

happily to the thanks poured out by the mother and child.

"Oh, but I just knew my Saint Anthony would not ever be lost for ever and ever," cried Tonia, jumping up and down in ecstasy, as she kissed the plain little cross.

"That is quite wonderful," the mother said, "but really Saint Anthony has done some wonderful things for that child. He never refuses her what she asks."

"Mums, may I give the lady a big love?" asked Tonia, lifting a joyous face to both women. Alexia Barnett dropped her sunshade on the sand and held out her arms with a delightful smile, as she bent down towards the child.

"Come," she said softly, her eyes shining, her lips parted eagerly. Tonia leaped into those outstretched arms and clung round the fashionably-dressed lady's neck and kissed the ivory-pale cheeks several times.

"Tonia!" warned her mother, "your shoes are soiling the lady's dress."

"Oh, please!" cried Alexia, holding the child closer, "it does not matter. She is a darling, this girlie of yours! See, Tonia, I have lost something too. Lost it long ago, so it's very hard to find it. But will you ask your Saint to get it back for me if he can?"

"Oh, but he will!" cried Tonia, with undoubting faith. "He can find nearly everything what's lost."

"Well, ask him, will you? Tell him," she laughed half-reefily, "tell him you won't love him any more if he does not give me back what I've lost."

"You will tire yourself holding such a great girl, the mother said gently and Alexia put the child down with a sigh. Her face was lovely in its softened mood.

"I have been lonely," she said quite simply. "Will you talk to me a little while?"

"With pleasure. I have just about half-an-hour still to stay. I am accountant at the Crescent Hotel and this is my free time. They eat down and there followed for Alexia the pleasantest half-hour she had known for years. The gentle, intelligent listener beside her heard the story of a life outwardly prosperous and with every worldly inducement for happiness, yet full of remorse and bitterness and unsatisfied desire.

"Why do I tell you these things, Mrs. Devenish?" Alexia asked in self-wonder at the end of their talk. "You must think me an egotistical bore. But meeting you has been a real good-blessing to me. Do you know, I sat looking at the sea and wondering if drowning were really a painful death, so that I might put an end to—well, to everything. Then came Tonia—and you! It is all rather wonderful. I am not usually expansive to stray acquaintances." She looked at the quiet strong face of the other woman. "What magic do you use?" she queried with a smile.

Mrs. Devenish shook her head and laughed. "I don't use any—no consciously—but I have suffered much and that makes one understand and sympathize," she said. "But does it? It has made me hard and—horrible. I have lost faith in everything. God is cruel, if there is a God. He took my husband whom I adored, and then my boy, just when he was old enough to be a companion to me. Only sixteen Alex was when he left me to join up for the War. He died in East Africa. After that, well, I just went 'so pieces' physically and morally. I married a wealthy man for his money, and after two years of unutterable misery with him, I left him. He came after me and we lived together another year in more amicable relations. Then he died leaving me wealthy and alone. I do not make friends easily, and my life is empty and miserable. I have no faith in God or man. Why do I tell you these things? You must forgive me for boring you, but you have a magnetic sympathy which broke down the barrier of my reserve. I know you will respect my confidence."

Doreen Devenish pressed the elder woman's hand. "As I would confession," she said. "You are a Catholic of course?"

Alexia shrugged her shoulders and gave a whimsical smile. "If I am anything! But I have lost all faith I tell you. If only I could get back my early faith. But my heart is unforgiving towards God. He took from me all that made life worth having."

Doreen rose, after looking at her wrist watch. "I must go back now," she said, "but may we not meet again? Where are you staying?"

"At the Park—but I shall move at once to the Crescent. You are staying there?"

"I have a room," Doreen smiled. "You—you won't be ashamed to be friendly with a woman who has to work to support herself and her child?"

"I only admire you the more for bravely doing so. You will tell me about yourself when next we meet?"

"There is nothing out of the common in my story," Doreen said. "There are hundreds of women placed as I am, since the War."

"Look," cried Alexia pointing to the child. Tonia was kneeling on the sand with her hands joined. Her hat had fallen off and the sunlight fell on her red-brown curls turning them to golden bronze. She made a delightful picture against the deep blue of the sea.

"She has the quaintest ways," her mother said, "and quite a marvellous faith in her saint."

Meanwhile Antonia was saying half-audibly with her eyes shut tight. "You see it's real hard this time, but you've just got to find what the lady's lost."

Alexia sighed and smiled as the mother called the child who sprang up with a happy face. "We must go now, Antonia. Say good-bye to Mrs. Barnett."

"Good-bye," she said in her joyous treble. "Thank you for finding my cross and chain. I'm going to worry St. Anthony hard till he finds what you've lost."

"She will say losted, always," laughed the mother, "though she has often been told to say lost."

The two turned away and walked rapidly over the beach towards the road. Antonia turned to wave to Mrs. Barnett before they disappeared. Alexia walked slowly to her hotel, with a strangely lightened heart. The little incident of the morning was, she felt, destined to bring some happiness into her life—just how she could not tell, but the pleasant conviction remained. That afternoon she succeeded in getting a room at the Crescent Hotel. That is not its real name but it will serve. As she passed through the vestibule she saw Doreen Devenish in a box like office and she nodded brightly to her as she passed.

"After dinner," she said, "I am in number forty." Doreen smiled. "I know," she said. "I will come."

But Alexia could not wait until after dinner. She ordered the meal to be served in her room for two, and then sent for Doreen. "Now we can talk comfortably," she said when they were seated at the small round table, together.

"Tell me about yourself."

"There's not much to tell. I married very young, and just before the War. My husband had splendid prospects and life promised to be a long honeymoon for us. Then came the War and Anthony, my husband, joined the Overseas Contingent. He—he never came back. It happened at Verdun. Antonia was six months old. I sold up our home and tried to get work—and that's all. God has been good to me in leaving me my health. I was never very strong, but I have not been ill or absent from my post once. And Antonia is at the Convent where I know she is safely cared for. She comes to me for occasional week-ends and I can see her any day I wish."

The elder woman was looking curiously at Doreen as she spoke. "But losing your husband—did it not drive you nearly crazy with grief? And did you not feel that God, if there be a God, was brutal to take away your child's natural protector, and cause you to lose your home?"

"He had left me Antonia—and people were kind to me. Of crazy grief I knew enough in those weeks that followed after I got the news. But I felt as if Anthony, my husband, was still near me, and that still he was protecting his child and me. I cannot explain it, but it is so."

There was silence for a few moments. "If only I had your faith," Alexia said. "That is what I want Antonia to bring back to me. There are times when self-destruction seems the easiest way out of every worry—times when thought becomes intolerable, and life seems a worthless boon." The dark handsome face had grown sombre again.

"The doctors tell me that unless I have an operation I shall not live six months. I suffer the agonies of Hades at times and yet I cannot face the surgeon's knife."

Doreen looked with loving sympathy at the old woman. This was the real secret of Alexia's strange manner. She was in pain—her soul racked by fear, her body with suffering.

"I cannot face an angry God," she went on, "with hatred of Him in my soul—so" she ended with a bitter laugh, "I still believe too much or is it too little?"

Doreen Devenish knelt long at her prayers that night. She had looked into the depths of another woman's storm-tossed soul and she felt that prayer was the only help she could give. In the days that followed she tried to persuade Alexia to go to the nursing home where the Sisters would have charge of her, and at length they both visited the Sanatorium together.

"I think I could face the worst with those women near me," Alexia said on their return. "I shan't get through—that I feel—but—well, the end will be in peace."

And so it proved. That proud, unrestrained, tempest-torn soul found ineffable peace, found courage even to say, when she knew the operation had been too late to save her life: "I am content. It was to be. I have made my peace with God, and I know He will meet me with mercy. It was through your little Tonia and her cross. I leave all I possess to her. She will make better use of it than I would have done." Her face in death bore a smile of ineffable peace.

"Did my St. Anthony find what she lost?" asked Tonia in a hushed voice as her mother lifted her up to kiss the dead face.

"He did, darling, in his own generous way," said the mother as she smiled through her tears.

If your foot slip, you may recover your balance; but if your tongue slip, you cannot recall your word.

STATE MONOPOLY

FREEDOM AS ESSENTIAL TO EDUCATION AS TO RELIGION

The right of religious bodies and other voluntary organizations to engage in education was indirectly affirmed by resolution at the twentieth annual meeting of the Religious Education Association held in Cleveland.

This affirmation was made after prolonged discussion during which a resolution was introduced to the effect that: "The Religious Education Association voices its protest against all legislation tending to limit to the State the right to furnish elementary education." The terms of this resolution, which could be applied to the situation of the Catholic schools of Oregon, did not meet with the approval of a small group of delegates, headed by Dr. Orlo J. Price of the Rochester Theological Seminary (Baptist), and as a result of this opposition it was decided to change the context and adopt the milder indirect affirmation.

FOR EDUCATIONAL FREEDOM

This resolution, as adopted reads: "Recognizing the right and duty of the State to educate for citizenship in a democracy and to determine and supervise the conditions under which the education of children takes place, we affirm that the time-honored right of religious bodies and other voluntary organizations to engage in education, under these conditions, should not be denied."

Public School Bible reading, the Ku Klux Klan, week-day religious schools, evolution, and motion pictures were among the important topics discussed at the meeting, which attracted more than one thousand prominent ministers and religious teachers from every part of the United States. The National Catholic Welfare Council was represented by F. M. Crowley and Charles A. Lischka of the Bureau of Education.

A notable address on the subject of the freedom in education was made by Professor L. A. Weigle of Yale Divinity School, who declared that "the principle of freedom of education from State domination is as essential to education as to religion. The time may yet come when in the same way that the Church had to fight for freedom, school teachers may have to fight for freedom to teach the truth."

"We are not concerned," said Professor Weigle, "with the system of religious training in use in the early private school system of this country, but we must come to realize that it is of tremendous consequence if the schools of today leave religion out of their curriculum. Some things that we can expect of the Public school are: 1—That it will provide the fundamentals of education necessary for good and useful living; 2—That it will provide a high and true type of moral education of a social nature; 3—That it will have respect for religion even if it does not teach it—religion, when it must be spoken of, must be spoken of respectfully; 4—That it will grant to the Church a certain portion of school time for religious instruction of children if the Church can justify this request by providing properly trained instructors."

"Secularization has been brought about by two factors: 1—The desire for religious freedom; 2—The necessity for educating for citizenship in a Democracy."

EFFECT OF EXCLUDING RELIGION

"This separation between religion and the Public schools has not been brought about by the Roman Catholic Church, nor is foreign immigration responsible for it. Our children cannot help but note the omission and mark the discrepancy between the elaborate provision which society makes through the Public schools for their education in everything else and the poor provision which it makes for their education in religion. The suggestion is unavoidable that religion is unimportant in human life or else that it is so decisive a factor as not to lend itself to our common educational purpose. Thus the Public school seems to foster irreligion. A school that claims to be a broad-visioned democratic institution has made the State a fosterer of non-religion. We must think our way through what differences can be reconciled. No longer can we afford to have the State put in a position through the Public school of becoming a suggester of non-religion."

Professor Weigle's address, delivered on Friday night, was the first intimation that the convention would take the question of the private school under consideration. On Saturday morning the resolution protesting "against legislation tending to limit to the State the right to furnish elementary education" was introduced by Dr. Luther W. Cope, general secretary of the Association as chairman of a committee composed of himself, Dr. Price, Norman E. Richardson of Northwestern University and George E. Coe of Columbia University.

Dr. Price attacked the resolution in a speech in which it was directly charged that the Catholic Church was trying to monopolize education and which bristled with antipathy against the cause of Catholic education. As a result of this speech, the delegates, to preserve harmony, appointed Dr. Price a member of a committee of four to redraft the

resolution. The result was the mild resolution finally adopted.

The general sentiment of the convention seemed to be opposed to compulsory Bible reading in the Public schools and in favor of week-day periods in which religion can be taught.

"If the children of the present age are to have religious training," said Charles P. Lynch, superintendent of Public schools at Lakewood, Ohio, "the Church is the institution that must provide it. We cannot look to our Public schools to provide religious training. In our American democracy there must be a complete separation of Church and State."

WEEK-DAY RELIGIOUS TEACHING FAVORED

Dr. Cope, the General Secretary of the Convention, also stressed the necessity of the week-day plan.

"Reliable investigations," he said, "show that over one-half of the American school children of the grammar school age are receiving no systematic religious training of any kind. Many people feel that the plan of these week-day schools affords the means to solve the problem of giving religion to all Public school children."

The Ku Klux Klan was denounced as an "un-Christian, unfair, unintelligent, un-American organization of narrowness and violence," by Dr. Theodore G. Soares, president of the Association, in a statement that apparently reflected the sentiments of the delegates. Federal censorship of the film industry was advocated and resolutions were adopted protesting against efforts of legislators to limit teachers of natural science in giving pupils facts relating to the evolution of human life.

RUSSIAN SITUATION

By Rev. Dr. Wilhelm Baron von Capitaine

Although the religious outlook for Russia seems at the present time to be black, there is still hope expressed in some quarters that a reaction will set in and good come from evil.

Ecclesiastical affairs in Russia seem to have reached a climax. It is recalled that after the fall of the Czar, the Bolshevik revolutionists threatened both Orient and Occident and adopted toward the ecclesiastics a policy of violence. This was shortly changed and an effort was made to undermine the authority of the church leaders. Now it is apparent that the Bolsheviks are trying a new plan, as indicated by the proceedings of the all-Russian Synod held recently in Moscow.

The Living Church has now spread through many parts of Russia where formerly the Russian Orthodox Church was in the ascendancy. The parish priests have been supplanted, in cases where they would not follow the will of the government, by those who will obey orders. The columns of the Orthodox Church have been shaken to the ground, and the entire structure, which depended on the State for its support has collapsed.

The new religion of Russia has not yet assumed a definite form—it is trying to find itself. Whether it will be permitted to do so is a question. Unscrupulous leaders however seem to be leading Russian religion into confusion that grows deeper and deeper. Archbishop Szeptychki, the Greek-Ruthenian prelate of Leopoldis, recently discussed the Russian situation before the Institute Biblique in Rome. He explained that the sympathies of the Russian people for union with Rome are increasing but that they would prefer to retain the Greek rite. Archbishop Ropp, the metropolitan of Moscow, however takes the attitude that the higher classes among the Russians would prefer the Roman ritual. It is considered in some circles that the possibility of a concordat between the Vatican and Russia is not yet precluded, although the recent activities of the Bolshevik government, particularly in view of the execution of Mgr. Budkiewicz has been felt as a severe blow to the Church.

YOUNG REPUBLICANS OF FRANCE

The congress of the party known as "La Jeune Republique" (The Young Republic), the president of which is the deputy Marc Sangnier, has been held in Paris. Much study was devoted to the question of educational reforms. The congress pronounced itself in favor of restoring the right to teach to religious orders under the same conditions as to other citizens. It also went on record as being in favor of granting State appropriations to private schools, the value of which is to be judged solely from the pedagogical point of view.

At one of the public meetings M. Marc Sangnier was warmly applauded when he denounced the danger which will ensue for the country from the constitution of an anti-clerical bloc and a renewal of religious conflicts. From the international standpoint he laid special stress on the magnificent efforts of Pope Benedict XV. and Pope Pius XI. in favor of peace.

In reply to a contradiction raised by a Socialist who reproached him for submitting to the encyclical of Pius X. condemning Le Sillon, Marc Sangnier, in a stirring address, justified his attitude and won applause for his defense of the social and moral force of Catholicism.

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