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Abbey's FURTHER KIND AND WILLING WORDS.

In a subsequent letter from the Rev. Father Eugene L. Gervais, Notre Dame de Grace, to the one we recently published, he writes:—"Your Salt is worth fifty times its weight in gold to me, and my wishes are that its value may be known, and that it may be used by all similarly troubled as myself."



Much Work, Little Play.

A Discussion as to the Recreation of Children.

The question whether the modern youth plays too much is now being raised in many quarters in order to reassure ourselves that our "play and playground enthusiasts" are not running away with themselves—and the public, writes Phillip Davis in The Boston Globe.

To answer this question intelligently let us consider whom we mean by the "youth." Does the modern country youth play too much? Certainly not. The farm, village and even town communities of our land have hardly been reached by the newer play and playground ideas. So far as we know, boys and girls still do their chores, or our vegetables, milk and eggs would not be at hand. The country youth, therefore, plays no more (and we hope no less) than he did a decade ago. This eliminates more than 65 percent of the youth of the land living in the country.

Considering next the youth of the south, surely he does not play too much. There the pressing question is, does not the youth work too much? Child labor rather than child play is the problem in the south. The majority of the million and a half of the working children will be found in the mills and on the cotton fields of the south rather than on the playground.

There are other sections of the country, such as the great north-west, that may be eliminated from this discussion, because the idea of the play and playground has not yet begun to penetrate these regions. Indeed, this question strictly applies only to our large cities, where the population counts in hundreds of thousands, crowded into less space than the meanest homestead which Uncle Sam gives away freely every year out west. These cities, having learned the lesson, are now compelled, in some instances, to tear down the tenements and clear a block at enormous cost in order to give the children a place to play. This cost, more than anything else, is that which makes the playground movement subject to so much discussion, pro and con, and is doubtless also

the cause of the reaction which has recently cropped out, and is well exemplified by the very nature of this question—"does the modern youth play too much?"

Considering then our large industrial centers, cities like New York, Chicago, San Francisco and Boston, again we ask whom do we mean by the youth? Surely, not the girls. Whatever may be said of our boys, our girls do not play half enough. Whoever heard of a "girl's" baseball nire? except in mocking terms? The girl athlete is as rare on the playground as the woman voter is in the polling booth. Yet, the girl without play is as unfit to be their bread winner.

As to the city boys, do we mean the rich or the poor boys? The rich boys always had more fun and less work than is good for them. They can even play truant without being committed. The majority of our city boys can take no such liberties. They are expected to be either in school or at work. The working boys surely don't play too much, but many of them loaf too much, which is worse, far worse. Of course, it is not always their fault. There are at the present time in every large industrial center, owing to a poorly organized system of industry, altogether too many boys over 14 who are not working, but should be, and too many under 14 who are working, but should not be. In Boston alone, there are doubtless 10,000 schoolboys working before or after school hours. Our school newsmen, bootblacks, pedlers, errand boys, wood pickers, food scavengers often don't get enough time to sleep, let alone play.

The only remnants of our youth still unaccounted for are the school-boys of what we might call the middle classes of our large cities. Do they play too much these days? Frankly, I think that in the long run a crowded city devoted more to business than to manhood takes greater risks in having its boys play too little than rather too much. Speaking generally, the danger of our cities at present lies in its tendency to overwork our boys both in school and factory, thus robbing them of their youth, which nature dedicated not to work, but to play. Let us remember that child labor at worst is not an evil, child play at worst is not an evil at all, but rather a condition easily rectifiable by a few changes in the play schedule.

The Catholic Foresters.

Convention Being Held Throughout Week.

Tuesday last witnessed the opening of the nineteenth International Convention of the Catholic Order of Foresters at the Monument National. A hearty welcome was accorded the visiting delegates, numbering some three thousand.

The hotel headquarters of the delegation is at St. Lawrence Hall. The official programme is as follows: Monday, Aug. 2.—Special train arrived in Montreal at 3 p.m., delegation met the delegates, ladies and their friends and brought them to their respective hotels. At 7.30 p.m. trip by special electric cars of all delegation and their friends to Dominion Park and return, reaching hotels at 11 p.m.

Tuesday, August 3.—Delegates met at Monument National, convention hall at 9 a.m., to march in procession, headed by "La Musique de Montreal" band, and the Foresters of local courts, to Notre Dame Church, where solemn high Mass was celebrated at 10.30 o'clock sharp. After the religious services they formed in procession and marched to convention hall, where the official opening took place, adjourning on time to take special train at G.T.R. station at 1.30 p.m. for Ste. Anne de Bellevue, P.Q., arriving there at 2.30 p.m., where lunch and refreshments were served while waiting for the boat leaving at 3 o'clock p.m. to run down the magnificent rapids of the St. Lawrence River, reaching Montreal at 7 p.m. After dinner committees met at the St. Lawrence Hall.

Wednesday, Aug. 4.—Solemn Requiem Mass at St. Patrick's Church for deceased members at 8 o'clock a.m. sharp. After Mass the delegation was photographed in front of

News From Catholic England.

Evidences That Many Persons From England, Scotland and Ireland Will Attend Eucharistic Congress in Montreal.

(From our Correspondent.)

London, July 22.—So large has been the response to the invitation issued by the Catholic Association to provide special facilities for British delegates to the Eucharistic Congress at Cologne, that an English section has been arranged at which papers on "St. Boniface and the Blessed Eucharist," "The London Congress and After," and the "Ven. Pere Eymard, Apostle of the Eucharist," will be read by Monsignor Courtenay, V.G.; Monsignor Brown, V. Y., and Father Joseph Lomax respectively. It is estimated that the English contingent alone will total some thousand persons, and to these must be numbered the Irish and Scottish parties who will form a prominent addition. The heart of every Catholic who was fortunate enough to participate in the glorious celebration of last September will turn with longing to the famous Cathedral by the Rhine, and with not a little envy at the liberty enjoyed by the Catholics of Germany, who have already full permission for the solemn procession of the Blessed Sacrament which is to close the Congress.

MANY FOR MONTREAL.

The signs are, too, that the Montreal Congress will be attended by a still larger deputation from the Mother Country than that which has already been organized for Cologne. The remarks of the Duke of Norfolk some two or three weeks back at the annual meeting of the Catholic Union of Great Britain are already bearing fruit in many directions although the days are yet early. At that gathering His Grace read a letter from Archbishop Bourne reminding the Union of the sympathy which the Catholics of Montreal on this great occasion—words which were endorsed by the Duke, who stated he had been greatly impressed by the strong sympathy manifested by the French Catholics of Quebec on the occasion of the last Congress, when they assured him that they had felt more at home in London than in Paris. Already the railway and steamboat companies have been approached, and in addition to the deputes which the Catholic Union will send out, the Catholic Association is organizing a conducted party at the lowest possible rates, so that the year 1910 is likely to witness the British invasion of Canada, in addition to the American invasion of Ireland.

A SAD EVENT.

A very sad event, which owing to the circumstances which accompanied it, has awakened universal interest, occurred last Friday at Storrington, where Father Tyrrell, late of the Society of Jesus, breathed his last, at the house of Miss Maude Petre, a member of an old and illustrious Catholic family, which has given many sons and daughters to the Church. The event might have passed with little stir in the outside world, had it not been for the mistaken action of the lady, who was a firm supporter of the late Father Tyrrell's Modernist heresies. While much controversy rages over the facts described by the lady's letter to the Times, most people are unanimously of opinion that such a communication as she had to make, if made at all, should have been addressed direct to the ecclesiastical authorities, and not scattered broadcast over the country by means of secular, and in many cases, anti-Catholic press. In a rambling epistle, the purport of which is a vain desire to "make it right all round," the lady states that Father Tyrrell, who, it will be remembered, was excommunicated for his refusal to withdraw his writings and teaching of Modernist doctrines condemned by the Holy See,—was taken ill about ten days ago, almost immediately losing the power of speech. Miss Petre and Baron von Hugel, also a Catholic, decided in consultation to send for a priest, a personal friend of the patient—the name is not given.

CONDITIONAL ABSOLUTION.

On his arrival he was met by these two persons, who made the very unsatisfactory statement that he would have to rely entirely on their interpretation of Father Tyrrell's dispositions in his dealings with the sick man, who was incapable of expressing his own mind. According to these, the conditions of things was far from satisfactory, for while they averred that Father Tyrrell was deeply repentant for any sins he had committed, and desired to receive all the rites of the Church he did not wish to retract "what he had said and written in all sincerity and still believed to be the truth." The priest was admitted to the sick chamber, and a surmise is offered that the patient probably made his confession and received conditional absolution. But it is noticeable that the same priest was not called in again, for on the 18th the Prior of Storrington was sent for and administered Extreme Unction, so we are told, and from the 18th to the death the Abbe Bremond, another Modernist, whose books are on the

Index, and who was an intimate friend of Father Tyrrell, was in close attendance, and, we are told again, "gave him a last absolution."

THE ONLY WAY

An Italian ecclesiastical paper, commenting on the position, remarks that only from the Pope's hands could Father Tyrrell receive absolution, and be admitted once more to the Sacraments of the Church, and although his illness lasted ten days, and modern means of communication afforded every opportunity to approach the Holy Father at so critical an hour, apparently no attempt was made to do so. Neither has the Bishop of the diocese, Southwark, received any communication on the subject, and much as the Catholic public would desire to believe in the reconciliation of this brilliant but misguided son of the Church, they must first await some statement by his executor, the Abbe Bremond, which should authorize a public retraction of his errors, and this does not appear to be forthcoming. Moreover, if we are to be consistent, we must wonder how these various clergymen even though imbued with the same doctrines, should, if they were in full communion with the Church, attempt to impart the Sacraments to a man who had been placed outside the pale of Christian ministrations for good and sufficient reasons. Had it not been for Miss Petre's letter, written she says "to obviate the danger of false reports," such delicate questions as these would not have been paraded before an unbelieving public all too ready to scoff at the sacred teaching of the Catholic Church.

A NEW BISHOP.

The new titular Bishop of Sebastopol, and assistant to the Bishop of Salford, Monsignor John S. Vaughan, is well known in London, though for the last few years he has been resident in the Eternal City. He is a half brother of the late Cardinal, and is comparatively a young man. Tall and slight, of easy bearing, and possessing some of the characteristics of the Vaughan lineaments, he was the pioneer of one of the earliest and most successful efforts to bring the claims of the Catholic Church before the "man in the street." Gathering around him a band of Catholic priests, learned in argument and skilled in oratory, he organized a series of Catholic Evidence Leagues, given in some of the most prominent town halls of London. The course in each district extended over some eight lectures, each bearing upon some simple doctrine of the Church usually misunderstood by Protestants, such as "Do Catholics worship angels and saints," "The infallibility of the Pope," "The Sacrament of Penance," and the like; the lecture was allowed to extend over an hour, while the second hour was reserved for answering written or oral questions and difficulties proposed by the audience. Admission was free, all expenses being borne by the lecture committee, and the result of the movement was a marvellous success, every hall was crammed with people, a large proportion of whom were men; many of the audience in one locality followed the lecturers to their next district, got into correspondence with one or other of the priests, and as a result placed themselves under instruction, and were finally received into the Church. On the death of Cardinal Vaughan, and the subsequent departure of "Father John," as he was affectionately called by the Catholics of London, to Rome, the work fell through, and its only survival is to be found in the open air lectures to non-Catholics given by a band of earnest laymen on Sunday afternoons in Hyde Park. Curiously enough the diocese to which Monsignor Vaughan goes as coadjutor is that of Salford, from whence his illustrious brother came to rule over the Church in England, and lay the foundation stone of Westminster Cathedral.

PRIEST AND AN ELECTION.

Great excitement prevails over the election which will be decided today in the High Peak district of Derbyshire. The struggle between Liberal and Unionist has already led to some remarkable incidents, including a manifesto by the Rector of Glossop, Canon Hawkins, to his people. Now in England it is a very unusual circumstance for a priest to use his authority in connection with electoral matters, but the issues are so important that the Rector of Glossop has bound his people under a duty of conscience to vote for the Unionist candidate on this occasion, the former member, Mr. Partington, who was returned with a large majority at the last election—which the Catholic vote greatly helped to swell—having broken his solemn pledges to the late Monsignor Tasker, and having proved himself in full sympathy with a Government which has done its worst to ruin the Catholic schools of the country and the avowed intention of whose ministers it is to starve the remaining schools into capitulation.

A CURIOUS CONDITION.

Naturally there is great talk of

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priest tyranny, etc., from the other side, and as a section of the Gaelic League is siding with Mr. Partington, under the mistaken impression that this accommodating gentleman who is so ready with his promises, is a warm advocate of Home Rule, the contest threatens to be a keen one. It was this same bye-election which led to the Duke of Norfolk being called over the coals by Mr. Dillon on Tuesday in the House. The Duke had written a private expression of goodwill to Mr. Profumo, who is pledged to save the Catholic schools, which that gentleman saw fit to read on his platform. This was contended by Mr. Dillon to be a breach of the Standing Orders of the House of Commons, which provide that no Peer must take any part in an election in the lower House. On a large majority the matter was referred to the Committee on Privileges.

A GLASGOW SOCIETY.

The Glasgow Society of St. Vincent de Paul has received a gratifying letter of encouragement from the Paris Council General. In the ninety parishes of Glasgow there now exist sixty-three branches of this estimable society, which is doing a great work, particularly amongst the children of the city, for the more neglected of whom they have established shelters, homes and refuges. This is only one of the many Catholic institutions in Scotland to which every day that passes imparts fresh vigor. In fact the faith in the North is advancing by leaps and bounds. Last week saw a new church opened at Aberlour in Banff, the most pleasing feature of the occasion being the interest and good will shown by all sections of the townfolk towards the Catholics of the district, a non-Catholic having given the site for the church, while several Protestants and others had contributed towards its erection.

ST. PAUL'S SCHOOL.

Last week, too, the Anglican authorities were celebrating the foundation of St. Paul's School, four hundred years ago, by Dean Colet, in 1508. The history of this noble Catholic foundation which has given so many splendid sons to London, and to England, goes back further than this date. It was in 1111 that the Bishop of London first granted a house for the purpose of education, within the precincts of the Cathedral, and here among its long list of illustrious scholars we may trace the name of Thomas a' Becket and that of his friend William the Lion of Scotland, who founded the picturesque and once powerful Abbey of Arbroath. Dean Colet, in the sixteenth century, having inherited some money from his father and considering, as he quaintly puts it, "there is nothing better for the world nor more commodious to Christ's Church than the good institution and bringing up of children in wisdom and good living, in good letters and laudable conversation," erected the school which still survives, for the accommodation of "an 153 scholars to be taught free." Mark the fact that the Church Catholic had instituted free education some hundreds of years before board schools were dreamed of!

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THE CHILD IN THE GARDEN.

When to the garden of untroubled thought
I came of late and saw the open door,
And wished again to enter and explore
The sweet, wild ways with stain-
less bloom inwrought,
And bowers of innocent with beauty fraught,
It seemed some purer voice must speak before
It dared to tread the garden, loved of yore.
That Eden lost unknown and found unsought.
Then just within the gate I saw a child—
A strange child, yet to my heart most dear—
He held his hand to me, and softly smiled
With eyes that knew no shade of sin or fear:
"Come in," he said, "and play awhile with me;
I am the little child you used to be."
—Henry Van Dyke.

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