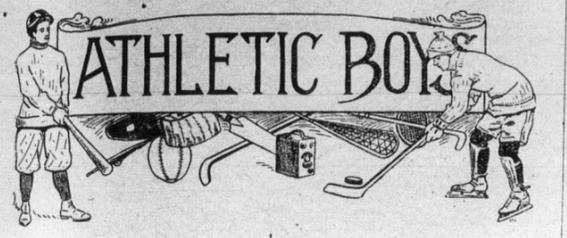


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Abbey's Effervescent Salt

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."



The Abuse of Play.

Editor Issues a Warning Against Games of Chance.

Modern young men, especially, play too much, play the wrong thing and play the right things in the wrong way, writes Albert E. Winship, editor of The Journal of Education.

Understand the play proposition and you reduce social and civic problems to the minimum.

One of the alarming evils in American life to-day is the pace set by the play of the rich man's sons. Pony in place of broomstick, saddle horse in place of rocking horse, automobile in place of a harnessed goat, steam launch in place of a rowboat, clubhouse instead of home, theatre instead of fireside, champagne in place of lemonade, roulette in place of checkers, a painted actress in lieu of a blushing playmate. There is an impression that if a girl seeks the smiles of great wealth she would better be a chorus girl than a college girl.

What wonder that society threatens revolution when a rich man, whose son's amusement is a national scandal, tells me that his chief ambition is to teach the sons of the poor to work. "Theatres and actresses for my son, but a bench and tools for yours," does not tend to America's peace of mind.

There will never be less play with Americans, young or old. We have reduced the hours of work 20 per cent, evenings are being given over to diversion, the "week end" has a day and a half for exhausting play, and our holidays have been doubled.

So long as the chief function of adults is to find more time for play, there is no probability that the youth will accept less.

Whether youth play too much is not a practical question, since there is no way to reduce the quantity. The problem relates to quality. The churches scold, the schools nag, reformers whine, but nothing is done except through the recent evolution of the playground movement, and this is for the poor man's children and not for the rich.

Most of us play by proxy. Thirty thousand of us at a time shout wildly when one man in 18 makes a home run or one in 22 makes a touchdown. Millions enjoy suggestive displays before the footlights, other millions, unable to enjoy the real thing, go to a nickel moving picture show and the still less fortunate take their pictures in a penny-in-the-slot machine.

Those who do actually play take the fad of the day from flinch to bridge, from ping-pong to golf.

What the world needs is healthy leadership in play. We need to have our boys and girls know what to play and how. The rich need this leadership even more than the poor. It is a scandal that the rich man's college boys bet on the play the poor man's boy makes.

The danger signals should be put up to warn youth, by precept and example, to avoid everything immorally suggestive, whether it be on the stage, in the ball room, in moving pictures, or in the vaudeville parks.

Warning is needed against all games of chance for gain, from craps and the slot machine to the gaming table, and against all betting, from ball games to race tracks. There is exhilaration in a game of chance. If there be no gain in the winning, if we can enjoy playing the hand we have for all there is to it, it is true sport, but the moment we are ready to profit by our luck, whether women play for a china vase, or men for a pot of gold, it is vice.

On the positive side, let us all play, not too much but well. Let us have time for recreation, for diversion, for developing skill, for learning to play squares, let us learn to be good losers.

The playground movement as a boon to the children of the common people is scarcely less than the common school itself. Now let somebody find a way to teach the children of the rich to play right, to be square, to be content with real life and its sweetness and purity.

It is not as important that teachers and preachers, reformers and legislators seek to ennoble play as to find ways and means to make the poor man's means? When we play right we shall work right. Play

News From Catholic England.

The Career of the Marquis of Ripon—His Stern Devotion to Duty—Trouble in Scotland Due to Wycliffe Preachers.

(From our Correspondent.)

Despite the fact that he had been in poor health for some time the news of Lord Ripon's death came as a surprise to his many friends and admirers. Last Friday the Marquis was taken ill in the morning, and passed away at eight in the evening, being in his eighty-third year. The first public reference to the event which deprives the Church in England of a devoted son was made by Archbishop Bourne on Sunday, when preaching at Chelsea, in the church so often attended by the late Marquis. Speaking with his usual quiet eloquence upon the great Chancellor of England, Blessed Thomas More, whose martyrdom was proof of the belief of the Catholics of England for a thousand years that the headship of their religion was centred in the Roman See, His Grace went on to compare the example of devotion to duty offered by the life of Blessed Thomas More to that example of unswerving obedience to authority offered in our own day by the actions of the Marquis of Ripon, who, becoming convinced thirty-five years ago of the claims of the Catholic Church, did not hesitate for a moment in embracing her doctrines, though in doing so he was believed to be wrecking a brilliant public and political career.

Excellent institution which has just held its general meeting, are to render assistance to Catholics on their release, offering them clothing, lodging, temporary maintenance, tools and materials, while efforts are made to find them employment. The families of prisoners are also assisted during the absence of the bread winner, and persons in custody or charged with any offence are given legal advice and helped in every possible way. Goals and convict prisons are also regularly visited by members of the laity, many of them belonging to the legal profession, chief amongst whom is that typical Scottish Catholic convert Mr. Lister Drummond, who is to be seen in all our great public processions, be it the weather fair or foul, and to whom we owe in part the formation or revival, of many charitable organizations and customs.

THE RETURN OF THE CRIMINAL

One of the fatal mistakes which the Society endeavors to prevent is the return of the criminal to his old haunts and companions after release. It is comforting to note that through the sensible and generous outlook of a large number of employers of labor throughout the country the society has been responsible for obtaining fresh starts in life for several hundred men, far removed from their previous unhealthy moral surroundings. Bishop Fenton spoke of this phase of the work from his experience as a prison chaplain at Newgate, where he had heard heartrending stories of good resolutions ruined by the impossibility of obtaining employment when the real circumstances were revealed, thus almost driving the man back to crime against his better self.

AROUSED A STORM.

Many people still remember the storm of indignation which arose, when a few days after the consternation occasioned by Lord Ripon's sudden resignation of the Grand Mastership of the English Freemasons—in which he was succeeded by the then Prince of Wales—it became known that he had been received into the Catholic Church. It is thought that this loss of one of his best men had something to do with Gladstone's famous attack upon the Papacy, of which he afterwards repented. But Lord Ripon quietly followed his conscience, and lived to triumph over prejudice and to become the first Catholic viceroy of India. The Archbishop referred to the attitude adopted by the late Marquis in opposing his Catholic Peers and supporting the recent Education settlement suggested by the Government, a line of action which was greatly regretted by a large section of the Catholic community, and caused a great deal of surprise. Of this Dr. Bourne said loyalty to duty was the keynote of the Marquis's life.

A GRAVE MISUNDERSTANDING.

In the midst of our educational struggles his conscience bade him pursue a course which he knew would be misunderstood, and keenly did he feel the misunderstanding of many of his fellow Catholics. Yet he held on his way, determined never to falter in his duty to Church or State, and ready all the time to relinquish office, at the very instant that demands should be made upon him which his conscience forbade him to follow. His grace went on to speak of this man's inner piety, his frequent communion, his daily mass, his whole-hearted service in the cause of charity and his personal ministrations to the poor as a simple brother of St. Vincent de Paul, of which society he was the President. In addition to the near relatives, the Mayor and Corporations of Ripon, Huddersfield and Harrogate attended in St. Wilfrid's Church, yesterday morning for the solemn Requiem. The body had been removed from the private chapel at Studley Royal the previous evening; the route from the Marquis's magnificent domain to the town being lined with mourning tenants and town-folk. Yesterday business was suspended, and while the bells of the Cathedral tolled solemnly, by order of Dean Fremantle, after the service at St. Wilfrid's, the slow return was made to the family vault in Studley Park, where the last rites were performed in presence of the Marquis's son, and the near relatives and friends of the family. At the same hour a solemn requiem was being sung in Westminster Cathedral for one of her most generous founders, the service being attended by large numbers of politicians and men well known in the affairs of the nation, while the King, the Prince of Wales, and many public bodies sent representatives; the Archbishop himself giving the absolutions at the catafalque.

PHILANTHROPIC WORKS.

Among the many philanthropic works in which the Church in Great Britain is now engaged, one of the most useful if least ostentatious is that of the Catholic Prisoner's Aid Society. In the monstrous towns in which we live, conditions do not favor the making of saints, and it is, alas, only human nature that some of our people should fall very far from the high estate of virtue to which their lineage as Catholics gives them a claim. It is again Mother Church which teaches us never to despair of reinstating the prodigal, and experience has proved that prisoners once convicted need a friend very strongly indeed if they are not to sink under the weight of disgrace and ignominy which attaches to them, and to accept in despair the ready friendship of more experienced criminals, who work unsuspected with these rough human tools. The objects of this ex-

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figure of the Churchman clad in his sacred vestments and towering high above his monks, as with proud glance and fearless carriage he awaits the onslaught of the dark mailed knights. Before we left the Cathedral we paid our duty to the long neglected shrine of Our Lady of the Crypt, above the altar of which is still faintly traceable a mural painting of Our Lady said to date back to Anglo-Saxon times. In the humble little Catholic Church we assisted at Benediction and listened to a convincing and appropriate discourse by Monsignor Howlett, realizing as we did so the literal meaning of the old phrase "the House of God," which only has its full significance when applied to a shrine still inhabited by the Blessed Sacrament. Then in the cool of the gathering twilight we paid a visit to that Mother of Christian churches in this land, St. Martin's, and wondered, as we gazed upon this bent and fragile foundress of so vast and magnificent a throng as cover the hills and valleys of England even to this day. Canterbury itself, even modern Canterbury, kneels in admiration about its wondrous Rood, and so the streets are hushed, the bustle of modern rush is absent, the houses make friendly shadows, and the leafy trees of the Dane John on the old ramparts invite reflection, while altogether the atmosphere of the past remains, and thus makes a visit to the old city give something of the exhilaration felt upon a mountain's peak from whose altitudes we see the lowly valleys of our life spread out before us and catch a glimpse of those glories which lie beyond the sunset.

INDIGNATION IN SCOTLAND.

Intense indignation prevails in Scotland at the methods adopted there by a section of Wycliffe preachers, who by their abominable conduct have at last succeeded in causing some of the Catholic population to lose their temper. This, of course, was the aim of these worthies, but was not quite so comfortable of accomplishment to themselves as they might have wished. At Ayr recently one of the lecturers, having used insulting language towards the Church and her most sacred rites, followed up a threat to expose the Blessed Sacrament in the streets of the town by entering the Catholic Church one morning just before it closed, and without removing his hat, attempted to force an entry to the sanctuary. Fortunately a few stray worshippers were present, and Canon Collins was sent for and forced the intruder to leave, but whether he boasted of the outrage he had perpetrated, or whether he was unable to consummate, or whether the people were sufficiently incensed by what had already taken place, or possibly really imagined the ruffian had succeeded, is not exactly known; whatever the reason, the upshot of the whole affair was that McDonald and three other worthies got such a thrashing as their wildest imaginings had never pictured, administered by three belligerent Catholics, all of whom rejoiced in good old Irish names, and who, when brought before the Sheriff on a charge of assault, got off with a small fine, and a vote of sympathy in view of the provocation sustained. Hitherto our people have been remarkably self-restrained, but one or two strong arguments of fraternal conviction appear to be extremely convincing to the Wycliffe fraternity, whose activities in the district have

Will Join the Church.

Though a descendant on both sides of her family of the original Trinity Church property owner, Ankoze Jans, and brought up in the belief of the Dutch Reformed Church, Madame Lillian Blauvelt, known to musical Montreal, who left New York last week for Russia via Japan, is intensely interested in the Catholic religion and for some time has been instructed in church doctrine by Father Herbert Vaughan, the celebrated London preacher and Jesuit. Madame Blauvelt's friends say she will be received into the Church at Westminster Cathedral, London, this winter. Nearly all of her London friends, including Miss Kate Vannah, the well known poet and musician, are members of that congregation. Madame Blauvelt admits there are many reasons why she should join the Catholic Church. She is the only woman in the world who has ever been accorded the coveted order of St. Cecilia, bestowed upon her in 1907 by the thousand-year-old Academy of St. Cecilia. In Rome after she sang the requiem at Verdi's funeral, and as a further honor her name was inscribed on the bronze tablet beneath the St. Cecilia window in the Vatican.

PILGRIM.