

PROBABLY SNOW TODAY;  
CLEARING TOMORROW

# Norwich

NORWICH, CONN., MONDAY, NOV. 28, 1921.

# Bulletin

FULL ASSOCIATED  
PRESS DESPATCHES

## The Bulletin

Norwich, Monday, Nov. 28, 1921.

### THE WEATHER.

**Winds.**  
North of Sandy Hook—Increasing east winds, becoming gales late tonight and Monday, with rain over south and snow or rain over north portion Monday.  
Sandy Hook to Hatteras—Increasing east to south winds, shifting to west Monday, becoming gales with rain Monday.  
A disturbance of increasing intensity had its center Sunday night over South Carolina and is moving northeast. In expectation of a marked increase in this storm intensity, storm warnings were displayed Sunday night on the Atlantic coast at and north of Cape Hatteras. This disturbance has been attended by general rains the last 24 hours, east of the Mississippi river and except along the north border, where the precipitation was in form of snow. In New England and New York there will be snow or rain Monday and clearing weather Tuesday without material change in temperature but with strong east winds and gales. In the middle Atlantic states there will be rain Monday and fair weather Tuesday with lower temperature; strong shifting winds, becoming west and northwest.

### Forecast.

New England: Snow Monday; Tuesday clearing; no change in temperature.

### Observations in Norwich

The Bulletin's observations show the following changes in temperature and barometric changes Saturday and Sunday:  
**Saturday—**  
7 a. m. .... 34 30.40  
12 m. .... 36 30.40  
6 p. m. .... 34 30.38  
Highest 36, lowest 26.  
**Sunday—**  
7 a. m. .... 36 30.20  
12 m. .... 38 30.20  
6 p. m. .... 28 30.20  
Highest 38, lowest 28.

### Comparisons.

Predictions for Saturday: Fair.  
Saturday's weather: Rain.  
Predictions for Sunday: Unsettled and warmer, probably rain.  
Sunday's weather: Rainy and cold.

### 67.500 AND TIDES.

Day	High	Low	High	Low
28	6:52	4:20	8:40	5:38
29	6:53	4:20	9:35	5:40
30	6:54	4:20	10:10	5:40
1	6:55	4:19	10:53	5:39
2	6:56	4:19	11:33	5:37
3	6:57	4:19	12:23	5:34
4	6:57	4:19	1:05	5:29

Six hours after high water it is low water, which is followed by flood tide.

### TAFTVILLE

The play *Le Sacrifice d'un Frere* was presented in Parish Hall, Sunday afternoon and evening, by Joseph L. Brisette's company of French artists. For the benefit of the Fire company, No. 3. All performances were well attended and the play held the interest of everyone. The play itself is modern with scenes laid in New Orleans, and is a strong combination of drama, with comedy and a love story woven thru the four acts. In the play Mr. Brisette has an opportunity to display his talent, and his ability to move audience to tears and laughter is given full way.



MISS MARIE-ANGE BRISSETTE.

Miss Marie-Ange Brisette has the leading feminine role and is supported by J. A. Demers.  
Cast of Characters: Alcide is Chemneau, Joseph L. Brisette; Raoul Miro, Prestandant; A la main de Blanche, Alexandre Demers; Col. Carigan, Frederick Labonte; Jacques Renaud, Diederone Raste; Blanche Carigan, Tendant adoptive, Marie-Ange Brisette; Mrs. Carigan, Mrs. Frederick Labonte; Antoinette, servant, Azella Brisette.  
Mr. Brisette and company is touring the leading French centres in New England and the players were carefully selected with a view of presenting the drama in its best possible form.  
Have your garments steam cleaned at Edward Adams—adv.

### MONTEVILLE WOMEN NEIGHBORS

#### AT LAW OVER EIGHT

In the common pleas court on Saturday the case of Mrs. Elizabeth Stepanik vs. Julianne Wendt, a suit for damages arising out of an alleged assault upon the plaintiff by the defendant, was tried before Judge Waller and decision was rendered.  
The plaintiff claimed the defendant assaulted her at the door of her home in Monteville one day in October, 1919, and severely beat her. Mrs. Stepanik said that Mrs. Wendt came to her home and she went to the carrying a small set of spring scales. Mrs. Wendt grabbed the scales and beat her with them, knocking her down. She claimed that she had to have medical treatment and that she employed Dr. Fox of Montville. Damages of \$100 are sought.  
The defendant has entered a counter claim of \$100 for damages which she suffered when she claims the plaintiff assaulted her. Both the plaintiff and defendant live in Monteville on adjoining farms.

### PROGRAM FOR BREAKING

**GROUND FOR Y. M. C. A.**  
On the program this (Monday) morning at 9.30 in observance of breaking ground for the physical department of the new Y. M. C. A. building on a site on Main street, opposite the postoffice, will be remarks by the chairman of the new building committee, by President James C. Macpherson of the association and by Mayor H. M. Brown, and General Secretary Edwin FRIEL will take part in the exercises. The association is inviting all its friends to attend the exercises.  
The building will be of brick construction, 45,000 feet, approximately three stories and basement in height.

## ST. ANDREW'S RECTOR PREACHES TO I. O. O. F., M. J. ON BROTHERLY LOVE

Members of the local lodges of Manchester Unity, I. O. O. F., and the Ladies' auxiliary of these lodges attended the services at St. Andrew's church on Sunday morning when a special sermon on Brotherly Love was delivered by the rector, Rev. C. F. Williams. There was a special musical programme for the service and the attendance filled the church to capacity. Rev. Mr. Williams said in part:  
Fraternal orders emphasize not only the loving memory of the dead, but the expression of love and friendship toward the living. They teach that it is better to aid another brother and sisters while they are with us than to place flowers on their graves when they are gone.  
Since brotherly love is one of the basic principles of all fraternal orders, and since the foundation of all brotherly love is Christian love, I want to speak today of the love commanded by Christ. He said that the First and Great Commandment of the law was to love God with all the heart and soul and mind. Now I want to remind you that though loving God is the First and Great Commandment, it is not the whole of the law. There is a corollary which is important: "And the second is like unto it: Thou shalt love thy neighbor as thyself."  
These words were given in answer to a lawyer who asked Jesus what was the great commandment of the law. Take notice that he did not ask what was Christ's most important command. The Master gave to him the summing up of the Hebrew law. In Christ's life and in his teaching as a whole, the commandment to love God was given a higher and a nobler meaning than it had ever had among the Jews; and the commandment to love one's neighbor was placed on a higher basis than ever before. If thou wilt be a follower of the Master, thou shalt love thy neighbor not as thyself, but better than thyself, to the extent of thy capacity. The Golden Rule is good enough for the Jew, it is good enough for the selfish man, but it is not good enough for the Christian. Our Master commanded us to love one another not merely as ourselves, but as He loved us. "Greater love hath no man than that he lay down his life for his friend." Christ laid down his life for us; he sacrificed everything that he held dear that he might save us. And we are to love each other as He loved us. And we are to love each other as He loved us. Men are right when they say that the Golden Rule is not the highest ideal of a Christian. They do well when they keep it; but that is not the highest ideal of a Christian. There is a higher ideal than that.

The Golden Rule is still in the legal stage. The higher love not only fulfills the law, but exceeds it in marvels of self-sacrifice and martyrdom. "Hereby know we love, because He laid down His life for us; and we ought to lay down our life for the brethren." Jesus lays stress on this—a love which not only fulfills the law, but goes beyond it in every form of kindness and self-sacrifice.  
This love rests on the fact that the soul of man is precious in the sight of God. Notice the value God sets on human beings themselves as shown on the day of Pentecost. The Holy Spirit ignored the magnificent temple, with all its worldly splendor. He took no notice of the high priest clothed in his gorgeous robes and surrounded with his retinues of priests and Levites; but He went to an ordinary, flat-roofed house, where a company of common people were assembled in their working clothes, in an upper room; and He poured out upon them His special blessing. The outside appearance, the beautiful or fashionable dress, the possession of wealth and education counts for nothing in the sight of God when compared with the immortal man himself. "It is the heart which makes men worthy of honor in the sight of God." He cares for man because he is a man and not because he wears fine clothes or is well-educated and refined in his conduct. "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir," said the Lord by the mouth of Isaiah the prophet. God still regards man as more precious than gold, and He expects men to love their fellow men as they love money. He wants us to know the human being is worth more than any bank account, and that it is His will that we, as followers of His Son, who gave His life for us, should be the best of men, the best of societies, of wealth, and of fine education, and love our neighbor because we recognize the value of a human being.  
The men and women about us are not ideal, the best of them are not perfect and the worst are almost brutish; and yet we are to love them better than ourselves. I do not say like them all. There are many who are repugnant to us; their tastes, their habits, their appearance are such as grate upon our senses. We are not to think that we can force ourselves to like these aspects. But that, if we do not like them, we are to love them. To love one's neighbor as we love ourselves. We want none of that mental love or admiration, of which we hear so much in the papers in the form of flattery. It does not matter whether the outward appearance of a man is such as to gain our approval. What we must have is a deep concern for his essential welfare. We must recognize beneath the external aspect, beneath the shell of degrading vice and the child of God, for whom the Father pleads. We see many who are vile and unlovable and unworthy. But God gave them life and the possibility of growing like Him. It should be the glory of the Christian to love the degraded wretch not for what he is, but for what he may become through the power of Jesus Christ. It was the Master who associated with Publicans and sinners, and these outcasts of society were made strong and pure by contact with Him. The sin, the ugly aspect, the deformity, everything which warms the soul of man should be hateful to us, and we should endeavor to free man from these things. To love one's neighbor better than one's self and to strive to practice his good as every good thing is hard. We have to give ourselves. We cannot be satisfied with merely material gifts. What most men and women need is "honest interest—real human, brotherly and sisterly interest."

Riches are not what count most. We have not many of us great possessions, and if loving our neighbor depended on giving much in the way of material things, we could not compete with the wealthy. But thank God it does not. The man who has actually done the most for men, been the supreme benefactor, and the most availing uplifter of all history, was really one of the poorest men that ever lived, and had not where to lay his head. You need not be rich to be a helper. You only need to be interested with all your heart.  
I have often referred to the example of the character, Mrs. Wiggs of the Cabbage Patch. Those of us who have read the book have been helped by the story of that woman who had none of the comforts which we consider necessary, and few even of the necessities of life,

and yet was a power in the little community in which she lived, bringing sunshine into the lives of many because she was filled with the sunshine of God's love for her fellows. Instead of becoming the fact that she had so few of the riches of life, she set to work to make the most of them—always giving share to those who were worse off than she. Mrs. Wiggs had little to give in material good things; but she gave herself—her interest, and her sympathy; and the whole community was better because she lived there.  
And do you know that often the kindest, most thoughtful, most helpful people, quickest to hear the honest loneliness of the neighbor, readiest to lift up those who are down, are the poor. Perhaps it is that they have so little to give in the way of material things that they give themselves more. How the good things of life harden us! As riches increase, we are more willing to try to satisfy the call of the poor by throwing our alms at them; we try to satisfy the demands of the church by saying: "Here is money. Take it and do not bother me! I want to be free to worship without being troubled by the church affairs." When this is the case, we are getting on dangerous ground. Money and our selfish desires are hardening our hearts. We are growing like the rich man in the parable, at whose gate Lazarus sat begging. The rich man's life was "not so flagrant as the selfish, self-indulgent, careless of men, and unloving toward God," like so many today. The fact that Abraham's bosom is mentioned as the place of rest and comfort indicates that it is not in the possession of wealth, but in the idolatry and misuse of riches that there is danger of eternal loss. "The careless toleration of Lazarus was only a sign of the tender of the rich man," which was, as another has said "pure worldliness, satisfied to the full with the world's good things, and resulting in a hardness of heart to the witness of heaven by things in the law and the prophets, even in himself, even as in his brothers, even the messengers of one rising from the dead could not have done." When a man grows selfish, unbelieving in the oracles of God, and merely tolerant of his neighbor, even though one sees from the dawn to warn him he would not change his course.

It is a serious thing to let one's heart become so hardened that there is no love for fellow beings. We all need to begin now doing something for someone else, and being thoroughly interested in someone beside ourselves. What is wanted is a hand to hand, heart to heart endeavor for the good of others. Our success in the future will depend on the amount of ourselves that we give. If we love our neighbor more than ourselves, we give ourselves entirely. You remember that Eliza sent his servant to lay his staff on the ground of the child of the Shunammite woman, without avail. Eliza must himself go in order to raise the child to life. So it is with us. We must go ourselves. There would be no help for us if we were interested in someone beside ourselves. What is wanted is a hand to hand, heart to heart endeavor for the good of others. Our success in the future will depend on the amount of ourselves that we give. If we love our neighbor more than ourselves, we give ourselves entirely. 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