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LONDON, SATURDAY, MAY 20, 1929

LAW

There is reason to wonder some-
 times if all the laws which our
 legislators pass are for the common
 good. At any rate we hear not
 infrequently a very decided protest
 from a large number of citizens in
 regard to certain prohibitory laws.
 Civil society, composed as it is of
 individuals who are by nature
 social beings, has its origin from
 God, the author of nature; and
 authority, which is necessary for
 the functioning of society, must also
 have its origin from God, for "there
 is no authority except from God."

The civil law depends for its sanc-
 tion on the authority of God and is
 intended in a general way to regu-
 late everything which pertains to
 the temporal good of the citizens.
 The legislature is acting strictly
 within its rights when it passes
 laws relating to agriculture, indus-
 try and commerce. It is even the
 duty of legislators to enact laws
 for the safety of the health of the
 citizens, and also for the proper
 education of the young. Civil law
 may restrain and punish infringe-
 ment of the moral code. It is its
 duty to pass laws for the proper
 administration of public affairs and
 for the safety of its citizens against
 internal or foreign unjust aggres-
 sion.

There is a danger, however,
 that legislators in their zeal for the
 common welfare may enact too
 many laws and in this multiplicity
 of laws there may result evil
 instead of good. In their zeal law
 makers may forget that there is a
 natural law with which it is not
 lawful for the civil law to interfere.

The State is made up of indi-
 viduals and the State is intended for
 the good of the individual, not the
 individual for the good of the State.
 The unit of the State is the family,
 and where the civil law steps in and
 in its paternalism undertakes the
 duties which fathers and mothers
 are conscientiously bound to per-
 form, there results untold evil. It
 lessens parental authority and in
 lessening this is breaking down
 respect for all authority.

Respect for authority must be
 taught in the home. The rearing
 and education of children is a
 solemn duty imposed by God on
 parents. It is unnatural to suppose
 that parents do not love their chil-
 dren sufficiently well to see that
 they are properly trained. But the
 State passes laws that tend to
 relieve parents of their duty and at
 the same time teach the children to
 look to officials employed by the
 State for protection in every evil,
 whether real or imaginary. A
 threefold evil thus results, an evil
 to parents, who neglect a natural
 responsibility, an evil to the chil-
 dren who are taught to turn from
 their natural guardians to stran-
 gers, and an evil to the State, which
 is training a citizenry to disregard
 the natural law, and who, in turn, will,
 when occasion arises, disregard the
 civil law.

Every law which tends to weaken
 the natural relationship between
 parents and children, which tends to
 destroy or lessen the obligation of
 parents towards their children and
 of the obedience of children towards
 their parents, at the same time
 engenders in both parents and chil-
 dren disrespect for all authority
 and when once this occurs the very
 foundation of the State is weakened.

Far better that there should be no
 law than that there be a law which
 is more honored in its breach than

in its observance. A few weeks
 ago Judge Talley of New York
 criticized a jury for acquitting a
 man accused of a burglary charge
 after two policemen had testified
 they caught the man and another in
 the act of robbing a store. He said
 in part: "Practically every man
 called for jury duty nowadays is
 willing to violate the prohibition
 law. He knows all his friends are
 willing to do the same thing. That
 in itself is the breaking down in one
 spot, at least, of the respect for the
 law which every citizen should have.
 Once that respect for the law is
 shattered a breakdown all along the
 line is not extraordinary."

The purpose of this quotation is
 not to enter into the merits or
 demerits of any particular prohibi-
 tory law but to show that a law
 which is broken continuously and
 flagrantly, not by the criminal
 class only but even by citizens, who
 are held in high esteem socially and
 politically, tends to weaken respect
 for other laws upon which the
 welfare of the State depends.

In the constitution of the Ameri-
 can Republic there is a clause
 which assures to every citizen the
 right to pursue the enjoyment of
 health, wealth and the pursuit of
 happiness. There are, no doubt,
 almost as many ways to exercise
 this constitutional right as there
 are individuals. Who are to say
 which is the best way? After all
 in matters of this kind, no opinion
 is infallible, and, if laws of a
 prohibitory nature are passed, one
 who thinks to enjoy his health and
 develop it, is confronted with cer-
 tain limitations. Among a con-
 siderable section of our people
 there is a tendency to prohibit or
 restrict enjoyment of anything and,
 in order to put in effect their par-
 ticular view of what should not be
 done, they organize and then in force
 have recourse to the legislature to
 enact a prohibitory law.

Nothing is too trivial to escape
 notice. The question that con-
 fronts the citizen who wishes to
 pursue the enjoyment of health,
 wealth and the pursuit of happi-
 ness, is not whether he wants to
 indulge in certain forms of enjoy-
 ment but whether he may or
 should.

Where there is a large minority
 opposed to a prohibitory law regu-
 lating the enjoyment of the indi-
 vidual, such a law is most difficult
 to enforce and can only become effec-
 tive by the employment of a large
 number of officials.

In this there is great danger of
 bringing the law into disrespect.
 The remedy may be worse than the
 disease. The officials employed
 may not be of the highest type of
 citizenship. Corruption, bribery
 and perjury, worse crimes, prob-
 ably, than that which the law is
 intended to prohibit, often follows
 in the wake of these officers of the
 law. Suspicion is even cast upon
 those in high places and whose duty
 it is to see that the law is prop-
 erly and impartially administered.

In this tendency to pass laws to
 meet every local need, there is
 danger that the principle "Might is
 right" may be too often invoked.
 Such a principle may be put into
 execution by brute force or by con-
 stitutional means. No matter how
 it is exercised it is wrong. It is
 just as wrong for a strongly organ-
 ized minority to force a law upon an
 unwilling unorganized majority as
 a powerful nation, by the aid of
 its soldiers, to force its domination
 over a weaker nation. No logic
 can make a principle which is
 intrinsically immoral, good, no
 matter how cleverly its execution
 may be concealed. This action on
 the part of a minority, or even on
 the part of an absolute majority, to
 force their views by means of laws
 is another source of disrespect for
 authority.

In the many disputes between
 labor and capital the law has
 been invoked and oftentimes when
 existing laws were inadequate
 to meet the existing needs of one
 side or the other, legislatures have
 been importuned to pass new pro-
 hibitory laws which favor one side
 and restrain the other. Naturally
 the side favored lauds the justice of
 the new law; just as naturally the
 side restrained condemns its in-
 justice, and proceeds at once, in as far
 as it is possible, to disregard its provisions.

It is an easy, although an illogi-
 cal conclusion to draw, that
 because one particular law is appar-
 ently unjust, then all laws are un-
 just. It is, however, not uncommon
 to hear this mode of reasoning.
 The result of such reasoning leads

to lawlessness. Lawlessness to
 utter contempt for authority and
 for all that authority means, safety
 for person and property.

It is not necessary here to point
 out the moral consequences of dis-
 respect for the civil law. As it was
 said in the beginning of this article
 the sanction of the civil law depends
 upon the authority of God. When the
 civil law, in whole or in part, falls
 into disrepute the law of God also
 suffers. Fear of punishment is not
 sufficient to instill a wholesome
 respect for the law. There must be
 a realization that the observance
 of the civil law is binding in conscience.
 To bring this moral force into play,
 without which the State cannot con-
 tinue, the laws enacted must not be
 oppressive but just, and adminis-
 tered with impartiality to all.

CORPORATIONS AND FRENZIED FINANCE

By THE OBSERVER

In recent years a good deal has
 been published on the subject of
 frenzied finance. Possibly the
 Americans have beaten the world as
 they have in many other things;
 good and bad. Wall Street, and all
 its subsidiaries and imitations, are
 concerned very largely with corpora-
 tion finance. Huge corporations
 have been started with an eye, not
 solely, of course, but largely, to the
 stock-market possibilities. Great
 corporations have been wrecked and
 looted for stock market purposes.
 Mergers have been accomplished, in
 many cases, less in the interests
 of production and supply than in
 the personal interests of individ-
 ual financiers who saw in the
 starting and the merging of corpora-
 tions an easy way to speedy
 fortune.

These are some of the things
 which have created and spread
 distrust of corporations in general.
 That distrust is altogether too
 general; but the bulk of the public
 will probably always reason from
 particular instances to general con-
 ditions. Cheating and roguery have
 always been in the world. The sum
 total of corporation cheating and
 roguery is far, far below the total
 of individual cheating and roguery;
 but the latter is less clearly seen,
 and its effects are less keenly felt,
 and a single corporation is able to
 prejudicially affect large numbers
 of persons by one bit of frenzied
 finance or of other corporation
 roguery.

But it must be remembered that
 the sins we ascribe to corporations
 are the sins of individuals, no less
 than are the sins of individual busi-
 nessmen outside of corporations. One
 does not say banks are bad in them-
 selves because a dishonest cashier
 or president loots a bank or lends
 the bank's money to his friends on
 poor security.

Yet, when all that is said, the
 fact remains that the corporation
 system, as at present in use, has
 suffered heavily in public estima-
 tion, and there is a growing disposi-
 tion to abolish it; or, at the least,
 to make great changes in it.

I have said nothing of the multi-
 tudes of corporations which have
 been formed without any honest
 intention whatsoever; the "wild-
 cat" companies; the sheer frauds
 of the corporation world; the
 mining companies without mines;
 the real estate companies selling
 woods and swamps as town lots;
 the oil companies with no oil save
 that which keeps lying tongues
 running smoothly.

Morgan & Kidd were men of
 honor compared with those who
 manufacture and carry out such
 frauds. The pirates of the Spanish
 Main at least took their lives in
 their hands. To accomplish their
 robberies, they exposed themselves
 to shot or sword-cut, and gave their
 intended victims some sort of fight-
 ing chance. But the piracy of our
 times is done in well-furnished
 offices; sword and dirk are replaced
 with fountain-pen and typewriter;
 and for the black flag is substituted
 the attractive beauties of the
 false prospectus with false photo-
 graphs and forged reports.

The corporation would not, how-
 ever, have sunk so low in public
 estimation had the rogueries and
 rascalities of the wild-cat companies
 been all that the public had to
 suffer, and to suffer by. Unfor-
 tunately, the worst iniquities of the
 wild-catters have been outdone, and
 on a much larger scale, by men who
 have had the name and the fame
 of being amongst the world's
 greatest financiers. The people of
 a country may endure indefinitely
 the depredations of the compara-
 tive sneak-thieves; but there has

been the wrecking of great rail-
 roads and of great commercial and
 industrial corporations which had
 attained a high place in public
 confidence; and these have given a
 deep shock to that confidence, not
 only as respects the wrecked corpora-
 tions but as respects the corpora-
 tion system.

Up to fifteen or twenty years ago,
 the general public had little knowl-
 edge of the methods of stock market
 gambling and of corporation wreck-
 ing. But about that long ago, a
 good deal of information was pub-
 lished; and since then "lamb" have
 had less excuse for exposing their
 woolly skins in the shearing
 houses of Wall street and of similar
 places. Since that time also, a
 general distrust of corporation
 finance, on a large scale, has been
 common amongst the public. Before
 that, the ups and downs of
 corporations were regarded as some-
 how natural or inevitable, like wind
 and weather. Since then there has
 been, perhaps, too much and too
 general distrust of corporations.

Demagogues never fail to exagger-
 ate and to play on feeling; and the
 corporation, the very word "corpora-
 tion" has come to represent, to
 many people, something frightful
 and accursed.

All I can say of this popular feel-
 ing is, that, though there are many
 particular cases which afford some
 justification for the view, the view
 is nevertheless inaccurate because
 it is too general and sweeping. But,
 if we want to estimate the situation
 as it is, we must take that view
 into account, even though it is too
 general, only partly justified, and
 not shared by all. As it is, and
 such as it is, it is going to play
 a considerable part in either the
 wholesale reform, or else in the
 abolition, of the corporation as now
 known.

NOTES AND COMMENTS

THE LATE Archbishop of Paris,
 Cardinal Richard will be long
 remembered as the Confessor of the
 bitter anti-clerical regime of
 Premier Combes. His patience and
 forbearance under great trial, pro-
 vocation and downright personal
 persecution were an example to the
 whole Church in France, and to
 Catholics the world over. It is
 therefore not surprising to learn
 that the process of his beatification
 has now been introduced at Rome.
 Mgr. Hertzog, procurator General
 of St. Sulpice, at Rome, has been
 named postulator in the cause,
 with M. Fournier, Dean of the
 Faculty of Canon Law at the Cath-
 olic Institute, Paris, as assistant.

OUR READERS may be interested in
 further particulars regarding the
 new Archbishop of Glasgow. Mgr.
 Mackintosh is a native of the
 village of Glasnacardoch, in the
 famous Lochaber district, and is
 a typical Highlander in the truest
 sense of the word, since all his an-
 cestors and his training were in
 harmony with the best traditions
 of the race. As already stated,
 Gaelic was his only language until
 the later years of boyhood, and
 while almost his entire life since
 has been spent abroad he has never
 lost touch with his early environ-
 ment. His return then to Scotland
 is hailed with enthusiasm on all
 hands.

AS FOR Glasgow, it may not be
 generally realized that it is the
 most populous diocese in Great
 Britain, and is rapidly becoming
 one of the great dioceses of the
 world. It comprises nearly five-
 sixths of the Catholic population of
 Scotland, and as in pre-Reformation
 times, is directly subject to the
 Holy See. Founded as an episcopal
 See, by St. Kentigern (or St. Mungo,
 as he is often called) about the year
 543, it was raised to Metropolitan
 rank in 1492, and given four suffra-
 gans.

THE LAST surviving prelate of the
 old order was Archbishop Beaton
 (not the famous Cardinal of the
 name, who was foully murdered by
 Knox's crew of "reforming
 ruffians") who went into exile in
 1560, and never returned to his
 native land, dying at Paris in 1603.
 From that time there was a break
 of 275 years, ending with the res-
 toration of the Scottish Hierarchy
 by Pope Leo XIII.; when Dr.
 Charles Eyre, a very eminent man,
 who had been Vicar Apostolic, be-
 came Archbishop of Glasgow. His
 successor, Mgr. Maguire, was Arch-
 bishop Mackintosh's predecessor.

It is an interesting circumstance
 that when Archbishop Maguire's

health failed some years ago, the
 duties of his office were taken over
 by Mgr. Donald Mackintosh, who
 was appointed Archbishop of Chero-
 sona, and coadjutor, with right of
 succession. The strain and anxiety
 of the war years, however, told
 heavily on the Coadjutor Arch-
 bishop and his strength, too, gave
 way. Then, to the astonishment of
 everybody, Archbishop Maguire re-
 covered and resumed active work,
 but Archbishop Mackintosh died.
 It was the general expectation that
 the latter would in due time have
 been Archbishop of Glasgow. That
 dignity has now, however, fallen to
 another Donald Mackintosh, younger
 in years, and of a different experi-
 ence, but like him in learning,
 energy, and zeal for the House of
 God. May he be long spared to add
 to the glories of the See.

NINE BISHOPS and a considerable
 body of lesser clergy in the Church
 of England have addressed a
 petition to the Archbishop of
 Canterbury requesting that in view
 of the re-union movement he name
 a committee to "try and find a
 basis of doctrinal agreement on
 matters which are the subject of
 controversy, between the different
 sections of the Church." On the
 face of it one would say that they
 might as well have saved them-
 selves the trouble, for the very
 position of the Archbishop of
 Canterbury, as history proves,
 renders it inexpedient for him at
 any time to give a definite decision
 on anything. He is the creature,
 not the master of his flock and must
 do nothing that will aggravate the
 clash of parties in the Church. The
 spirit of compromise ever has been
 and ever will be its very life, for it
 could not exist otherwise. While
 then, the aspiration of the nine
 bishops and their supporters is
 commendable in itself, it is, in its
 very nature, unrealizable in the
 Church of England.

POWER OF EPISCOPATE

MSGR. PACE TELLS HOW IT
TYPIFIES AUTHORITY

St. Augustine.—The power and
 importance of the episcopate of the
 Church was never greater than it is
 today for the solution of world
 problems, according to the Right
 Rev. Monsignor Edward A. Pace, of
 the Catholic University, who de-
 livered the sermon here on the occa-
 sion of the consecration of the Right
 Rev. Patrick Barry, who succeeds
 the Most Rev. Michael J. Curley as
 bishop of the diocese of St. Augus-
 tine.

Archbishop Curley consecrated
 the new bishop, who had served at
 his side as chancellor of the diocese.
 The Right Rev. John J. Monaghan
 of Wilmington and the Right Rev.
 William Turner of Buffalo were co-
 consecrators. Right Rev. Wm. T.
 Russell, Bishop of Charleston, was
 among the distinguished ecclesiastics
 attending the ceremony.

Monsignor Pace sketched the po-
 sition of the episcopate in the ancient
 church and declared that this office
 was an indispensable agency in
 building the structure of human
 society and making it firm with the
 bonds of a common faith and a uni-
 versal law.

"Even now," he said, "we can see
 the organization of churches each
 with its bishop and the gathering of
 bishops into councils to settle on
 matters of faith and discipline. We
 can read of the united efforts made
 by the bishops and secular rulers for
 the advancement of learning, the
 framing of laws, the cultivation of
 the arts, the spiritual and temporal
 welfare of the people. We can hear
 above all the voice of the Bishop of
 Rome calling upon the nations to
 cease their strife, to adjust their
 differences, to combine their forces
 in the defense of civilization."

WHAT THE EPISCOPATE MEANS
 "But, whatever the episcopate
 may have meant in the past, what-
 ever its service or achievement, we
 now are concerned to estimate its
 value in the midst of a crisis such
 as the world has not known before.
 Within less than a decade, we have
 witnessed the struggle of nations,
 the crumbling of empires, the pass-
 ing of dynasties, the agonies of
 death and the throes of birth.
 Upon the ruins of a civilization
 which centuries had established we
 are building—or planning to build,
 another world and a better. What
 element of strength, or stability, or
 security does the episcopal office
 contribute? When men are con-
 cerned with political problems, with
 the adjustment of economic condi-
 tions, with production and trade,
 and commercial expansion, what in-
 fluence can a spiritual power exert?"

"A spiritual power does not use
 force. It controls no markets. Its
 investments are not of this world,
 and neither are its returns. It
 cannot, if true to itself, surrender
 its claims or yield to the pressure of
 worldly demands. It must not, if
 it is to guide the souls of men,
 follow after the fashion of the hour
 in respect to truth and moral prin-
 ciple. On the contrary, it has to
 speak plainly to men of their eter-
 nal interests, to warn them against

sin, even when sin is attractive, to
 rebuke wrong-doing whomsoever be
 the offender, to admonish them of
 the reckoning which shall bring to
 light and judgment the innermost
 secrets of thought and desire.

But again if this be its purpose
 and scope, if such its manner of
 dealing with men, what place or
 significance can it claim in this
 present-day world of ours?
 "Let us look more closely at our
 situation. There are many grand
 undertakings abroad in the world—
 schemes beyond number of reform,
 visions of prosperity surpassing
 imagination, prospects and hopes of
 such goodly relations among the
 peoples as were not dreamed of in
 the past. There is much discarding
 about democracy and equal oppor-
 tunity and universal enlightenment.
 There is above all unshaken trust in
 the power of education to lead us
 out of bondage and ignorance and
 bring us right quickly into the land
 of promise.

THE ONE THING NEEDED

"Let us recognize how fair and
 fine the vision is, how full of inspira-
 tion, how stirring to courageous
 deeds. Let us recognize this and be
 thankful. And then let us honestly
 admit the need of one thing on
 which all else depends, of one condi-
 tion which must be fulfilled if we
 are to attain, in any measure of
 success, the ends for which we hope
 and strive. Until that one element
 be restored, we move with hesita-
 tion, uncertain of the outcome.
 For aught we know, our enthusiasm
 may be fully and our efforts but a
 beating of the air. Nay more: it is
 the plainest of plain truths that we
 and our planning and our prophecy
 are of no avail unless the world be
 come again a world of law and
 order. No other world can offer us
 either place or time for achieve-
 ment, and in no other can we be
 secure of that which we achieve."

Less than two months ago, the
 Chief Magistrate of the Republic
 declared: "It is absolutely essential
 to the maintenance of a secure
 society and to the attainment of a
 proper moral plane that the law
 should be recognized as sacred and
 supreme. . . . Our own safety
 will be in inculcating an attitude of
 respect for the law as, on the whole,
 the best expression that has been
 given to the social aspiration and
 moral purpose of the community."

"No timelier word has ever been
 spoken to the American people—
 nothing more suggestive of the
 problem which now confronts us.
 For if the law is to be regarded as
 sacred and supreme, the principle
 of authority in which law finds its
 origin and support must be ex-
 pressed in concrete forms that
 emphasize its sanctity. It must be
 conjoined with things that make for
 righteous living, and receive from
 them its consecration. The attitude
 of respect for law must base itself
 upon the firm conviction that obe-
 dience to law is part of the duty
 which religion imposes. And religion
 in turn can best accomplish its
 mission where the tranquility of
 order leaves men free to seek after
 truth and unite their endeavors in
 behalf of righteous causes."

TRUE ORIGIN OF LAW

"Here, then, is the answer to our
 question. The Catholic Church in
 the world at large is organized
 authority. The Catholic Hierarchy
 in each country is the embodiment
 of spiritual power. Each bishop in
 his diocese is a ruler of those who
 hold the Catholic faith and share in
 its worship and partake of its super-
 natural life. To appoint a bishop is
 to exercise the power that belongs
 to the visible head of the Church.
 To consecrate a bishop is to raise a
 priest to the fullness of sacerdotal
 rank, and with all the solemnity of
 liturgical form to set forth the
 sacredness of authority as the main-
 stay of order and the origin of
 law."

CONGRESS AT COLOGNE

DELEGATES FROM MANY
NATIONS WILL ATTEND

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne.—Delegates to the num-
 ber of several thousand from all
 parts of the world, including the
 United States, are to attend the
 international congress of young
 men's associations in Cologne on
 Pentecost. Registrations have al-
 ready been made for many hundreds
 of the congressists.

This international convention is to
 mark the seventy-fifth anniversary
 of the foundation of the first
 journeyman's home by Father Adolph
 Kolping. In the three quarters of
 a century that have passed Father
 Kolping's idea and ideals have
 spread through Europe and even to
 the far side of the Atlantic. Young
 men's associations have been
 organized everywhere along the
 lines and with the objects of those
 which he established in Germany.

Father Kolping was a shoemaker
 before his ordination to the priest-
 hood. He was acutely conscious of
 the needs which he attempted to
 meet in his subsequent labors as a
 priest. The first of Father Kolping's
 establishments for workers was a
 lodging house in Elberfeld. Sub-
 sequently he founded others in
 several towns and cities, including
 Cologne, where he had previously
 been appointed Vicar at the Cath-
 edral. After all his life of sacrifi-
 ce he lies buried in the "Minoriten-
 kirche," near the dust of Duns
 Scotus, the famous Scotch Francis-
 can.

It was a cause of regret with
 Father Kolping that young men
 like himself in his days as shoe-

maker's apprentice and journey-
 man had neither suitable home nor
 place of recreation after the long
 hours of labor. He conceived the
 idea of providing such quarters for
 them. The success of his first
 humble undertaking in that direc-
 tion shows how well he planned.
 In nearly all the towns of Germany
 there are young men's associations
 and homes of the sort he brought
 into being. Even in Brussels,
 London and other big cities of
 Europe are to be found young men's
 homes which had their inspiration
 in Father Kolping's first founda-
 tion.

A statue of Father Kolping stands
 before the "Minoritenkirche" in
 Cologne. This represents the young
 priest with his hand resting
 affectionately on the head of a
 homeless youth.

Already word has been received
 that hundreds of delegates and
 visitors are coming to the Cologne
 congress from Holland, Switzerland,
 Austria, Hungary, Italy and Czecho-
 Slovakia.

STATUS OF CHURCH

IN ROUMANIA IS CAUSING
WORRY