

to her breast for so long. And when the stupor into which she had fallen was passed, and she awoke to consciousness, a happy smile came to her face at the sight of 'her boy' strong and well once more.

"Father," the old man faltered, "has heaven any mercy for such sins as this?"

"Go on, my friend," said the priest gently. "God hears and is merciful."

"I did not profit long by my sin," resumed old Fenor. "In less than a year Carmen died. The little boy, the new Luigi, continued for a few years as one of our band. He had grown dear to me in memory of Carmen and of the other Luigi—the real little gypsy boy. But our wild life and our uncouth manners were not suited to him—the stolen child, with his blue blood and instincts of refinement. He always seemed timid and depressed even with the other children; and one day, yielding to his longing for a more congenial life, he ran away. I did not try to find him as remorse for having stolen him weighed heavily on my soul after Carmen's death. But I heard that he had found a home with a cobbler in the village of Cunig."

At these words the priest gave a sudden start and became very pale. "The man's name was Deneff," continued Fenor, who seemed not to notice the excitement of the Abbe. "This cobbler took a deep interest in the child; and, as he was a widower and had no children of his own, he adopted him. I learned afterward that the boy had become a priest, and was stationed here in Sudy."

The Abbe closed his eyes, and in a voice so low that it could scarcely be heard by the others he said:

"Go on, my friend! You are sorry for all your sins, are you not?"

Fenor raised his head, and, calling one of his men to his side, he whispered something in his ear; adding aloud: "Quickly—go quickly!"

Then turning to the priest, he said:

"Father, I wish to make atonement for that sin. My conscience would give me no peace until I had sought and found this child. And now I must give him back to his own—to his family. Oh, may I bring happiness where I have caused so much sorrow!"

There was now a deep silence. All the gypsies had listened anxiously to the words of the old chief. And in the midst of this strange group, with their rough faces tanned by the suns of many climes, their garments reflecting the rainbow hues, stood the young cure. His head was uncovered; his handsome face was perfectly calm and serene; and the tranquil depths of his clear gray eyes did not betray the deep emotion which filled his soul.

"Repeat your Act of Contrition; you are dying, my friend!" he said in a steady voice, as, after a few moments of private converse, his hand was raised to absolve the penitent.

"And you are the Abbe Deneff! Then you are the little Luigi of those by-gone days, and your real name is—"

Just then fast approaching footsteps were heard in the brushwood back of the gypsy camp. Fenor's face beamed with joy. One moment more, and the branches were pulled aside to clear the way for Countess de Sudy, who now stood before them with the rays of the setting sun lighting her beautiful face.

Drawing across his heaving breast his old tattered plaid, the chief said, in a voice which, though it faltered slightly, recalled the tragic tones of the days when he was the star actor of his troupe:

"Abbe Deneff, this is your mother! You are the Count de Sudy!"

Then, with tears in his dying eyes, the old man, by a supreme effort, knelt down and received the last indulgence. For the Holy Viaticum there had been no time; but the overjoyed priest, and his long-lost mother felt assured that the penitent was in via.

NONCONFORMISTS AND ANGLICANS

The Church Times is naturally annoyed at the Bishop of Lincoln not only welcoming the annual Wesleyan Conference to the city, but also inviting its President to preach from the pulpit of his cathedral, and it lectures His Lordship, pointing out that such a demonstration of unity between bodies separated by fundamental differences . . . are in practice mischievous and misleading." It goes on to say:

"The Wesleyans are schismatics from the Church Catholic, of which the Bishop of Lincoln is an accredited minister. They deny certain essential Catholic assertions, and union between them and the Church is only possible when they acknowledge their errors and recant their most cherished opinions. We shall be accused of narrowness for repeating this self-evident truth, but we would sooner be narrow realists than backboneless victims of fine-sounding sentimentalism."

The Church Times might usefully carry its realism a little further, and remember the self-evident truth that not only the Bishop of Lincoln but the whole "Anglo-Catholic" body, whose cause it champions, are quite content to live in unity and full communion with Protestants (including Bishops and clergy) who are openly and persistently denying what the High

Church party accepts as "essential Catholic assertions." To put the matter quite candidly, "backbonelessness" seems to be quite as characteristic of the so-called "Anglo-Catholics" as of the Bishop of London.

SOME RECENT ANGLICAN EPISCOPAL UTTERANCES

The Bishop of Lincoln is just now the only prelate who is troubling the "Anglo-Catholic" camp. Dr. Barnes, of Birmingham, loses no opportunity of saying offensive things about the teachings and practice of the "advanced" High Church party. In his sermon to the British Medical Association he described as religious quackery the policy of the Anglo-Catholics. Indirectly much of what he said was distinctly offensive to Catholics generally, using the word "Catholic" in the sense in which it is usually understood throughout the civilized world. Another Bishop, now on the retired list, but venerated by the Anglo-Catholics so far as a trusted leader, has been writing very unpleasant things in a pamphlet on "The Anglo-Catholic Movement Today." Dr. Gore protests against the "Romanizing" of the English Church service, suggests a return to the old practice of communicants receiving the consecrated bread in their hands, and declares that there is no proof whatever that the saints in heaven can be directly invoked and hear our prayers. There is, he says, nothing less profitable or rational than what may be described as "half-Romanism," and he declares that—

"There are still, not only those outside the Church of England, but the vast majority of those within it, resolved that the Reformation shall not be undone, nor the Church of England subject anew to Rome."

This is sound old-fashioned Protestantism, and worth noting in connection with the current talk about "re-union."—Catholic Times, London, Eng.

HUSS CELEBRATIONS ANTI-CATHOLIC

DELIBERATE INSULT TO HOLY SEE AND TO CITIZENS CLEARLY SHOWN

Prague, Aug. 1.—The anti-Catholic journals of Europe, and even some of your American journals that have been received here, seek to give the impression that the recent Huss celebrations here in Czechoslovakia had no other than a patriotic literary significance, and therefore the protests of the Catholics of the country and the departure of the Apostolic Nuncio were unwarranted. Dispatches to you of July 18 and July 20 pointed out the deceitfulness of this clever propaganda and double dealing. The Government press of Czechoslovakia is at present hard put to make a satisfactory explanation. It still repeats that the celebration aimed only to bring out the patriotic services and literary merits of Huss; that there was no intention of commemorating Huss as a heretic or exploiting his bitter enmity against the Holy See of his condemnation by the Council of Constance.

No one will believe that if such were the true purpose of the Government in authorizing the celebration, Vatican diplomacy would show itself so puerile as to order the Apostolic Nuncio to withdraw.

DELIBERATE INSULT TO HOLY SEE

The Vatican knew that the Huss celebration was purposely anti-Catholic in character and deliberately offensive to the Holy See; and that such was the deliberate purpose of the Government. Evidences of this were not lacking before the celebration took place: the celebration itself and subsequent events only confirmed it.

It will be remembered that the political revolution of October, 1918, extended also into the religious field. The revolutionists led a movement designed to abolish the celibacy of the clergy; to make sweeping changes in the discipline and liturgy of the Church; and to establish a schismatic national Czechoslovakian church. The banner carried by the champions of this movement was the flag of Huss.

Not long after he assumed office, Masaryk declared: "We have passed judgment on Vienna; now we will pass judgment on Rome. Our program is Tabor." (On the Bohemian mountain called "Tabor," the first Hussites had their headquarters and launched their attacks against the Catholics of that day.)

This new national church received the support of the Government. The violence its followers employed was never halted by the Government. Priests who remained faithful to the Catholic faith were driven from their churches. In Bohemia, especially in Carpatho-russia, Catholics were robbed of their churches; many of the faithful were killed or wounded. The Catholics were law abiding and appealed to the courts of their country. In some instances the courts ordered the restoration of the churches; even then the Government refused to obey the courts on the pretext that such a course would increase the disorder.

After suffering such injustice, such persecution in the name of Huss, and knowing the traditional anti-Catholic animus in all previous Huss celebrations, the Catholics could not but dread a repetition. They protested strongly against the

Government bill authorizing the celebration. Their protest did not defeat the bill, but it did force the Government to take out the compulsory clause and to state that the celebration was simply "a day of commemoration of Huss." Even against this weakened bill the Catholics protested and on the day of its passing the deputies of the Popular Party left the hall of Parliament in a body. It must be remembered that the Catholics of Czechoslovakia number 78% of the entire population. Is it too much to expect that the Chief Executive of the nation should refuse his approval to a measure which he personally well knew would give grave offense to over three-fourths of the people whom he is supposed to serve? The President of Czechoslovakia knew that the banner of Huss would be raised publicly on this "commemorative day" and that it always stood for enmity against the Catholic Church and hatred of the Holy See—hatred and insult. In other words, against a power with which Czechoslovakia has diplomatic relations.

GOVERNMENT KNEW OUTCOME

It is certain the Government knew beforehand, and full well, how its action would affect its relations with the Vatican.

It is well-known that last April the Apostolic Nuncio, Monsignor Marmaggi, made an unlooked-for visit to Rome. At the very time he left, solemn celebrations were being planned throughout Czechoslovakia in honor of the silver jubilee of his priesthood. In spite of this, he left for Rome. His heart was sorely disturbed over what he felt must result from the proposed Huss celebration. He started for Rome, abandoning all preparations for his jubilee immediately after the bill authorizing the Huss celebration was passed.

His journey to Rome was a manifest evidence of the attitude he took on the matter. Was not the Government knowingly reckless when, by its subsequent action, it still further embittered the situation?

The notices of the coming Huss celebration in the Government press gave prominence to his religious apostasy. The day of the celebration openly showed the religious animus of its champions. They lighted funeral pyres with Huss tied to the stake. In many cases the wood was furnished by Government authorities. At Prague, Pilsen, Brunn and other places, Protestant pastors were selected by the Government as official orators and they did not confine their remarks to the civic and literary merits of Huss. The President of the National Chamber, Mr. Tomasak, delivered at Prague, under guise of celebrating Huss, a vitriolic attack against the Catholic Church. The flag they hoisted was not the flag of the nation but the sectarian banner of Huss—a white field with a chalice of red. The Government building raised, not the flag of the nation, but this banner of Huss—an incitement and an insult to over seventy-five per cent. of the people.

ATTACK ON RELIGIOUS BELIEF

The Lidove Listy of July 9 stated: "The flag of the Republic may be flown from the Castle of Prague, as on the occasion of other national holidays; but to hoist a Hussite flag with the symbol of the chalice is, certainly, to exceed the provisions of the law. The white standard with the red chalice is the symbol of a party, the emblem of an openly anti-Catholic movement. The flying of this flag from the Castle of Prague emphasized the anti-Catholic character of the Huss celebration. It was a direct attack on a religious belief; it was the flaunting of a symbol of warfare against the belief of the majority of the population of this nation, be it Czech, Slovak or German."

The Apostolic Nuncio represented the Holy See; he represented in their religious faith over three-fourths of the people of Czechoslovakia. Would any American Ambassador have remained in Prague if but one American were so insulted? The Apostolic Nuncio would never have protested against any celebration of Huss as a patriot, as a literary scholar. But the celebration was too manifestly and publicly anti-Catholic to permit him to remain.

IMMODEST DRESS

A warning that women who dress immodestly may be heard from the Catholic churches of the Diocese of Providence has been sounded by Bishop William A. Hickey. Speaking from the altar in the Cathedral at Providence, the Bishop denounced present-day fashions as not only a source of scandal but, when worn in church, an insult to God as well.

The Bishop condemned beauty contests and other agencies conducive to improper dressing. The women of today he compared with those of pagan times who "flaunted their physical charms in costumes that not only degraded their wearers but were a source of sin for others."

"America today," he said, "seems to have entered a period where similar exhibitions of semi-nudity on the part of women are having a harmful effect upon the morals of the nation."

Pointing out that Pope Pius has recently taken drastic steps to promote proper dressing in Rome, the Bishop declared there was ample ground for his threatened action in barring women improperly dressed from the churches here.

WASHINGTON WHAT CATHOLICS DID IN ITS BUILDING

(By N. C. W. C. News Service)

Washington, Aug. 1.—Some significant but often-forgotten facts demonstrating that Catholics had a dominant part in the establishment of Washington, capital city of the nation, have been brought out in an essay contest conducted here by the District of Columbia State Council of the Knights of Columbus.

Prizes aggregating \$100 in gold were offered for the best essays submitted by children of the eleven Catholic High schools in the District, on the subject "The Part Played by Catholics in the Establishment of the Seat of Government in the District of Columbia." The purpose was to stimulate interest in the study of local Catholic history.

Some of the facts brought out in the essays are:

That the bulk of the ground on which Washington stands had been owned since the time of the Red Man by Catholics, members of the Catholic Lord Baltimore's Maryland colony and their descendants.

DISTRICT HISTORICALLY CATHOLIC

That much of the city thus was originally a part of that area which Catholics made the first haven of religious freedom in the Western Hemisphere and that the district which Washington chose for the Capital City was historically Catholic.

That the hill where the Capitol now stands was the property of Daniel Carroll, of Duddington, a Catholic who was famous in early American history, was a close friend of Washington, and was the largest individual landholder in the area chosen.

That what is now the center of the city, and much of the water front were the property of Notley Young, a Catholic, and were originally part of Cerne Abbey Manor, named for a famous Catholic abbot in Dorset, England.

That much of the land was sold to the Government by these Catholics at such a low figure that it was virtually a gift to the nation. The Catholic proprietors even offered the surveyors the freedom of their estates for their operations.

That Pierre Charles L'Enfant, the brilliant young engineer who planned the city originally and whose plan is still being followed today, a century after his labors were performed, was a French Catholic. L'Enfant came to America with Lafayette, and was a friend, aide-de-camp and protege of Washington.

That one of the three Commissioners named to establish and develop the city was a Catholic, Daniel Carroll, of Rock Creek, who was also a veteran of the Continental and United States Congresses.

That the architect to whom all building was consigned was a young Irish Catholic, James Hoban, of Charleston, S. C. Hoban's plans won first place in a contest for the designing of the White House, and he supervised its construction. He and his associates, in his forty years of service, also built the Capitol, the Treasury, the Patent Office and the present District Court of Justice, or virtually all the great public buildings of the city except the Library of Congress and a few other structures planned since 1902.

That the first militia of the District of Columbia was organized by the Catholic Hoban.

That the first Mayor of Washington, appointed by President Jefferson, was Judge Robert Brent, a Catholic and nephew of Archbishop Carroll. Judge Brent was also Judge of the Orphan's Court, Justice for Washington County, Paymaster General of the Army and President of the Patriotic Bank. He held the post of Mayor for ten years.

That Franzoni, celebrated Italian sculptor, and fifteen of his fellow Italian Catholic artists, brought the crude interior of the new Capitol into galleries of grace, the work requiring eight years and being the first artistic project of its magnitude in the new nation.

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