroying their moral character. Though a heavy drinker may possibly never once get drunk in his whole life, he never escapes the terrible penalty of his sin. A few texts will show how this sin is viewed in Holy Scripture. "Woe to the drinker who rises early in the morning to follow strong drink, that tarry till late in the night till wine inflame them. Woe unto you that are mighty to drink wine." (Isaias 5, 11, 22). "Who hath woe? whose father hath sorrow? who hath contentions? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine and study to drink off their cups." (Proverbs 23, 29-30). "He that loveth wine shall not be rich. Wine is a mocker, strong drink is a brawler, whosoever is delighted therewith shall not be wise." (Proverbs 21, 17; 20, 1). "Wine drunken with excess is bitterness of the soul" (Ecclesiasticus 31, 39). "Be not drunk with wine, wherein is riotousness." (Ephesians 5, 18). The harm which the heavy drinker, even though he never gets really drunk, does to his body, his mind, his soul, his parents, wife and children, neighbors and friends and to his Country and to his Church, is quite inconceivable. The amount of disease, poverty, degradation, insanity, premature death and final damnation caused by heavy drinking and drunkenness is often worse than the evils of war, pestilence and famine combined. For the heavy drinker, total abstinence is not merely useful; it is as a rule practically necessary, if he wish to overcome his vice.

Finally to conclude this very temperate summary, the fourth class of drinkers are the drunkards, of whom the Holy Ghost has said: "Do not err... drunkards... shall not possess the Kingdom of God." (1, Corinthians 6, 10). For the drunkard, total abstinence is an absolute necessity. It cannot be practiced however if an opportunity for obtaining drink be allowed him, unless accompanied by such physical and mental treatment as may be necessary, as well as by prayer, frequentation of the Sacraments and the diligent striving to obtain, in addition to temperance, the other three cardinal virtues; for the drunkard lacks all four.

To sum up, total abstinence from alcoholic drinks as a beverage is necessary for some persons and beneficial to all others who voluntarily practice it from a virtuous motive. Or, as St. Ambrose neatly puts it, "Wine hath done harm to many, abstinence to none."

As a means of encouraging total abstinence, the pledge has been found to be useful. To take a pledge is to promise for the love of God and the good of your soul to abstain from intoxicating drinks as a beverage. You have been encouraged in this church in years past to take the pledge, and hundreds have done so. During the Holy Mission which begins next Sunday you will once again, young and old, be invited to take the pledge. Let the pledge or promise to abstain from

intoxicating drinks as a beverage be made prudently, not rashly or thoughtlessly; let it be practically faithfully, with a willing acceptance of such inconveniences and mortifications as may accompany it; and without pride, self-sufficiency or the habit of reflection upon those who are not abstainers. The following prayer is an excellent means of keeping our total abstinence resolution on the supernatural plane. Pope Pius X., 29th March, 1904, granted 800 days' indulgence to any person who with a contrite heart recites it.

"God, My Father, to show my love for Thee, to repair Thine injured honor, to obtain the salvation of souls, I firmly determine not to drink wine, beer or any intoxicating drink today. I offer Thee this mortification in union with the sacrifice of Thy Son Jesus Christ, who daily to Thy glory immolates Himself on the altar. Amen."

It is a great mistake to suppose that the pledge becomes unnecessary under Government prohibition of the liquor traffic. An Act of the Ontario Legislature can render it illegal to obtain intoxicating liquors for beverage purposes in this Province, and it can make it difficult and dangerous to break this law. Yet to control the will of man, to prevent him from becoming defiant in spirit when the law coerces him physically, and from becoming disobedient in act when the opportunity for breaking the law is afforded him by some immoral bootlegger, the power of religion is required. The virtue of voluntary total abstinence is just as useful and just as necessary under prohibition as before. This is particularly the case here in Ottawa, where one has but to cross an inter-provincial bridge to obtain legally all the intoxicating liquor one can consume. If next week the people of this Province decide that the Ontario Temperance Act should be abolished and as a consequence facilities be provided by the Government for the legal sale of intoxicating liquors as a beverage in this city and perhaps in this very parish, the total abstinence pledge will, to say the least, be none the less useful for all and necessary for many. May God guide you in determining your own liquor law and in helping to determine that of your Province.

CHURCH LAW ON THE LIQUOR TRAFFIC

It is strange that in all the discussion which has taken place concerning the pros and cons of prohibition, no reference has been made, up to the present, as far as I am aware, to the official pronouncement which the united Catholic Episcopate of Canada made on this subject in 1909 in the First Plenary Council of Quebec and in the Joint Pastoral Letter which followed it. The Decrees of the Plenary Council of Quebec, having been approved by Rome, are ecclesiastical law for Canadian Catholics. The Joint Pastoral Letter, since it was signed by all the Bishops of Canada with the Apostolic Delegate at their head, is a document of great weight.

The conciliar decrees denounce drunkenness and bootlegging, advise Catholics engaged in the liquor business to choose a more honest means of earning their living, praise total abstinence and temperance societies, teach the right and the duty of the Civil Authority to enact prudent liquor laws and enforce them, condemn the proposition that liquor licenses should be issued merely to provide taxes, stress the necessity of utilizing the religious means of overcoming intemperance, and warn bishops, priests, physicians and legislators of their respective duties. The following is an English translation of these Decrees of the First Plenary Council of Quebec.

DECREE 399.—THE EVIL OF DRUNKENNESS.—It is patent to all that the rotten vice of drunkenness leads to the spiritual and temporal ruin both of individuals and of families and even of the whole society. For drunkenness extinguishes or clouds the light of reason, brings on several other vices, destroys family peace, disturbs the public order and corrodes the very foundations of civil society. In addition, very frequently Catholics who fall into this vice, give scandal to those outside the Church and thus are a great obstacle to the spread of the faith. An unhappy eternity is in store for drunkards, for it is written: "Woe to you that are mighty to drink wine" (Isaias 5, 22). "Drunkards shall not possess the Kingdom of God." (1 Corinthians 6, 10).

DECREE 400.—THE AVOIDANCE OF ITS CAUSES.—Although there are many causes and occasions, both internal and external, of drunkenness, there are three, only two common and productive of evil, which we especially wish publicly to condemn, namely to illegally, that is against the law, introduce, sell, or manufacture intoxicating liquor. We give warning that these three, where prohibited by law, are altogether illicit.

DECREE 401.—THE DUTIES OF PASTORS.—It is the duty of each Bishop in his own diocese to utilize those means which he considers most apt for overcoming and absolutely eradicating this terrible vice of drunkenness. Parish priests should devote all the forces of their soul and the solicitude of their zeal to this same purpose; they should warn their people to flee from the occasions of this vice; they should, according to their opportunities,

diminish or even suppress these occasions; they should recommend especially prayer and the practical use of the sacraments to those who are prone to intemperance; and finally they should in every way foster and spread temperance societies.

DECREE 402.—THE CIVIL POWER.—(a) Since drunkenness is not less opposed to the temporal welfare of society than it is to the spiritual welfare of souls, it is right and most desirable that the civil power should help and promote temperance.

(b) Moreover ministers, members of Parliament and municipal authorities must know that there is a strict duty resting upon their consciences to pass prudent laws or regulations concerning intoxicating drinks and their manufacture, and use, and to enforce these laws.

(c) Nor must these public authorities by any counterfeit argument based on political necessity or on any reason of this kind, allow themselves to be moved to concede a license to sell liquor where it is not needed or to concede it to those to whom it is not given.

DECREE 403.—TAVERNS.—Taverns must not be multiplied without real necessity. Only upright men who can be prudently depended upon to conduct their business in a proper manner and within proper hours should be allowed to keep a tavern.

(b) We earnestly admonish those Catholics who are in the liquor business, which is in itself an illicit one, that they seriously weigh how great and how many dangers and enticements to sin are connected with this business.

(c) Let them choose if possible a more honest means of earning their living; otherwise let them at least use every effort to remove from themselves and from others, the occasions of sin. They must not sell liquor to minors nor to those whom they foresee will abuse it. They must keep their taverns closed on Sundays and Holy days and at no time permit blasphemy, cursing or dirty talk to be carried on there. Confessors must refuse absolution to municipal authorities and commissioners who in spite of the laws of conscience knowingly concede a liquor license to an unworthy person; to tavern keepers who habitually violate the law whether civil or moral; and to all who conduct a drinking place without a license.

DECREE 404.—PHYSICIANS.—Let physicians beware lest by a prescription which contains a good percentage of alcohol, they plant in the sick the germs of drunkenness. Let them warn mothers who are pregnant not to use even the least amount of alcoholic drinks to relieve the pains of childbirth or to procure sleep lest they by this softness instill the poison in innocent children.

DECREE 405.—THE VALUE OF ABSTINENCE.—Although a moderate use of wine or of any other drink is in itself blameless, a truth proved by reason and by the words of the Apostle to his disciple, "Use a little wine for thy stomach's sake," nevertheless cases occur and quite frequently occur in this country, where total abstinence from intoxicating liquors, either for a while or for life, is for some necessary in order to avoid sin, and for many others a practice which can be most usefully counselled on account of its benefits to the individual and to his neighbor.

DECREE 406.—TEMPERANCE SOCIETIES.—(a) Wherefore we acknowledge and declare that Catholic Societies, established to promote temperance or total abstinence, are worthy of the highest praise.

(b) It is well known that the august Vicar of Christ on earth has more than once fortified these societies with his apostolic blessing and enriched them with indulgences. We on our part, moved by a similar benevolence, commit these praiseworthy societies to the particular care of our priests and desire that they should not merely increase their membership but should also show them by prudent counsel what they have to do.

(c) Let them remember that the means for promoting temperance will be sterile, unless first of all they draw their force from the founts of grace. One must beware especially of that decay which time brings into the best of societies. The most abundant fruit can be obtained by getting the youth to be devoted to temperance.

THE JOINT PASTORAL LETTER

The bishops of Canada supplemented their laws on the use and abuse of liquor by a pronouncement they made to the Catholics of Canada in their Joint Pastoral Letter. This pronouncement, which as already mentioned was signed after the Council in 1909 by all the bishops of Canada with the Apostolic Delegate at their head, goes further than the Decrees of the Council, and advocates that "the traffic in intoxicating liquor be suppressed or where that is not possible at least restricted and more severely controlled." Whether or not it is possible to suppress the traffic in intoxicating liquor in a province where a large proportion of the citizens desire such beverages and will if necessary use illegal means to obtain them is a practical question now before the voters which the Fathers of the Council did not discuss. The part of the Pastoral Letter which deals with this subject concludes with a

hearty congratulation and encouragement to "all those who have labored in this cause of social uplifting." The following is the whole passage of the Pastoral which deals with the liquor question. It is found under the general heading of "Our Social Plagues" and is published on pages 253-5 of the Acta et Decreta Concilii Plenarii Quebecensis Prim.

Every community that desires Christian morals to flourish within it should apply itself to combat vice in every form, and especially to eradicate certain infectious diseases which gain a foothold in nearly every social body, and too often find them ready fields for dissemination. Nor has our own country escaped this danger. Vice has poured in upon us its invading tide, and, in spite of the vigilance of pastors and the still lively faith of our people, it has forced our confessions and works its ravages in greater or less degree everywhere. Wherefore, Dearly Beloved Brethren, we cannot close this letter without raising a cry of warning calling upon you to watch, to struggle and to pray.

It were too long to outline here the distressing series of scourges that threaten the integrity of your faith and the purity of your morals; but we should at least put you on your guard against blasphemy, perjury, bad theatres and the desecration of the Sunday. These, Dearly Beloved Brethren, are terrible enemies of your salvation, against which you must wage relentless and unsparring war. Their gaining the upper hand in any community means the death of all Christian spirit and a return to paganism.

Among the social evils which have already wrought such a havoc in our country, we wish especially to single out that of intemperance. Few are the vices more prolific in destructiveness than it is—none there are that open more surely and more rapidly the way to every abasement, physical, intellectual and moral. Alcohol is a poison whose awful property it is to attack at the same time both soul and body of which it paralyzes every energy and drives up every life-spring. The gross, insatiable and abnormal appetite that it develops in the senses is one of the most degrading and the most hopeless passions known to men. Its victims are an object of scandal and horror to society, until at last they go to swell the list of those who fill up hospitals and insane asylums.

An already long-standing and ever-renewed experience shows us the fate of wealth when made subservient to this all-absorbing passion; it shows us too how the wages of the workman instead of bringing to the home the daily bread and the modest comforts it requires, are often wasted on the way, to fall into the hands of the general tavern-keeper, who sells for that paltry gain the dishonor of the husband and father, and the misery and shame of the wife and children. An examination of statistics reveals to us an annual expenditure in our country for intoxicating drink of more than one hundred million dollars. Now the bulk of this sum represents the fund that goes to support vice, while squandering the treasures of physical strength and intellectual and moral vigor with which God has so abundantly endowed our people.

The Church, therefore, is not giving way to visionary fears, in calling upon her children, and in banding them together beneath the standard of the Cross, to organize an energetic campaign against one of the most dangerous enemies of religion and country. In this she stands faithful to her office and to her traditions. The war upon the scourge of intemperance goes back to the very beginnings of our country. When the traffic in strong drink threatened to destroy the newborn civilization on our shores one man boldly took a stand against the greedy traders, encouraged though they were by the more or less open support of those in power; that man was our illustrious first Bishop, Monseigneur de Laval. In the exciting struggle that he took place the conflicting parties of which now appear to us in the full light of history the nobler part is on the side of the valiant apostle of temperance. He it was who acted the true patriot and the farseeing champion of the interests, both material and religious, of the infant colony.

Successors of this great bishop, we feel it our duty to continue today the crusade of which he was here the fearless initiator. Following his example we would deliver our people from the ever-abiding peril of strong drink. We firmly trust that our endeavors will not be in vain. Already very considerable results have been attained, and everything inclines us to hope that they will be lasting.

Almost everywhere the civil authorities have given their weighty cooperation, and have devoted themselves to a truly Christian spirit to the checking of this plague. It has above all been realized that the evil should be attacked at its source, namely, that the traffic in intoxicating liquors should be suppressed, or where that is not possible, at least restricted and more severely controlled, and that legislation should be enacted on the point of taxing and restraining the trade in such a way as to render easier the task of good citizens in averting danger and putting a stop to disorder.

We most heartily congratulate all those who have labored in this cause, of social uplifting, and encourage them to persevere in their noble endeavors, and to extend their zeal to every undertaking tending to the preservation of moral healthfulness.

SIR C. H. TUPPER ON CONDITIONS IN B. C.

GIVES HIS OPINION OF GOVERNMENT CONTROL

Ottawa, Oct. 25.—Sir Charles Hibbert Tupper, son of the late Sir Charles Tupper, and a former Minister of Justice and of Marine and Fisheries for the Dominion, who has resided in Vancouver for the past 24 years, was in Ottawa for the last few days in connection with a case at the Supreme Court of Canada. Sir Charles, who at the suggestion of an official of the Moderation League, was interviewed by The Citizen yesterday, stated that in all his residence in British Columbia he has not seen the public so orderly and temperate as they have been during the time government control of liquor has been in force in that province. He said that there were undoubtedly some abuses of the law, but these, with the smoother working of the administration machinery, would eventually be wiped out.

Asked how government control in British Columbia had worked out as compared with prohibition, Sir Charles said that he was sure he would be supported by all reasonable men in the assertion that—whether due to government control or not—there is a great improvement in the social conditions in British Columbia. He said that far less drunkenness exists. During the past few weeks, he said, he had travelled through the greater part of B. C. and had spent considerable time in both Vancouver and Victoria. With plenty of opportunity for observation, he said that he hardly ever saw a drunken man on the street. In other words, said Sir Charles, what drunkenness there is must be going on in private. It is not in the face of the public, whereas during prohibition days, a drunken man was a common sight on any B. C. street.

In regard to motor accidents, Sir Charles said there had been a great many, as Vancouver had a great many motor cars and there were always hundreds of tourists in the city. He said that he could not recall, however, any accident in which the police had reason to think that the accident was caused by the presence of liquor in the car or to the fact that the driver was drunk.

Sir Charles said that in his opinion, if another referendum on the subject of government control was submitted to the people of B. C., the vote would go the same, with an increased majority.

The tourist traffic, he said, has increased to an enormous extent and, whether welcome or not, the fact remains that people from adjoining and dry states were bringing plenty of money and trade to B. C.

In talking to policemen in Vancouver, said Sir Charles, he had been told that drunkards in the prohibition days had been apt to be violent and gave the police a great deal of trouble, whereas, with government control, not only was drunkenness decreased but those who were arrested for this offence were harmless and quiet and incapable of causing trouble.

On the whole, said Sir Charles, he believed the law to be quite successful and well administered.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TWENTY-FIVE YEARS AMONG THE RUTHENIANS OF THE CANADIAN NORTH-WEST

On October 11th, the Redemptorist Fathers of the Ruthenian rite at Yorkton, Sask., celebrated the twenty-fifth anniversary of the arrival in Canada of their Superior, the Very Rev. A. Delaere, C. S. R. Born at Lendelede, a little village on the plains of Flanders, Father Delaere received his early education in his native Belgium. In 1887 he entered the novitiate of the Congregation of the Most Holy Redeemer, and one year later made his holy profession. At the scholastic of Beauport, where still lingered the memory of the Canadian servant of God, the Venerable Father Alfred Pamphili, C. S. R., the young scholastic prepared himself by ardent piety and assiduous study for the reception of the holy priesthood which took place October 4th, 1896. During those years of preparation his brilliant qualities of heart and mind became manifest to his superiors, who perceived in him a man of extraordinary character.

PRIEST WHO PLUNGED 1,800 MILES THROUGH JUNGLE HAS JUBILEE

London, Eng.—A priest who trekked 1,800 miles on foot in three months in an unknown region of Africa among uncivilized people has just celebrated his silver jubilee at Corby, Lincolnshire, where he is now parish priest.

Father Lambert van der Kallen, ordained by Cardinal Vaughan, was

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periences, some grave, some gay, were not lacking and several times death came perilously near. But the great prairies held a fascination for this apostolic soul and lured him further west until he finally founded, on December 11, 1904, the monastery of St. Gerard, at Yorkton, Sask.

It was during his missionary journeys that Father Delaere first came into contact with the Ruthenian people. His heart was sorely touched at the sight of their deplorable state. They were indeed like sheep without a shepherd. The zealous missionary sought and obtained permission to pass from the Latin to the Ruthenian rite, and in 1905 he began his laborious apostolate amongst the thousands of Ukrainians scattered over the Western plains. His success amongst them is now a matter of history. Cardinal Gotti, then Prefect of Propaganda, writing in 1907 to Mgr. Langevin, of St. Boniface, Man., paid a tribute to the good Redemptorist. "Your letter," he writes, "concerning the apostolic work of Rev. Father Delaere, who recently went over to the Ruthenian rite, has left a deep impression upon me. I firmly hope that, due to his redoubled zeal, he will succeed in paralyzing the influence of the schematics and in bringing back to the faith of their forefathers those who have strayed therefrom." His success bespeaks the devotion and self-sacrificing spirit with which Father Delaere gave himself to his work.

In 1912 he was called to Rome. His Holiness, Pope Pius X., accorded him a private audience and listened with keen interest to the account of his labors. The need of a Bishop of the Ruthenian rite was brought before the Holy Father, and a short time later the Right Rev. Niceta Budka was appointed to the position. A Juniate of the Redemptorist Fathers was started in 1920 to provide missionaries for the future. About the same time the Catholic Church Extension Society built a college which, under the direction of the Brothers of the Christian Schools, was destined to train leaders for the Ruthenian people.

Another important question has occupied the attention of Father Delaere, that of the Ruthenian press. The forces that are fighting to win the Ukrainian people from the faith of their fathers have at their disposal fifteen papers; the Catholic Ruthenian authorities have but one. To remedy this state of affairs which, under the direction of the Brothers of the Christian Schools, was destined to train leaders for the Ruthenian people.

Such, dear readers, is a brief account of the apostolate of Father Delaere amongst the Ruthenians of the West. The words of a Canadian Bishop, on reading an account of the venerable Redemptorist's work, may well conclude this article. I have read this account with deepest emotion. What an apostolate of labor and cares you exercise amongst these immigrant Catholics of the Ruthenian rite whose faith is exposed to such cruel and perfidious dangers. This sacred work merits our deepest consideration and the fullest measure of our encouragement.

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Father Lambert van der Kallen, ordained by Cardinal Vaughan, was

among the first priests to go out from St. Joseph's Foreign Mission College, Mill Hill. He went to Uganda, with a little band of pioneers.

Many of his companions paid an early toll, killed by the climate, but Father van der Kallen pushed on through the unknown country and established a record which must rank among the best feats of endurance ever accomplished.

After fifteen years in Uganda, where he established many missions, chapels and schools, he returned to England ten years ago to settle down to parish work under less exacting physical conditions.

The Bishop of Nottingham was present at his jubilee rejoicing, and non-Catholics joined with the Catholics of the district in making Father van der Kallen a substantial presentation.

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NOVEMBER INVESTMENTS

To those with funds now available or funds which will be shortly available, our new Investment List will be found of interest.

This list contains a wide selection of securities of Canada's Provinces, cities, towns and industrial corporations, together with an attractive list of odd amounts.

Canadian dividend and interest payments from October 1st to November 1st inclusive will approximate \$85,000,000. In addition large cash payments will be made in connection with the Dominion Loan due on November 1st, of which there is now approximately \$107,000,000 outstanding. As a large portion of these funds together with other available funds, will be seeking investment, we suggest that selections be made as early as possible.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. TWENTIETH SUNDAY AFTER PENTECOST

THE RESPONSIBILITY OF PARENTS "See, therefore, brethren, how you walk circumspectly, not as wise, but as wise, redeeming the time, because the days are evil." (Eph. 5, 15.)

The Gospels abound in warnings. Through life, from a spiritual standpoint, we must proceed as carefully and cautiously as from a physical standpoint, we would explore regions infested with wild beasts.

God could, absolutely speaking, free us from dangers; but His justice, since man disobeyed Him, demands that our salvation be more difficult.

This neglect of care and watchfulness is generally noticeable in people who are not strongly religious, or who frequently neglect their religion.

Parents especially need to listen to the warnings of the Gospels, as regards their children. It was said of old that Satan could not enter a child who had other and more powerful envoys now, though rum is still one of his favorites.

Do Catholic parents realize all these truths? If they do, are they, too, carried down stream by the rush of the modern current? Or do they consider the man a pessimist or a cynic who protests even moderately? We have no exaggerated idea of wickedness, and we do not expect more of a man than he can do.

at least uselessness, accordingly. Money can bring a certain amount of happiness upon earth, even to him who is not rich; it can clothe him in beauty; it will allow him to bask in luxury.

Christians not only must watch, they must reason. They need to acquire an education in spiritual things. Parents must listen to God, and not be carried away by the custom of the day.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food.

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THE PATERNAL LOVE OF THE POPE

When our Holy Father, Pope Pius XI, was a young priest in Milan, he was distinguished by his active interest in the spiritual welfare of the children of that city.

Every Sunday and on almost every great feast day, Pope Pius XI receives in audience the boys and girls of Rome on the day on which they make their first Holy Communion.

On a recent occasion the crowd of children who flocked to see the Holy Father was so large that the audience had to be transferred to one of the cortilles. More than three thousand children made up this vast assembly.

tendom. Holy Communion was given to us by our divine Lord, to be our daily Bread, the spiritual nourishment of our souls.

If parents wish to see their children growing up in the fear and love of God, to have them pointed out as models of good behavior to all about them they can follow no safer or surer course than the one outlined by the Holy Father—to see that their children make their First Communions early, that they go regularly and frequently to the Holy Table, and that by fervent reception of the Body and Blood of their Master, they progress step by step throughout their whole lives towards the glorious reward prepared for them in Heaven.

BRITISH MEDICAL ASSOCIATION CONDEMNNS CERTAIN FOODS

At the meeting of the British Medical Association at Bradford in July, 1924, the refining of flour and cereal foods was severely and unanimously condemned as a danger to civilization and as a cause of cancer, tuberculosis, goitre and other of the terrifying diseases of civilized peoples but from which savage peoples do not suffer at all.

Dr. Jackson's Roman Meal is a combination of whole wheat, whole rye, flaxin and bran, proportioned to make a balanced human food.

Dr. Jackson's Roman Meal is a combination of whole wheat, whole rye, flaxin and bran, proportioned to make a balanced human food.

It is especially valuable as a food for children and for nursing and expectant mothers, because of its growth promoting properties. Prevents indigestion, positively relieves constipation. At grocers.

A NATIONAL ASSET

As the greatest transportation company in the world, the Canadian Pacific Railway has maintained a national service in the Trans-Canada Limited which is second to none and on the conclusion of the summer schedule of this crack train has transferred the equipment to the Vancouver Express which leaves Toronto every night 10:10 p. m.

Not only does the Vancouver Express carry tourists and standard sleepers, but it also carries a compartment-observation car complete in itself, while a parlor car is added from Revelstoke to Vancouver.

Added to this national service is a feature service from Toronto to Montreal via the Lake Shore Line, which has been entirely rebalanced with crushed rock and relaid with 100 pound rails, insuring a maximum of comfort for travellers at night as well as an absence of dust in daytime.

Canadian Pacific agents will gladly make your reservations and supply you with any information you require. They are fully qualified to offer a "second to none" service to the public.

Here is an epitome of the spiritual life, a brief, concise formula for the proper regulation of children's lives. If parents the world over and those who have charge of children would only engrave this message on the childish hearts entrusted to their care, what a virtuous world this would be and how religion would flourish throughout the length and breath of Chris-

BROTHERS' SCHOOLS WIN MOST PRIZES

Irish Catholic secondary schools have fared remarkably well in the annual examinations. Among the leaders are the schools conducted by the Christian Brothers. In Dublin most of the university scholarships awarded were won by pupils of the Christian Brothers.

The choir of the principal Christian Brothers' school in Dublin secured 385 marks out of a possible 400. It is noteworthy that so far as primary education is concerned, the Christian Brothers in the twenty-six counties of Southern Ireland do not receive any State aid.

In the altered conditions now prevailing, people are wondering why Christian Brothers are still denied State aid for their primary schools.

HUNTING MOOSE AND DEER

For many years hunters from Ontario have realized that the very best hunting grounds are located in the vicinity of the Canadian Pacific Railway. Hunting clubs, as well as small parties, appreciate the necessity of arrangements made in advance.

Ask any Canadian Pacific agent for a copy of the Hunters' Pamphlet or write W. Fulton, District Passenger Agent, C. P. R. Building Toronto.

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CHATS WITH YOUNG MEN

LITTLE THINGS

Somebody died a kindly dead, It helped you all the day; Do it again for someone else Who, needy, passes your way.

Somebody smiled, a cheerful smile, It made the day seem bright; It was only a little thing, you say— But those little things have might.

Those little things—are they little things? Just think in the whole long day An unkind word of slighting tone Has hidden the sun away.

WALKING FOR HEALTH

John Burroughs once declared that many a human body would be cured of half its ills by a suitable allowance of daily walking.

More advice of this kind is needed in this secondary age. An automobile smitten generation is so committed to riding nowadays that it is gradually losing the use of its legs.

There would be less demand for books on dieting, if men and women today did more walking and less riding. And there would also be more positive enjoyment in living.

The joy of walking is a lesson that most people in our country have yet to learn. They crave the astonishing, the exciting, the faraway things that are purchased at great cost.

And yet it pays rich returns in health and good spirits. There is nothing that will drive ugly humors from the soul so quickly as a brisk walk.

These crisp October days are just made for walking. The first cool days are nature's call to the exhilaration of the open road after the heat and torpidity of summer.

"Oh, the weariness, the emptiness, the plotting, the seeking rest and finding none, that go by in carriages," writes John Burroughs, "while your pedestrian is always cheerful, alert, refreshed, with his heart in his hand and his hand free to all.

His pores are all open, his circulation is active, his digestion good. His heart is not cold, nor are his faculties asleep.

OUR BOYS AND GIRLS

Again I come before thee, Lord, To fill my post of love, To join in praise and homage here The angel's choirs above.

The moments fly and from Thy feet How soon must I arise; My wants, my sorrows and my fears Are all before Thy eyes.

THAT HIDEOUS STATUE

"Oh, Father, we are so glad you came," cried a chorus of merry voices as Father Levert entered the small sewing room of the Martha and Mary Society.

The priest smiled indulgently and gave no sign of being alarmed. "It is my turn now, is it? Well, I shall try to show you that I can practice meekness as well as preach it," he replied, folding his hands and casting down his eyes in mock solemnity.

"'Tis not a laughing matter," said Mrs. Erwin, the president of the society, a sharp-featured woman with a thin high voice. "You have spoiled the whole sanctuary with that hideous, commonplace, brightly-colored statue of the Sacred Heart."

"Oh, it is not really ugly, Father," broke in little Mrs. Lee in her pleasant voice, "but it does look out of place in its white marble surroundings."

"Well, I think it's horrid," exclaimed a very young girl with great emphasis and a toss of her blond head.

"There's a story connected with the statue. Give me a chair please, out of this draft and I shall tell you its history, and let you decide whether or not I was justified in putting it there."

At the first hint of a story they were as much interested as a party of children would have been, and as soon as he was seated away from the open window, they were all impatient until he began in a reminiscent tone.

"You remember the small statue of the Sacred Heart we had some twelve or fourteen years ago in the temporary chapel over the school-room?"

Well, there was a woman of, say fifty-five or sixty, I am not much of a judge of these difficult matters," he interjected with a little twinkle in his eyes, "who prayed before it day after day. I often noticed her there and was edified by her fervor.

"No, Father, but God will help me," she replied. "Several years slipped by and not a day passed that did not find her in her place at the feet of our poor, little statue."

"And this is the result," exclaimed some one laughingly—half Mrs. Erwin whose only son, a not grown boy, had died suddenly not long before.

"I asked her if she was able to give anything so costly, judging from her dress and manner that she belonged to the poorest of the poor."

"But early one morning the poor soul brought me \$10 which she wanted me to keep for her, and she planned to add to it little by little until she had saved enough to buy the statue. By dint of many, and I am afraid impertinent questions, I discovered that she earned a pittance by what she called 'plain sewing'—just what makes one kind of sewing plain and another fancy I do not know," he laughed.

"Suddenly Father Levert broke into an amused laugh. "Once she did not come near me for a long time and when she appeared at last I remarked, naturally enough, that I hoped she had not been ill. She looked somewhat shameful and said with a whimsical smile that showed that she was alive to the humorous side of the matter."

"It was the devil's fault father. Don't blame me. Every one looked so nice in her spring bonnet that I

went down town and got myself one. It's awfully uncomfortable; so I hope the Lord is satisfied."

All laughed and were delighted to think that his saintly friend had a very human side.

"Another time," resumed Father Levert, "months passed and I saw nothing of her. She came finally with a pitiable little story. She had been very ill and under the doctor's care, and it had taken all she could get together to pay him, and then she told me in an aggrieved tone:

"He made me have five many a day that I could have done without it and not minded at all."

"A year ago," she explained, "I saw a lovely one, just what I had been picturing to myself, and ever since I've been afraid it would be sold before I could save enough to get it. The garments are a beautiful red color and my Harry loved red; so you see its very appropriate. Oh, Father, in all my life I was never so happy before!"

"What could I do?" questioned the priest of his little band of attentive listeners. "Refuse what she had chosen and destroy the pleasure of her sacrifices and of her loving gift to God and so wound her old heart (for she had grown old in the twelve years she had worked for it) or do you all think as I do that the Sacred Heart loves to see that statue there, that it means more to Him, perhaps, than the bronze crucifix, the carved marble pulpit or the rich Munich windows?"

There was no audible answer, but Mrs. Lee furtively wiped her eyes and the others nodded silently. Father Levert knew that he had won the day.

The statue of the Sacred Heart in the magnificent church of the Immaculate Conception is often noted as the one blot that mars its perfect beauty, and many comments are passed on Father Levert's singular lack of taste, but none of them are echoed by the members of the Martha and Mary Society.

Impertinent and lavish talking is in itself a very vicious habit, and a wretched hindrance to our spiritual proficiency.—Thomas a Kempis.

Be generously disposed toward believing others, and when others do not believe you, do not get angry; let it be sufficient for you that the truth is clearly seen—in the eyes of Him who sees all.—Pellico.



Answers for last week: 1 & 4: Confirmation, 3 & 5: David and Goliath, 2 & 6: Cure of Paralysis which was Gospel Sunday before.



Here we have three scenes from the New Testament (one of them last Sunday's Gospel), and one from the Old Testament. A prominent figure in the latter group has a feast day this week. Answers next week.

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WEEKLY CALENDAR

Sunday, Oct. 26.—St. Evaristus, Pope and martyr. He succeeded St. Anacletus and governed the See of Rome for nine years. To him is ascribed the institution of the order of Cardinal Priests. He died in 112 and was buried near the tomb of St. Peter.

Monday, Oct. 27.—St. Frumentius, who while a child on a voyage to Ethiopia with his uncle was captured by barbarians who put to death all save Frumentius and his brother Edesius. He was raised in the King's court and on the death of the monarch received his freedom. At the request of the Queen, the Saint remained at Court. St. Athanasius ordained him and later he was consecrated Bishop of the Ethiopians. Many converts were brought to the Faith through his efforts.

Tuesday, Oct. 28.—Sts. Simon and Jude. Simon was a simple Galilean called by the Saviour to be one of the pillars of the Church. With great zeal he battled against unbelief and sin and brought many souls to Christ. St. Jude was a brother of St. James the Less. He preached first in Mesopotamia and later he and St. Simon met in Persia where they were martyred together.

Wednesday, Oct. 29.—St. Narcissus, Bishop, was consecrated Bishop of Jerusalem about the year 180. Among the miracles ascribed to him is that of converting water into oil one Holy Saturday when there was no oil for the lamps. When he was falsely accused by his enemies he withdrew into the desert. However, his three accusers were confounded and suffered the terrible penalties which they had called down upon themselves if their accusations proved to be untrue. God called Narcissus back to Jerusalem to resume his office.

Thursday, Oct. 30.—St. Marcellus the Centurion, martyr, was thrown into prison because while a captain in the legion of Trajan, he refused to take part in the impious birthday celebration of the Emperor Maximian Hercules. He was beheaded October 30, 298.

Friday, Oct. 31.—St. Quintin, Martyr, was descended from a Roman senatorial family. Full of zeal for the faith, he made his way into Gaul attended by St. Lucian of Beauvais. Quintin preached at Amiens where he was seized and thrown into prison. When threats and promises failed to shake his faith he was most barbarously tortured and finally beheaded.

Saturday, Nov. 1.—All Saints Day. Day by day the Church pays a special veneration to some one or more of the holy men and women who have lived to establish it by their blood. But in addition to those whom the Church honors by special designation, or has inscribed on her calendar, there are many other holy martyrs, virgins, penitents, anchorites, and others deserving of honor and veneration. For this purpose All Saints Day has been set aside.

IRISH FISHERIES

Although the seas around Ireland are teeming with fish, the Irish fishing industry is in a depressed state. The Minister for Fisheries in the twenty-six counties who made a tour of all the fishing centers admitted that the industry was not adequately developed. Fishermen do not, in many cases, possess suitable equipment, while the facilities for marketing are very deficient.

Through the persistent initiative of a Catholic clergyman, Rev. Eugene McSweeney, Arklow, Wicklow county, plans have now been adopted which should revive the fishing industry and render it more remunerative to those along the seaboard who have to rely upon it for a livelihood.

Seeing that co-operation was essential, Father McSweeney has induced the fishermen in the twenty-six counties of Southern Ireland to establish an organization for the protection and development of their business. In his own town he has demonstrated the benefits of organization. The difficulties formerly experienced in regard to transport have been overcome. Fish caught by the local fishermen can now be

delivered in the Dublin markets in time for the first auction at 6 o'clock in the morning, many hours earlier than formerly. The fish are conveyed directly from the boats by motor lorries to the markets in Dublin. Other markets are to be supplied in the same way. This improved system of marketing has resulted in better prices for the fishermen and has naturally increased their zeal in the occupation in which they are engaged.

A priest has thus succeeded in doing more for the betterment of fishermen than a public department with State funds at its disposal. Father McSweeney is trying to open new connections with American markets, which formerly took large quantities of Irish fish.

MISSING

REV. JOHN B. MORRISSEY, C.S.B. ASSUMPTION COLLEGE, SANDWICH, ONTARIO



Age—26. Build—Slender, wiry and erect. Complexion—Dark. Eyes—Grey or bluish grey; long lashes. Hair—Dark and wavy. Height—5ft. 11 inches. Last seen at the Inter-Urban Station, Detroit, Michigan, at five o'clock on the afternoon of August 15th.

Dressed in black Palm Beach suit, white straw hat, Roman collar. Carried gold watch, closed case, initials "A. L. M." or "A. M." engraved upon front of case. Attached to watch guard was a small gold cross with diamond setting.

Father Morrissey suffered a nervous breakdown a short time previously. Information will be gratefully received by Dr. Claude Brown, State Deputy K. of C., No. 8 Ardagh Apts., London, Ontario.

CHRISTIAN THEORY OF SEX EXPLAINED

London, Eng.—G. K. Chesterton complains that the same people who attack priests and nuns for exercising self-control, are now preaching the limitation of families by artificial birth-control.

"People have a new sexual plan or purpose with every superficial turn of events," he says in an article contributed to a group of secular dailies. "When those who were afraid of over-population this year are afraid of race suicide next year, they will propound a new philosophy of sex to enforce the most random re-population."

Nobody can understand the Christian theory of sex, says Mr. Chesterton, who does not understand the idea that man has a plan which he wishes to impose upon circumstances, instead of waiting for the circumstances to see what his plan is to be.

"The Christian," he says, "desires to create the conditions in which Christian marriage is most workable; not to accept what is most workable in very unworthy conditions."

Chesterton sums up: "In short, we do not in the least believe in the greater happiness promised to mankind by the dissolution of life-long loyalties; we do not feel the slightest respect for the crude and sentimental rhetoric in which it is recommended to us. But the practical result of our conviction and our confidence is this: that when people say to us 'Your system is quite unsuited to the modern world,' we answer, 'If that is so things look rather rotten for the poor old modern world.' When they say, 'Your ideal of marriage may be an ideal, but it cannot be a reality,' we say, 'It is an ideal in a diseased society; it is a reality in a healthy society. For where it is real it makes society healthy.'"

TOUCHING INCIDENT

Washington, D. C., Oct. 9.—A touching incident is told by Bishop Thomas J. Shahan, Rector of the Catholic University of America, in connection with the National Shrine of the Immaculate Conception and the recent Holy Name convention here.

In the south vestibule of the crypt of the Shrine there have been reared four columns of Irish rose marble of surpassing beauty, brought all the way from the quarries of County Cork and seldom found in such size and so flawless. An aged son of Erin visiting the Shrine with the thousands at the Holy Name convention,

upon seeing one of the columns recognized its origin instantly, rushed over to it, threw his arms about it and kissed it, oblivious of the crowd that watched him. The Irish rose marble is so hard that these columns had to be turned with granite cutting machinery. It was hoped to place in the crypt also columns of the lovely seagreen Connemara marble, but it was not possible to find good specimens large enough to provide shafts equal to the others that adorn the crypt.

NEW BOOK

"Kelly." By Martin J. Scott, S. J., mo. cloth, net, \$1.75. For his new book, Father Scott takes American industrial life as his theme. It is an illuminating portrayal of the spirit which must animate both capital and labor if peace is to prevail. The dramatic possibilities of this subject have been little appreciated. Father Scott, stating his story in a mill town, draws his characters from the factory.

It is, first of all, an honest satisfying love story. It brings a boy and a girl from poverty through various intensely exciting inter-ruptions and adventures to the point where, with his future assured, he puts the ring on her finger. The quick succession of incidents, of plots and counter-plots, with victory first on one side and then on the other, harmonize perfectly with the author's plea for industrial harmony.

"The general practice of fraternalism," says Father John A. Ryan, D. D., "as exemplified in this story, would bring about an unmeasurable improvement in the spirit of the relations between capital and labor."

"Thy Kingdom Come." Morals from the King's Table. By Rev. J. E. Moffatt, S. J. Cloth. Gold stamping on side. 50 cents.

Father Moffatt here offers sixteen brief, informal reflections on the Eucharistic Presence, "with the hope," he says "that these few pages may, with God's grace, help us to find in the Divine Prisoner of the Tabernacle a loving companion in their exile here below."

By gentle persuasion, by revealing the rich beauties of the tabernacle, he encourages the reader to seek its comforting shelter. His simple but eloquent meditations will bring strength and consolation to many hearts.

The author draws his material from the familiar experiences of the average man and woman. Consequently he strikes home to the reader with the full force of every thought he expresses.

The size of the book is perfectly adapted to pocket or handbag. As a remembrance to cherished friends, it has a dignity and permanence, in spite of its low cost, that makes it more appropriate than the conventional greeting card.

On the fly-leaf it carries an artistic design with space for sender's and recipient's names, and is neatly enclosed in an appropriate Christmas envelope, ready for mailing. It will solve many "gift-problems," especially for priests and religious.

A significant book by a new author, "Missy." The Heart Story of a Child. By Inez Spocking. 12mo. Cloth. Frontispiece. Net \$ 50.

A tiny youngster toddles up the street, taking three uncertain, hurried steps to father's measured one—and we smile delightedly. A weather-beaten cat passes furtively, a drooping horse comes ambling along—and again we smile at the child's unbridled ecstasy. But perhaps the little girl's big doll loses her hair, or her brother breaks his jack knife (you know, the one with the pearl handle). And if once more we smile, our hearts go out in honest sympathy for the black tragedies of youth.

"Missy" has the same appeal. With a rich and pervasive humor, but with full appreciation of the inevitable tragic elements. Miss Spocking shows us the heart of a child. The theme of the book, the development of a Catholic girl from her fourth birthday to her twentieth, is sketched in a score of sparkling incidents. We have to go to secular literature, to Tarkington and Mark Twain, to find a parallel.

Children themselves will enjoy "Missy." Adults, allowing it to arouse a thousand precious memories, will enjoy it much more. Teachers and parents—priests and sisters—all who know children and love them—should read it. It will particularly interest those who are alert for new and significant trends in Catholic literature.

For sale at THE CATHOLIC RECORD, London, Ont.

OBITUARY

MRS. MARTIN SMITH

St. Mary's Parish, London, suffered the loss of one of its most valued and esteemed members by the death of Mrs. Martin Smith, who passed away on October 18th at St. Joseph's Hospital, London.

The late Mrs. Smith was born in Simcoe, Ont., in 1854, and had lived for the past twenty-two years in St. Mary's Parish, where her unflinching charity and kindness to all had won for her a large number of devoted friends, by whom her death is deeply mourned.

She is survived by her husband, Martin Smith, and five children, Edward, Hubert, Mary, Clara and Frances, all at home; also by seven brothers and six sisters; Rev. D. Forster of Battle Creek, Mich., Very Rev. F. Forster, C. S. B., of Toronto, George and Patrick of Bay City, Mich., John of Windsor, Henry of Detroit, Matthew of Rexmont, B. C., Rev. Mother Zita of St. Joseph's Hospital, London, Sister M. Forster of Vancouver, Mrs. Doyle, Mrs. Sullivan, Mrs. Maxwell and Miss Winifred of Bay City, Mich.

The funeral was held at 9 o'clock on October 15th from the family residence at 660 York St. The pallbearers were Messrs. H. O'Donnell, G. Barry, J. McGregor, J. Roney, G. Gleason, and W. Regan. Solemn High Mass was chanted by the Right Rev. Monsignor Brady, assisted by Rev. F. G. Powell as deacon, and Rev. J. B. Foulkes as subdeacon. The Right Rev. Mgr. O'Connor, V. G., preached the sermon, showing how the Catholic Church from the moment of birth to the hour of death and even beyond the grave continually follows her children by her sacraments and prayers.

There were present in the sanctuary; Right Rev. D. O'Connor, V. G., Right Rev. Monsignor McKoon, Rev. D. Forster, Very Rev. F. Forster, Very Rev. Dean Stanley, Rev. T. J. Valentin, Rev. J. A. Rogan, Rev. Father McPherson, Rev. L. Forristal, Rev. H. Pocock, Rev. A. O'Donnell, Rev. J. C. Kelley.

Interment took place in St. Peter's Cemetery, London.

HELEN MARY HANAOE

The death of Helen Mary Hanahoe occurred at the family residence, Lindsay, on Aug. 27th, after an illness of only a few hours.

The late Miss Hanahoe was a daughter of the late Mr. and Mrs. Michael Hanahoe. She endeared herself to a wide circle of friends through her charming personality, scholarly attainments and amiable qualities. As a valuable member of the Boys' Separate School staff, she had a high conception of her duties and has left behind her a record for faithful conscientious service which will ever be remembered with gratitude. She was also intimately associated with local and parish activities. The large congregation present at the Requiem Mass spoke eloquently of the esteem in which the deceased was held. She leaves to mourn her loss five sisters, including Sister Mildred, of Loretto Convent, Guelph, Ont., and Sister Francis de Sales, Loretto Convent, Hamilton, Ont., and one brother, R. I. P.

DIED

HEALEY—On Friday, Sept. 26, 1924, at his home, Glenelg township, Patrick Healey, senior, aged eighty-eight years. May his soul rest in peace.

BEAUCHAMP.—At his home, North Lancaster, Ont., on Tuesday, October 7, 1924, Joseph Beauchamp, aged eighty-two years, eight months, and thirteen days. He is survived by his aged wife, Margaret, and two daughters, Florence and Hannah. R. I. P.

MADONNAS TO BE RESTORED FOR HOLY YEAR

One of the most picturesque customs of the Rome of the Papacy, and one which is still observed, is the placing of paintings or statues of the Madonna or saints on the exterior walls of buildings. Sometimes these paintings are arranged in the form of a little shrine, before which flowers and lights are placed.

At the recent Marian Congress it was decided to restore all the Madonnas which have suffered from sun and weather, and that on the new buildings in the newer quarters of Rome, medallions after the manner of Della Robbia and the mystical painters of the Middle Ages will be placed.

This work has already begun, and it is believed that all the faded

paintings will have been restored before the opening of the Holy Year, so that the houses of Rome will charm the eyes of all devout pilgrims from distant parts of the world.

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