



S S P X



# The Angelus

“Instaurare omnia in Christo”

## Social Doctrine

Restoring the Broken Ladder of  
High Designs

Law and Order

Understanding America’s New Religion



# Restoring the Broken Ladder of High Designs

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By Robert Morrison

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In his *Life Everlasting*, Fr. Reginald Garrigou-Lagrange recalls the words of two saints to illustrate a point about the virtue of humility. From St. Augustine we have:

“There is no fault committed by another man of which we ourselves are not capable if we were placed in the same circumstances and surrounded by the same evil examples from the time of our youth.”

And St. Francis expressed a similar idea about a criminal who was being led to execution:

“If this man had received the same grace as I have received, he would have been less faithless than I. If the Lord had permitted in my life the faults which He permitted in this man’s life, I would be in his place today.”

These reflections naturally inspire humility and gratitude to God for all that He has given

us. They should also remind us that “unto whomsoever much is given, of him much shall be required” (Luke 12:48). The two saints considered both the graces they have received and the extent to which they accepted those graces to pursue virtue and avoid sin. In their humility, they realized they are nothing of themselves, relying upon God’s grace for everything.

These thoughts of St. Augustine and St. Francis are thus important for us to consider in our own pursuit of virtue, but they also have bearing on how we view and treat those who have found themselves in less favorable circumstances. When this inspires us to perform spiritual and corporal works of mercy, we improve the circumstances of those in need and grow in grace and virtue. Conversely, we can easily fall into the sin of the Pharisee judging



the Publican when we forget that we will not know what graces others have received until the General Judgment—perhaps there are people we perceive as great sinners who make better use of grace than we do.

The Church itself has always had a role in fostering the conditions in society that promote virtue. Just as a doctor who treats diseases but also helps his patients avoid them, the Catholic Church welcomes sinners but also attempts to improve their circumstances before they become a breeding ground for vice. The Church teaches that the ultimate end of man is to glorify God and attain salvation, but it does not neglect the material aspects of our lives. Through missionary work, schools, churches, and hospitals, the Church establishes the spiritual and material means by which grace can flow most effectively to souls.

As important as the Church is in developing and sustaining the conditions for virtuous life, secular government establishes the legal frameworks that, in various ways, incentivize

or discourage virtue and vice. Even when there is separation of Church and state, society can promote virtue and curb vice (which often becomes crime) by ensuring its laws are consistent with natural law and respecting traditional family life. However, in varying degrees, today's "enlightened" societies reject natural law and the Catholic beliefs about the purpose of our lives on earth as well as what constitutes virtue and vice.

So the Catholic Church (as distinct from its false shepherds) and modern societies are in opposition over the most fundamental beliefs about human nature. In many purely secular matters, people and organizations may arrive at satisfactory outcomes despite fundamentally different viewpoints. This is generally not the case, though, when dealing with matters of morality, for God has set the laws of human nature and we cannot change them. As society drifts away from God, its laws and customs deviate more and more from natural law. Man, instead of God, effectively becomes the

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# Law and Order

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By FSSPX News

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In the adolescents under our care, the formation of conscience throughout the time of their development is vital.

Why is it that we adults find the child's pioneering spirit charming but the same in the teenager alarming? We think our shift justified, even if we cannot explain exactly why.

Perhaps we see in youthful inquisitiveness two distinct phases: whereas the child explores the world, the teenager explores how he relates to the world. Without proper constraints, the second phase is often disastrous to say the least. The teenager needs rules lest he navigate the world on a whim.

Yet from time immemorial the teenager disdains rules. Seduced by unexplored urges, he construes rules as fetters, obstacles to his authentic desires. He supposes rules to be at odds

with freedom. In response, the adult dismisses such juvenile indignation on pragmatic grounds. But does the youth have a point, conceptually speaking? Does law curtail liberty?

## The Relationship Between Law and Liberty

In a word, no. To answer in the affirmative is to put the cart before the horse. Our liberty does not preexist law; it results from law. St. Thomas Aquinas asserts the priority of law, which he calls "eternal law." God the Creator, by His eternal law, moves all things—plants, animals, men, *etc.*—to their due end. In fact, the eternal law "is nothing other than" Divine Wisdom directing all actions and movements (I-II, q. 93, a. 1). >

# Theme Social Doctrine

All things thereby “partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends” (I-II, q. 91, a. 2). A creature’s freedom, then, is its power to move according to its nature, or its “respective inclinations.”

We men are no exception. Our freedom functions within our constitutional confines, within the laws of our nature. For example: “[A] man who jumps from a ten-story building to break the law of gravity does not break the law, but himself gets broken. The man’s fall simply demonstrates the law of gravity. A man who breaks God’s law does not break God, but himself gets broken” (Dauphinais & Levering, *Knowing the Love of Christ*).

Attentive though we are to our physical limitations, we fallen creatures do our utmost to contradict—or at least ignore—the moral legislation of our nature. Except to behave immorally is to waive our very freedom!

We are rational animals. Rationality is the defining element of our nature. By the honest exercise of reason, we attain a certain moral awareness and its attendant obligations.

Furthermore, by the honest exercise of reason *enlightened by faith*, we attain morality’s full explication in the life of our Lord Jesus Christ. The degree to which we refuse these obligations, to that degree do we brutalize ourselves, enslave ourselves to our purely animal drives; the degree to which we embrace these obligations, to that degree do we ennoble ourselves, liberate ourselves to pursue the good.

## Law Does Not Curtail Liberty

The moral law undoubtedly lessens what we may *physically* do: it prohibits, for instance, our robbing, molesting, or stabbing another. Yet only in this contrived sense does law curtail liberty. In reality, our physical freedom is but a mere abstraction. It does not exist in itself but is rather subsumed into our rational existence; our physical abilities function within the moral dimension, always. So, if we be morally prohibited a certain action, we do not retain—in any meaningful way—the physical freedom to carry out the same.

Both the Scientific Revolution and the



# Culture Shock

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An Interview with Fr. Thomas Marie Onoda, SSPX

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**Could you say a few words about your vocation and “falling into the SSPX net”?**

Yes. As the *Catechism of Saint Pius X* says at the very beginning: I am a Christian, a true Christian and even a Catholic priest in the SSPX, by the grace of God. Through perfectly gratuitous gift of God, I was born near a most conservative Catholic parish and was placed in its Catholic kindergarten where I learned the *Hail Mary* when little. I was very much interested to know, as a junior high school student, about existence of God. I became aware of the crisis in the Church as a high school student, noticing the differences between priests.

I was led to attend the Traditional Mass as a university student and had occasion to meet SSPX priests in Japan. My former parish priest, Fr. Joseph Marie Jacq, M.E.P. encouraged me

to go to Archbishop Lefebvre when I revealed to him my desire to serve God. And Fr. Franz Schmidberger was kind enough to allow me to enter the SSPX Seminary in France.

**Would you tell us about your meetings with Western culture?**

The actual Japanese Society likes to receive the Western culture. This movement started in 1880s as catchphrase of “Wakon Yōsai” (Japanese spirit and Western technique/culture), through learning modern Science, literatures, arts, music, ideologies, even military systems. This movement is still going on through internet, movies, and international politics in general.

With regards to my personal encounter with the Western culture, however, I think, it started seriously when I attended Mass, as a young



lad, to become catechumen on Christmas of 1979. This meeting was accomplished when I was forgiven by God, through the sacrament of Baptism on Christmas in 1980—because the true Western culture worthy of its name is rooted in the Catholic faith.

The European nations, together with their customs and culture, laws and entire literatures, arts and music, were the creation or products of the Catholic faith in Our Lord Jesus Christ. The more the nations depart from “the true Vine” (Jesus Christ) whose Father is the husbandman, the less they can bear fruit. “As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me,” says Our Lord.

Saint Pius X declares in his *Notre Charge Apostolique* in 1910 that “the City cannot be built otherwise than as God has built it; society cannot be set up unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the New City to

be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. *Omnia instaurare in Christo.*”

I come back to my story: when I entered the seminary in France in 1987, I did not have cultural shock. No. I felt rather at home because I could attend the Traditional Latin Mass daily. I keep only good memories, joy, and happiness from my seminary life in Europe. I was a part of big family. I felt loved and respected. All the true “Western” culture is in truth Catholic culture, and, therefore, it is our common culture which transcends time and place.

It was a French missionary priest who baptized me. He worked so hard for the salvation of souls in Japan. When he was replaced by a Japanese parish priest, our parishioners suffered greatly because he wanted to impose us, in the name of inculturation, what was not incultured by Faith >









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# Our Apostolic Mandate

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By Pope St. Pius X

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The Sillon—the Furrow—was founded by Marc Sangnier as a forerunner of Catholic Action. Yet, he entertained certain notions which more and more identified themselves with Liberal and Masonic ideas. Here are some extracts touching on the main social issues found wanting.

## The Sillon Utopia

The truth is that the Sillonist leaders are self-confessed and irrepressible idealists; they claim to regenerate the working class by first elevating the conscience of Man; they have a social doctrine, and they have religious and philosophical principles for the reconstruction of society upon new foundations; they have a particular conception of human dignity, freedom, justice and brotherhood; and, in an attempt to justify their social dreams, they put forward the Gospel, but interpreted in their own way; and

what is even more serious, they call to witness Christ, but a diminished and distorted Christ. Further, they teach these ideas in their study groups, and inculcate them upon their friends, and they also introduce them into their working procedures.

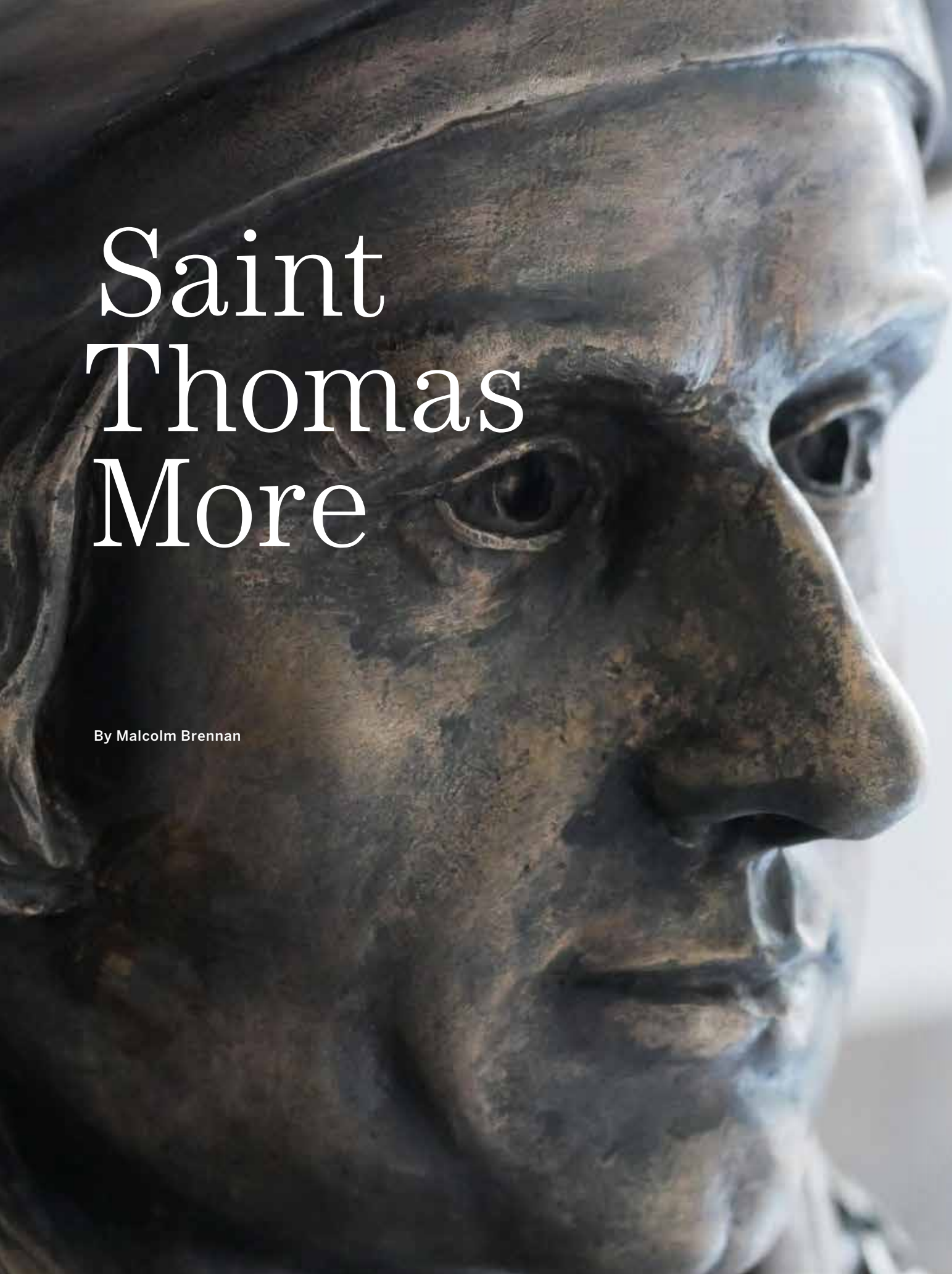
Therefore they are really professors of social, civic, and religious morals; and whatever modifications they may introduce in the organization of the Sillonist movement, we have the right to say that the aims of the Sillon, its character and its action belong to the field of morals which is the proper domain of the >



The Cathedral of St. Nikolaus in Überlingen, Germany, is the largest late Gothic building in the region, and contains a magnificent wooden altar carved by Jörg Zürn. The altar was built on behalf of the City Council of Überlingen: it is a four-tiered Marian altar (Annunciation, Birth of Christ, Coronation of Mary, Crucifixion) made of fir and lime wood without painting, and follows the tradition of the Gothic carved altars. It is 32 feet high and 16 feet wide at its widest point.





A close-up, high-angle photograph of a bronze statue of Saint Thomas More. The statue's face is the central focus, showing detailed features like the eyes, nose, and lips. The lighting is dramatic, highlighting the texture of the bronze and the intensity of the expression. The background is dark and out of focus.

# Saint Thomas More

By Malcolm Brennan



While St. Thomas More was a man of great subtlety and complexity, his story in broad outline may be recalled simply. Son of a prosperous London lawyer, he followed his father's profession with notable success even from the beginning. By the age of thirty-two he had long ago completed his education at Oxford and in London, he had lived the spiritual life of the Carthusian monks for four years (though not himself professed), he had married and begot his four children, he had filled several civic posts with the approval of his fellow Londoners, and he had grown in the friendship and respect of the greatest scholars of the age. In the years to come his fame and fortune would increase, his enterprises would diversify, his accomplishments would multiply, and all the while his reputation would grow as a man who was amiable, wise, "the best friend a poor man ever had," and when the Lutheran heresies began to spread, as a stinging controversialist.

He progressed through a succession of positions in the government of King Henry VIII. Behind his various official positions—administrator, ambassador, counsellor, judge, executive—his basic position seems to have been that of intimate advisor and personal agent of the King, who was anxious to surround himself with the best minds and the best men of the age. (More's head was never turned by the friendship which the King conferred on him: he explained to his son-in-law once that the King would gladly forfeit More's life for the gain of a castle in France.)

When the great Cardinal Wolsey's grand policies began to collapse, Henry chose More to replace him as Lord High Chancellor, the highest position in the government. At this time, 1529, Henry VIII was pressing for his divorce from Catherine, and he knew that Thomas More would not lend his support to the scheme. Yet Henry seemed to think that he could manage without More, as More seemed to think that he could serve as Chancellor and remain independent of "the king's great matter." This indicates how fluid and tentative the situation must have seemed to the principals, while to us who look back the events seem to march ineluctably toward catastrophe.

Subject more and more to his passion for Anne Boleyn (her sister had been a much easier conquest), Henry sensed that he would never have his divorce from Rome, and so he simply declared that Rome did not have authority in this matter anyway. And it did not take him long to declare that the Pope had no more authority in England than any other foreign bishop, and in fact less authority than the King.

Thomas More's refusal to endorse this

heretical challenge to the authority of the universal Church is what cost him his head.

The pathetic and inspiring tale of St. Thomas More's last months in the Tower of London has moved the hearts of millions—the tale of his growing sanctity as death approached, of the misunderstanding of his friends and family, of his scruple to utter no word of treason or sedition, of his kindness toward his jailers; and when finally condemned to die, the brilliance of his expose of the fraudulent trial, the serene dignity of his self-defense (in the cause of truth and justice, for his own cause was lost), and the elegance of his statements of traditional Catholic Faith. Here was all that was finest in the English character, here was the flower of manhood, here was Christendom's champion.

But somehow Saint Thomas More continues to be misunderstood. For example: "*Like Socrates, he dies for freedom of conscience.*" And: "*Thomas More in his Utopia attempts to oppose to the system of dogmatic theology an entirely new form of religion. He outlines here the ideal of religion without dogma.*" And again: "*Only in modern times, with the rise of scientific Socialism, has it become possible to do full justice to More the Socialist,*" that is, Marxist.

Without undertaking to refute these points severally, it is nevertheless profitable to reflect on several aspects of the life and meaning of Thomas More.

When St. John Fisher, Bishop of Rochester, and St. John Houghton, Abbot of the London Charterhouse, were asked to take the oath which declared Henry VIII to be the supreme head of the Church in England, they promptly, stoutly, and unequivocally denounced it for the heresy it was. When the same oath was offered to

# De Valera and Catholic Ireland

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By Fr. Francis Gallagher

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My only sighting ever of President Eamon De Valera's distinctive profile was in 1961. He was returning by car from a ceremony to commemorate the fifteen hundredth anniversary of St. Patrick's death.

## His Career

De Valera (1882-1975) was probably modern Ireland's dominant political figure. His over fifty-year-long career included terms as *Taoiseach*<sup>1</sup> and President.

He was a leader of the 1916-1921 struggle for independence from Britain. He opposed the subsequent peace treaty which tacitly accepted Protestant "Northern Ireland" remaining part of the United Kingdom. This assured British masonry

a strategic foothold in Ireland. The British "Government of Ireland Act" states that neither the northern nor southern parliament "... shall have power to abrogate ... any privilege ... of the Grand Lodge of Freemasons in Ireland."<sup>2</sup> The treaty also stated that: "Neither the Free State nor Northern Ireland will pass laws that favor any religion or restrict the free practice of religion," (Article 16). In fact "Northern Ireland" was soon declared to be: "... a Protestant state for a Protestant people." Yet neither the "pro-treaty" nor "anti-treaty" factions in the Free State objected to not being allowed to favor Catholicism over the minority sects. De Valera led the anti-treatyites.



## His Conservatism

De Valera was a conservative. He claimed that he was meant to be a Tory “or even a bishop,” rather than a revolutionary leader.<sup>3</sup> In a 1943 speech he said: “That Ireland which we dreamed of would be the home of a people who valued material wealth only as a basis for right living, of a people ... satisfied with frugal comfort (who) devoted their leisure to the things of the spirit.”<sup>4</sup> That speech still arouses the ire and mockery of leftists like the *Republican News* writer who once claimed that links between Catholicism and nationalism were now irrelevant.<sup>5</sup> Church authority was “shattered.” Catholicism was no longer linked with national identity. Ireland, no longer poor, was attracting immigrants instead of exporting emigrants.

Now, some eighteen years later, with mushrooming economic, political, emigration, immigration, and crime problems, it is secularist triumphalism like this, not Dev’s dream, that sounds archaic. The British MEP<sup>6</sup> Nigel Farage noted how Ireland having fought for centuries to achieve independence had now given it away allowing Brussels and the IMF<sup>7</sup> to take control.<sup>8</sup> De Valera would have agreed! In a speech to the Dail in 1955 concerning proposals for European “unity” he stated: “In a Council of Europe it would have been most unwise for our people to enter into a political federation which would mean that you had a European parliament deciding the economic circumstances, for example, of our life here.”

“Europe” seeks also to control Irish morality as the European Court of Human Rights order to update her abortion laws indicates. This followed an IMF “bailout” of Irish banks. Indeed, increased outside economic “aid” has accompanied the liberalization of laws on religious and moral matters.

Certainly much has changed since De Valera’s day, simplistic though the *Republican News*



Seated, left: Éamon de Valera, President of Ireland, meets President Lyndon B. Johnson after the funeral of John F. Kennedy.

rant may be. Recalling the State’s upholding of morality when the bishops were Catholic, the journalist Kevin Myers noted that today’s bishops “... have about as much political power as Australian Aborigines in North Korea...”<sup>9</sup> De Valera’s reputation has also suffered from today’s changed perspectives.

However the Polish MEP Maciej Marian Giertych declared: “The presence of such personalities as Franco, Salazar or De Valera ... guaranteed Europe’s preserving of traditional values. We lack such men of action these days,<sup>10</sup> We do indeed!

## His Catholicism

Nobody questions De Valera’s Catholicism. He once considered becoming a priest. He liked discussing religion with priests. He participated actively in the religious life of his school.<sup>11</sup> During a visit there in 1928 of the renowned spiritual writer Fr. Edward Leen, C.S.Sp.,<sup>12</sup> whom he esteemed greatly, he claimed that

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# Gangster Society, Gangster State, Gangster Church

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By John Rao, D.Phil. Oxon.

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“*Good sense* was still there.

But it remained hidden out of the fear of  
*common sense*.”

(Alessandro Manzoni, *The Betrothed*)

If human happiness were dependent purely upon accuracy in predicting the future I ought to feel truly dizzy with success. Looking back at what I have said and written over the fifty two years of my college and academic career, it seems to me that literally everything that I thought would logically happen as a result of the embrace of the so-called “modern” world view—the one espoused by the anti-Christian, naturalist, Enlightenment—has indeed proven to have been totally validated.

But happiness is not so narrowly ensured, and rather than exulting in my intellectual victory, I

am utterly miserable dealing with a reality that I foolishly dreamed would not fully emerge until after my death. Still, at least I can console myself with the knowledge that feeling wretched proves my continued possession of some “good sense.” For who in his right mind would want to live in a lawless Gangster Society, tyrannized over by a lawless Gangster State? And yet it is precisely that which is the all too logical conclusion of a brain-dead “modernity” that brutally cows into silence those who suggest that its supposedly obvious, unquestionable “common sense” appreciation of nature be subject to the slightest critique.

Anyone familiar with my book, *Removing the Blindfold* (Angelus Press, 2013) will recall that I learned of the logic of modernity while at university from my reading of nineteenth





century Catholic counter-revolutionary thinkers, especially two of the Jesuit founders of the *then* orthodox Roman journal, *La Civiltà Cattolica*: Frs. Luigi Taparelli d'Azeglio (1793-1862) and Matteo Liberatore (1810-1892). I would feel obliged to ask your forgiveness for once again bringing up the arguments of these two men if I were not struck, now more than ever before, by their unsurpassable clarity in identifying the nature of the “common sense” sickness that has terrorized into the underground the good sense of critical minds, as well as their profound prescience regarding the criminal character of this inevitably suicidal poison.

Their clarity and prescience were founded upon an understanding of the meaning of history as a basic two-sided conflict, the battle lines formed by a Catholic-Socratic army on the one side, at war with the naturalist Enlightenment and their anti-philosophical Sophist predecessors on the other. The religious and philosophical “good sense” army was shown by these *Civiltà* thinkers to perceive grave problems and insufficiencies in individuals and the societies that shape them, the cure for which required humble acceptance of a corrective knowledge and “medicine.” This correction culminated in the supernatural Revelation and Grace of the Christians, which in turn provided the strength seriously to believe in and act on the value of the

natural Reason taught by the Socratics as well. Naturalist Enlightenment and Sophist enemies of the Catholic-Socratic Army were identified by their rejection of any need for such corrective knowledge and medicine as a totally artificial and offensive interference with the obvious “common sense” data offered by our natural senses and feelings. Such an outlook was elaborated through an “independence principle” commanding individuals and societies to forge their own “free” pathway through life, liberated from the obstructive rational and religious wrenches thrown into the otherwise supposedly smoothly functioning machine of nature.

From the standpoint of Christian and Socratic “good sense,” the “free men” operating by means of the “common sense independence principle,” along with the “free societies” created by them which confirm them in their “liberty,” do nothing more than make a conscious commitment to blind ignorance and sinful insufficiencies as though they were unquestionable blessings. They therefore leave themselves no tools other than their passion-shaped wills to judge what they should and should not bother to learn and then do with both the natural world around them as well as with one another. Hence, rather than just failing to see their mistakes, they actually revel in and intensify them, sinking lower and lower as they try to deal “naturally” with the challenges >



# Christian Culture



God's natural Creation, reducing even the illicit pleasures that can be gained from their horrible worldwide dreams and materialist monopolies to men who think they are women and women who think they are men shooting up in lonely corners, social-distanced from one another while choking to death due to mouths muzzled by diapers and duck beaks. And, once again, you do not have to be legal experts to know that a new Nuremberg Tribunal needs to be constituted to bring these gangsters to trial for Crimes Against God's Creation and all God's children.

Not so fast, our criminal dictators and their Ministry of Propaganda will jump in to tell us! For who are we to judge the Desperado Society and State when the supreme earthly judge—in her all too human, but all too public media friendly manner—proclaims herself over and over again to be a Gangster Church, whose chief mission seems to be to bless the closing of the individual and social mind and soul to true knowledge and correction, divinizing personal passionate willfulness in their place.

When Francis was elected pope, an Argentinian priest assured me that “if I tried to understand him I would lose my Reason.” He went on to complain that people would falsely identify him as a Marxist. “If they do,” he advised me, tell them: “yes, he is a Marxist—a Groucho Marxist.” He then went on to recite one of Groucho's best film lines: “These are my principles. And if you don't like them . . . I have others.” My friend's lecture then ended with the warning that the newly elected pope's foundation for his ever changing principles was the need to ensure by whatever means possible the triumph of his personal will. In other words, he was the model modern gangster of the criminally insane

variety. Still, he was doing nothing more than perfecting that “liberation” of the Church from the corrective wisdom and medicine of her Magisterium and Sacraments as part of a “nature-friendly” union with ignorance, passion, and arbitrary willfulness that began in earnest in the 1960s. Job well done.

With every organ for the dissemination of obvious, “common sense,” natural wisdom in control of this alliance of Gangster Society, Gangster State, and Gangster Church, it is no wonder that those who still possess some good sense live in terror of saying and doing the wrong thing lest they be totally vaccinated out of existence. Amidst the rubble of the Empire of the World, it seems to me that we have two grounds for hope alone: divine intervention on the one hand, and the mutual assured destruction of the criminally insane and the just plain criminal on the natural level. Reading the signs of the times makes the first option seem more likely.

Come Lord Jesus, come!

<sup>1</sup> Taparelli, “Libertà ed ordine,” *La Civiltà Cattolica*, i, 2 (1850), 632; Liberatore, “Concetto storico del secolo ultimo,” i, 6 (1851), 521.

<sup>2</sup> Taparelli, “Ordini rappresentativi,” *La Civiltà Cattolica*, i, 6 (1851), 497-498.

<sup>3</sup> *Removing the Blindfold*, p. 82.

<sup>4</sup> Taparelli, “Preliminari all'esame critico,” i, 4, 1851, 29; “Miss Cunningham in Toscana,” ii, 4, 1853, 258; “La mosca cieca,” iii, 5, 1857, 17.

<sup>5</sup> L. Veuillot, *Mélanges*, VIII, 369.



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# Who Is My Child?

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By the Sisters of the Society St. Pius X. Translated by Maria Trummer.

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As a mother leans over the baby cradle, she may think to herself: “Here is this tiny human that I am going to love, care for, and educate for the next twenty years. Who are you, my little Peter whom God has entrusted to my care?” Certainly, this is a fundamental question. Who is this tiny human? The answer depends on the choice of education that will be given to him. If we say, like Jean-Jacques Rousseau, that a child is a naturally good being, then we will undoubtedly educate him just as our current society encourages. However, the results will not be convincing. . .

## From Meaning to Intelligence

Saint Thomas Aquinas, reiterating the Greek philosophy of Aristotle, states that man is a

“rational animal.” Rising up, the mother will say, “my little Peter is not an animal!” No, of course not! There is a profound difference between a kitten and a tiny human; the profound difference of the intellect. But little Peter, nevertheless, has a body and senses. Rightly so, these two elements call upon the parents’ attention first. The necessity to care for the physical needs of the child goes without saying. However, from the beginning, good habits must be transmitted; they are the foundation of the child’s education. There needs to be a set time for meals and sleep. The baby has to learn how to soothe itself rather than crying to be held, to not touch the electrical sockets otherwise it will receive a slap on the hand, to sit upright in the chair without fidgeting, *etc.*

Naturally, we will not remain at this level, >

# Around the Boree Log

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By Msgr. Patrick Joseph Hartigan

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Monsignor Patrick Joseph Hartigan wrote poetry under the pseudonym of John O'Brien and became one of the legendary icons of Australian Pioneering literature.

Oh, stick me in the old caboose this night of wind and rain,  
And let the doves of fancy loose to bill and coo again.  
I want to feel the pulse of love that warmed the blood like wine;  
I want to see the smile above this kind old land of mine.

So come you by your parted ways that wind the wide world through,  
And make a ring around the blaze the way we used to do;  
The "fountain" on the sooted crane will sing the old, old song  
Of common joys in homely vein forgotten, ah, too long.



Portrait of Msgr. Hartigan