

as hard and yet receive not a farthing more out of the national fund. The birth control movement was just as if twenty pieces out of as many jig-saw puzzles had been collected and they had endeavored to fit them together, because their arguments contradicted one another. The Doctor then went on to trace the movement from the darkest days of industrialism, and showed that it was no more than a mere restatement of the Whig policy of those days. He appealed to his hearers to have nothing to do with it, concluding with the statement that the whole history of the Malthusian movement showed it to be against the workers and against democracy.

Catholic President for Switzerland

The news that the Swiss Republic has elected an active and practical Catholic as its President gives a special interest to the history of the Church in Switzerland, and provides additional reasons for the belief that the hatred of man will never succeed in wrecking an institution established and guaranteed by God. On the 9th of February, 1529, 2000 followers of the Reformation attacked the town of Bale, in Switzerland and broke into the Catholic churches, tearing down the holy pictures in order to burn them. It was an absolute reign of terror. Then followed a period of persecution for the Catholics. For two centuries Mass was not permitted to be celebrated in Bale. It was only towards the end of the eighteenth century that a member of the House of Austria obtained leave to open a private chapel. In 1792, by a marvellous act of tolerance from such a bigoted Government, Catholics obtained permission to assist at Mass in the Church of St. Martin, which was reserved for the military camping in that locality. In 1778 persecution was renewed, but five brave Swiss men, whose names deserve to be remembered, united and swore they would not rest until they would have a priest and a church in their midst. They were Jean Lacher, Jean Buchler, Joseph Baur, Michael Breyer, and Augustine Bolder. These men worked well. Towards the year 1800 they had not only a priest and a church, but they had also a school. Henceforth Catholicism was marked by a constant and rapid progress. Catholics in Bale have increased in a wonderful way. In 1870 they were but 12,307; in 1880, 18,000; in 1924 there were 40,000 Catholics in the town, with four churches and the fifth in course of construction. The seed has indeed brought forth good fruit. The words of the Gospel have been realised to the letter. The highest office in the State is now filled by a Catholic. M. Musy, the new President, was the former representative of the Canton of Fribourg in the National Committee. He returned to Fribourg immediately after his election as President, and received an enthusiastic welcome from his townsmen. Accompanied by Mgr. Besson, Bishop of Lausanne and Geneva, and followed by the Mayor of the city, the councillors of the canton and many friends, M. Musy proceeded to the college church, where he knelt on the prie-dieu reserved for him, while the bishop intoned the *Te Deum*, which was taken up by all present.

The Social Problem

There will never be any remedy for the social troubles that vex the world to-day as long as the matter is left in the hands of politicians who are unable to see where the root of all the trouble lies. We know what a mess Europe's greatest (?) statesmen made of the reconstruction after the war and what a catastrophe their schemes brought on the world. The real roots of the trouble are in the moral order. Men who have no right moral sense cannot remedy the evil. Men who are avaricious and ambitious and vicious can never make whole the diseased world. What must be first reformed are the evils of impurity, of birth-control, of divorce, which are corrupting individuals, homes, and society. With these go hand in hand inordinate craving for pleasure, shirking of duty, widespread extravagance and excess, and a desire for gain at all costs. These evils flow naturally from the rejection of religion, which controls the lust and the avarice and the pride of human nature. Hence, the evils are found rooted in our godless schools, and the real causes of the social disorder are the governments which maintain the secular systems which have driven God and His laws from the hearts and minds of the people. These people, too, for their own selfish ends have encouraged the deification of the State. They are the enemies of true human liberty and they make the laws of political tricksters override the law of Nature and the law of God. From the godless schools follow logically State autocracy, State bureaucracy, State paternalism, and such other schemes as are designed for the protection of the governments which batten on the plunder of the masses. There can be no reform until the root of the evil is killed. The purity of family life must be restored, and parents must bravely do their duties towards their children and towards society. Individuals must be taught that personal purity is more than riches. Girls and women must learn that vice and dissipation lower them to the level of beasts in the eyes of all decent people. The State must be taught that it is for the people and that the people are not its victims and its pawns. Mankind must recognise that the safeguarding of Christian principles is essential for true welfare and true civilisation. The unchristian press, the unchristian politicians must be driven out of existence, and their baleful influences forever destroyed. And the secular schools, upon which all the vice and all the corruption are based, must be replaced by schools that teach children that their end is not to make money and that self-restraint and self-respect and purity are under the sanction of the Ten Commandments and not of the policeman. When schools again teach that morality is more than hygiene, and that being pure is more important than not being found out, there will be hope for real reform, but until a beginning is made there reform will never come. It is idle to talk of education when the only education that means anything is persecuted by modern governments. It is idle to talk about democracy when the people are taught to ignore the true foundations of democracy, which must be based on the belief in the brotherhood of man and on the fundamental doctrine of the

Fatherhood of God. As long as we will not come back to these fundamental things we are only beating the air, and we will no more succeed than did the godless schemers who completed the ruin of the world by their plottings at Versailles.

The Church and the Arts

Mr. T. J. Jones, one of the best known publicists and journalists in South Wales, a Home exchange tells us, had some very trenchant things to say about the decay of the arts and crafts in Wales coincident with the decay of Catholicism. Mr. Jones was addressing the Welsh Society at the University College, Cardiff, and he said that Wales had few buildings that could be regarded as beautiful, and the castles, abbeys, and churches which could have been regarded as works of art had been allowed to go to ruin. Yet the Welsh used to be looked upon as a nation of craftsmen. Whatever people had to say about the Catholic Church they had to admit the arts and crafts were highly developed within her. When Wales was Catholic the arts of sculpture and painting were very evident, especially in stone figures and paintings of the Virgin Mary, the Crucifixion, the saints, etc. But Protestantism put an end to all this. Protestants misunderstood the commandment about the "graven images," and pictures and images, however beautiful they might be, were made the subject of satire and bitter attack. The Welsh in Catholic times were pious people. They respected their religion, churches, and priests, and the literature of the period reflected this devotion. But they did not pull long faces in the name of holiness. They loved laughter, they loved to sing, to play the harp and violin, to dance, to play games, and they wore beautiful clothes. Gerald the Welshman says that in the twelfth century the Welsh were better musicians than the Irish. But compare developments in Ireland and Wales. In Ireland the harp and the violin were common in all homes up to the eighteenth century, but in Wales they were rarities. And the reason? In Ireland the old religion persisted unbroken, but in Wales Puritanism had come to freeze the fountains of imagination. As the old lines go:—

"The Puritan through life's sweet garden goes,
He plucks the thorn and casts away the rose,
And thinks to please by this peculiar whim
The God who fashioned it and gave it him."

Nonconformity, went on Mr. Jones, later went even further in these matters than the Reformed Churches had gone. The result of all this was that in the nineteenth century life in Wales had become extremely dull. During the war Belgian refugees came to Wales, and it was seen then that the arts and crafts were highly developed with them. A Belgian made the bardic chair for the Welsh National Eisteddfod in Birkenhead, and it was the most artistic chair ever offered. And Belgium, it must be remembered, is Catholic.

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