

# 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 8%.

"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 desire 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, archbishop 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.

## BLESSING OF ROSES GIVEN BY BISHOP DUNN

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 spacious lawn at 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

(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.

## DECLARATIONS OF MILLERAND AND POINCARÉ

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 attacks 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.

## THREE ANGLICAN MINISTERS BECOME CONVERTS

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

The Rev. John Pinnett, 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, and at Benwell, Newcastle-upon-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.

## 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.

The truth is that the Government, in view of the energetic attitude of the Catholics, has recognized the necessity of "putting water in its wine."

## PAN-CELTIC CONGRESS IN BRITANNY

(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.

At one of the meetings, Miss Agnes O'Farrell, 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 "Blenn 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 Andreielli, Luzzani, Melisani, and Ferri; male contraltos Mazzetti, Ranchero, Taccini; tenors Clementi, Soffiantini, Barchi and Angelisti; 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 Frank'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 giagliarda," the madrigal for four voices by Baldassarra-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.

## AMERICAN INDIAN EXHIBIT

(By Mrs. Enrico Puccelli 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 Winnebagos. 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 1845 and remained in the New World for many years. In 1845 he went to Brazil where he lived until 1856. At that time Monsignor Rella 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.

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.

## 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.

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## 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 1892. 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.

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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 enunciation 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.

## 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 Bischoff-Lobstein, organist in the cathedral of Saint Peter, in Angouleme. Canon Bischoff-Lobstein, who was born in 1831, 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 Bischoff-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.

## PRIVATE SCHOOLS NOT UN-AMERICAN

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

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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 Sapienza 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, undeterred by and unconscious of the curiosity of bystanders. Pope Pius X. created him a Papal Chamberlain. Mr. Agius was President of the Malta Association and 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.

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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 priest were in their confessals, Stanley rose and quietly placed himself outside of that of 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 marvelled 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 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 sorrow, 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 only 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 at least be as possible as those of some poor little 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, every unkind word, the final one with which I left 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 upon 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 understanding 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—for 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 met me. She received 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."

Accordingly, the hideous green candlestick was given a place of honor on the mantle, an incongruous spot among the dull blue and brown tones of the Gray's tastefully furnished living rooms.

Bob Gray was an architect; his wife, Rose, had been an interior decorator before she had given it up to become Mrs. Gray. After their marriage they had planned, built and furnished the charming little bungalow which was a model of perfection and the delight and envy of their wide circle of friends.

For the past few years Bob had been steadily forging ahead in his chosen vocation. Just now he was after the biggest thing that had ever loomed upon his horizon. On the edge of the city lived Mrs. Meade, a very wealthy and very eccentric old lady. Having been reared in God's open country, under blue skies and surrounded by trees and birds and flowers, in her heart she pitied the children housed in crowded apartments, and it was her pet ambition to build a row of cottages out in the suburbs that should be a few of these children might know the joy of a childhood spent out of the city. Nor were these cottages to be built alike, for, to Mrs. Meade, that smacked too much of the institutional manner of doing things and did not foster individuality. It was Bob Gray who had taken upon himself the task of designing and computing the cost of these homes.

Mrs. Meade had talked the matter over with him a number of times, but had never definitely given him the assignment. Two days after he and Rose had quietly passed their wedding anniversary, he called upon the austere Mrs. Meade at her request. He felt certain that this afternoon she would award him the contract, yet when he left her a little later, he was not at all sure it was to be his.

When he reached home Rose met him on the verandah. "How goes it, Bob, old dear? Did Mrs. Philanthropy Meade deign to patronize her humble servant, Robert Gray?"

"She did not. By the way, Rose, she's coming out here to supper, tonight."

Rose gasped. "What do you mean?"

Bob looked up in surprise. "Just exactly what I said, Rosie Poole. Mrs. Meade is coming out to supper."

"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 met me. She received 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."

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 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.

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."

Rose hustled about the blue and white kitchen. While she had been educated to become an interior decorator the housewife arts had not been neglected. Aunt Hetty, who had reared the motherless Rose, had seen to it that she was a fairly efficient housekeeper. Her little house fairly shone in cleanliness so she did not need to feel anything save pride concerning it. As she flew about from stove to table, from table to stove, thoughts of the green candlestick invaded her mind. She sick at heart, she felt that she must remove the hideous thing before the quite correct Mrs. Meade should arrive. But in the hurry of setting the table, punctuated by hurried steps to the refrigerator, she forgot the matter entirely.

A bit later when she went to the door to admit her guest, the candlestick glared at her, a silent reminder of her forgotten intention.

Mrs. Meade was a tall, erect woman crowned by a halo of snowy hair which she kept becomingly coiled. At first glance her faded blue eyes appeared a bit steely, yet there was in their depths a certain veiled expression of kindness that was beautiful to behold.

At first Rose stood a little in awe of her, but as they wandered through the well-kept bungalow and Mrs. Meade exclaimed over the coziness and serviceability of the various rooms, Rose found herself liking her immensely.

"It's ideal, my child, ideal!" Mrs. Meade commented. "And this room is where you were in the blue and brown living room? How 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?'

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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, when I'm going to give you mine. These 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 her many 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? Dilettante. 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 faun's 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, loving 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. Instead of ourselves we humiliate 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 undervalued; we are 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 hate 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 whom 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 nature. 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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**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 understand-  
 ing the Latin temperament and  
 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 and Mussolini there  
 is 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 protect-  
 ing 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 con-  
 quered and devastated country was  
 now organized on the Tudor and  
 Straffordian basis of colonization  
 from England, conversion to Pro-  
 testantism, and establishment of  
 law and order. Cromwell thorough-  
 ly approved of the enormous scheme  
 of confiscation and colonization,  
 causing great privations and suffer-  
 ings, 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 in-  
 vited 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 Catholi-  
 cism 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 con-  
 science, (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 barbar-  
 ity 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 over-  
 whelm the members with re-  
 proaches. 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 parla-  
 mentary 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 parla-  
 ment, 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 Crom-  
 well'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 com-  
 manding the doors to be locked went  
 back to Whitehall. In the after-  
 noon he dissolved the council in  
 spite of John Bradshaw's remon-  
 strances, 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 ex-  
 pelled 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 com-  
 mander-in-chief was left the sole  
 authority in the State. He deter-  
 mined 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, how-  
 ever, soon showed itself impractic-  
 able 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 modera-  
 tion :

"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 respon-  
 sibilities, 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, willing-  
 ness to give up something of one's  
 tastes and inclinations to make the  
 other happy, and to get along with-  
 out 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 engage-  
 ment 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 har-  
 mony, concessions are necessary.  
 Neither partner can always have  
 his or her own way. If one likes stay-  
 ing 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 im-  
 portance. 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 polite-  
 ness 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 consid-  
 erate 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 happi-  
 ness 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 reason-  
 ably can to make that companion-  
 ship happy.

Also, a man expects his wife to  
 keep him informed as to how the  
 affairs of the household, and going  
 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 here 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 un-  
 reality 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 expe-  
 rience 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 their  
 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 Eng-  
 land 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. 1553,  
 Fellow of St. James' College, Cam-  
 bridge, 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 destruc-  
 tion which especially charac-  
 terized the career of the  
 "Great Scottish Reformer," and  
 causes his name to stand out in  
 unenviable distinction over all  
 associates in that impious unheav-  
 enly. If after the Holy See, there  
 was anything John Knox hated with  
 a deadly, all-consuming hatred, it  
 was the institution of the Episco-  
 pacy itself. And here while the  
 members 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 con-  
 sidered 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 re-  
 presented to the new Govern-  
 ment that there were a vast  
 number of French Protest-  
 ants 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 Cath-  
 olic 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," handi-  
 capped 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 minis-  
 ter 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 con-  
 stant 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 Bar-  
 thorpe 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  
 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 Emi-  
 nence. "The teachers of religion do  
 not know how to agree upon the  
 subjects they would teach."  
 The Cardinal said it was recog-  
 nized 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 ex-  
 posed to the slavery of sin."

Cardinal Bourne was speaking at  
 the annual reunion, at Westminster  
 Cathedral, of the Guild of Our  
 Lady of Ransom, which has as its  
 object the conversion of England.

**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 funda-  
 mental principles which are so  
 obvious to Catholics, that they must  
 be taken for granted in any Catho-  
 lic 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 intoxicat-  
 ing 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 advan-  
 tageous to those who do not abuse  
 liquor, and necessary to those for  
 whom alcohol is proximate occa-  
 sion of sin. The fifth is that once  
 drunkenness is a social evil, the  
 civil authority has the right and  
 the duty to enact prudent laws con-  
 cerning 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 church-  
 men would be to indicate the  
 general principles which should  
 underlie such a law. This the Catho-  
 lic 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 citi-  
 zens in averting danger and putting  
 a stop to disorder."

It is evident that from this state-  
 ment that, in the considered judg-  
 ment 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 con-  
 trol is suggested by the bishops as  
 an alternative; on the other hand it  
 follows also from the concluding  
 phrase of this same episcopal state-  
 ment that prohibition, to be also the  
 best practical liquor legislation,  
 must be shown to be more effective  
 than government control in "tend-  
 ing to restrain vice and render  
 easier the task of good citizens in  
 averting danger and putting a stop  
 to disorder." Whether or not pro-  
 hibition is actually more successful  
 than government control in effecting  
 this purpose is a practical ques-  
 tion 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 con-  
 trol. It is not for me to attempt to  
 sum up the results; this pupil is  
 no place to express personal opin-  
 ions on controverted questions.  
 Suffice it to say, that the conscien-  
 tious voters, who are guided by the  
 above mentioned Catholic principles  
 and who are familiar with the re-  
 sults of the various liquor legisla-  
 tions 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 be-  
 cause, when taken in sufficient quan-  
 tities, 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 re-  
 sulting from a heavy dose of alco-  
 holic 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 intoxicat-  
 ing 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 modera-  
 tion 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 phys-  
 icians 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 conscien-  
 tious 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 Nazarites, 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 Him-  
 self 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 abstin-  
 ence; 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 mortifi-  
 cation, by His forty days' fast  
 from food and wine in the desert,  
 by His praise of the total abstin-  
 ence 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 with-  
 out boasting, God the Father would  
 reward them (Matthew 6, 18.) Our  
 Lord certainly endorsed the prin-  
 ciple that total abstinence from  
 alcoholic drinks as a beverage from  
 a worthy motive is a useful means

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 sin. 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 gets up 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.

APPENDIX

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.

DECREES 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).

DECREES 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.

DECREES 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.

DECREES 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.

DECREES 403.—TAVERNS.—(a) 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, on 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.

DECREES 404.—PHYSICIANS.—Let physicians beware lest by a prescription which contains a good percentage of alcohol, they plant in their patients 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.

DECREES 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 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.

DECREES 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

heartily 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 Primi.

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 confiners 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 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 then 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 thus rendering 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, 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, CHIEF.

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. SS. 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 Beauplateau, where still lingered the memory of the Canadian servant of God, the Venerable Father Alfred Pamphili, C. SS. 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.


He was singled out for the arduous work of the pioneer missionary in the distant regions of the Canadian North-West. After one year spent in a Polish house of his Order, to become acquainted with the Slavic tongue, he left for Canada and took up his place of residence at Brandon, Man., on October 11th, 1899. Before him lay the immense Canadian prairies where mingled so many different races. What a heavy charge was his! What endless journeys along the half-blazoned trails, under a burning sun or through a blinding snowstorm. Ex-

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W. W. EVANS, President. A. E. DAWSON, Vice-President and Gen. Manager.

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 Mr. 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 Juniorate 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.

QUEEN OF APOSTLES BOURSE

Previously acknowledged \$9,150 88

Friend, Red Bank, N. B. . . . . 2 00

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Anthony Doyle, Detroit. . . . . 1 00

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Nellie Cavanagh, St. Andrew's West. . . . . 2 00

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HOLY NAME OF JESUS BOURSE

Previously acknowledged \$832 25

HOLY SOULS BOURSE

Previously acknowledged \$1,858 39

Mrs. J. F. McKeough, Afton Sta. . . . . 2 50

LITTLE FLOWER BOURSE

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Dr. F. J. Dodd, Pembroke 5 00

SACRED HEART LEAGUE BOURSE

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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 \$5,000,000. 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.

Copy of November List on Request

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INCORPORATED IN CANADA  
MONTREAL TORONTO NEW YORK  
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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.

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.

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Dr. F. J. Dodd, Pembroke 5 00

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A Windsor friend. . . . . 1 00

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Sydney Mines. . . . . 2 00

For Perseverance. . . . . 1 00

Mrs. N. Humphrys, Hamilton. . . . . 1 00

G. M., Quebec. . . . . 2 00

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

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, he sent rum. He has other and more powerful envoys now, though rum is still one of his favorites.

The former watchfulness of parents over children has become almost as a view of a landscape—often distant, for the plain attire that covered their pure forms has been transformed into the gaudy finery of the vaudeville stage.

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.

Man must consider his end and judge goodness and wickedness, or

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.

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks.

These Tablets not only act as a laxative, but they are also an excellent tonic. They are sold throughout Canada at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle or five bottles for one dollar.

The Dr. Norvall Medical Co., Ltd., 168 Hunter Street, Peterborough, Ont.

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.

In simple language, the Holy Father told them the story, old but ever new, of Our Lord's love for little children, of the love He expected from them in return, and of the high place He has prepared for them in the Kingdom of Heaven.

Here is an epitome of the spiritual life, a brief, concise form 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 breadth of Christendom.

Brothers' Schools win most prizes. Irish Catholic secondary schools have fared remarkably well in the annual examinations.

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.

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.

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 food for children and for nursing and expectant mothers, because of its growth promoting properties.

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.

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 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.

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.

BROTHERS' SCHOOLS WIN MOST PRIZES

Travel by the Canadian Pacific short sea route! Direct sailings to France, Great Britain and Ireland. Make reservations early.

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 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.

Church Organs

Organ tuning and regulating. Organ Blowers For Pipe or Reed Organs. Works and Office: L. E. MOREL, 128 Vine Ave. Toronto, Ont.

Europe! HOLY YEAR IN ROME 1925. Travel by the Canadian Pacific short sea route! Direct sailings to France, Great Britain and Ireland.

DR. NORVALL'S Stomach and Tonic Tablets. Will Relieve Constipation, Biliousness and Sick Headache.

Church Organs. Electric or Tubular Organs. Organ tuning and regulating. Organ Blowers For Pipe or Reed Organs.

Hotel Wolverine DETROIT. Newest and Most Modern. 500 Rooms 500 Baths. Rates \$2.50 Up.

O. D. C. EXZEMA REMEDY. O. D. C. Co. kindly forward me two tubes of your O. D. C. Exzema Remedy.

PEDLAR'S METAL CEILINGS. YOU can attach Pedlar's Metal Ceilings to old walls or new, and in either case you have a beautiful, durable, sanitary and fireproof interior finish.

Australia. To the same excellent qualities which have gained the Sherlock-Manning Piano the title of "Canada's Biggest Piano Value". SHERLOCK-MANNING PIANO CO., London, Canada.

MAIL-MILL END SALE. SAMPLES ROOFING, SHINGLES, FREE WALLBOARD. HALLIDAY COMPANY LIMITED.

Sunlight SOAP. Beautifully Colored Rag DOLL. GIVE Here's a happy surprise for some little girl.

Sunlight—for your Washing Machine. A WASHING machine is made to wash your clothes without rubbing or boiling—and it succeeds just in proportion to the value of the soap you use.

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Just Picture Yourself in this Fur-Coat. The Envy of your Feminine Friends! The Admiration of your Male Friends!

RUBER-OID ROOFINGS. 50 DIFFERENT GRADES. THE RUBEROID CO. LIMITED. The Pioneer Manufacturers of Quality Roofings.

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. He is the only real traveler, he alone tastes the 'gay fresh sentiment of the road.'

OUR BOYS AND GIRLS

A NUN'S PRAYER BEFORE THE BLESSED SACRAMENT

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.

"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.

The older members assented, but a few proudly declared they had been too young to notice it.

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.

Not heeding the interruption Father Levert continued: "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."

"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."

"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."

"Wind, frost, rain, heat, cold, are something to him. He is not merely a spectator of the panorama of nature; but a participator in it. He experiences the country he passes through,—tastes it, feels it, absorbs it; the traveler in his fine carriage sees it merely."

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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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 fire 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."

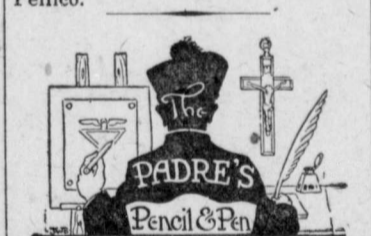
"What could I do?" questioned the priest of his little band of attentive listeners.

There was no audible answer, but Mrs. Lee furtively wiped her eyes and the others nodded silently.

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.

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.



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Sealed in aluminum packets "SALADA" TEA is always pure and fresh. So delicious! Try it today.

There's always a meal where there's Bovril

Ready Money The possession of a certain amount of ready money is an invaluable aid to a farmer in meeting emergencies as they arise.

IMPERIAL BANK OF CANADA 190 Branches in Dominion of Canada.

Genuine BAYER ASPIRIN Insist on BAYER TABLETS OF ASPIRIN Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer product proved safe by millions and prescribed by physicians 24 years for

Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

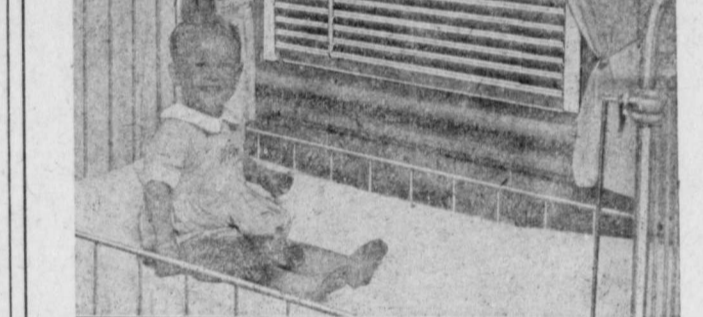
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YOUR trip to Europe on the popular "A" ships of the CUNARD-CANADIAN Line has a magnificent beginning with the three days spent on the glorious St. Lawrence River, from Montreal to the Atlantic.

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Fresh Air Without Draft Dust, Snow, Rain through ordinary windows. May sleep or sit next to open window. Louvers made of Metal. Enamel electrically-baked on artistic finishes of white and brown.

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Ladies, Boys and Girls You may have a Beautiful Imported Self Filling Fountain Pen as a Premium for selling our Beautiful Scapular Medals

Wonderful Egyptian Remedy "Samaris" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such.

Silverwoods "Smoother than Velvet" Ice Cream ENJOYED BY EVERYONE SOLD EVERYWHERE FOR SERVICE PHONE 6100

SILVERWOODS LIMITED LONDON ONTARIO Branches—Chatham, Windsor, St. Catharines, Brantford, Sarnia, Luoknow

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.

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.

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.

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 sea-green 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. 100, 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 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 you to find in the Divine Presence of the Tabernacle a loving companion in their exile here below."

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.

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 unfailing charity and kindness to all had won for her a large number of devoted friends, by whom her death is deeply mourned.

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

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

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.

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.

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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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It is very plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much in reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, and bathing in the secret mind of God, it conquers more and higher evidence.

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This work has already begun, and it is believed that all the faded and worn paintings of the Holy Mother and Child, which adorn the exterior walls of buildings. Sometimes these paintings are arranged in the form of a little shrine, before which flowers and lights are placed.

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