

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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## INSPIRING CHARITY

### LITTLE ONES RECEIVE TENDER CARE FROM FORMER ENEMY PEOPLE

By Rev. J. Van der Heyden  
(Louvain Correspondent, N. C. C.)

In Turnhout, a small industrial hive of the Belgian Campine, a kind old gentleman of leisure well known for his warm patronage of every charitable undertaking, entered the shop of a small trader and greeted him with the words: "No doubt you surmise the object of my errand?"

"I do," was the reply. "It can be about our pastor's latest appeal to our purse. That's all right; here are the forty francs to pay for the journey from Hungary to Turnhout of one of those little ones he told us about at Mass yesterday, and wishes us to keep in our homes for six months or more."

"I thank you for the forty, but I feel bound to tell you that in coming here my calculations were for eighty francs, because I was sure that you would want to be the foster-father to two and thus pay also for the traveling expenses of two."

"Why, my good Sir, I half protested with my wife when she told me that she wanted to shelter one of these foreign bairns. I have to dig hard to keep the nine of our own whom the Lord gave us and methinks even that our kind pastor did not have the like of us in mind when he asked the congregation to help rescuing the famishing children of far away Hungary."

"May be he hadn't; but I had you first in mind, when His Reverence called upon me to make up a list of the families willing to share in looking after the first transport of frail little ones due here soon. I said to myself: if my friend with the nine of his own chips in for two, there will be none to refuse harboring one. I know that you'll do it and I am here to have you put down your name and the cash for two."

EACH CARAVAN COSTS 30,000 FRANCS

The original amount was doubled forthwith and the name recorded for two little Hungarians to be added to the nine hopefuls of the Campine. They came—along with a trainful—on February 21. Another train of 750 arrived on March 17, a third April 28, a fourth June 2, and a fifth is due July 28. That's for the present year. The first tentative contingent arrived last year, May 1. Since, the work has been systematically organized—in Hungary by Mgr. Dr. Knebel Miklos, in Belgium by Canon Jansen. Each caravan costs the Belgian committee, presided over by His Eminence Cardinal Mercier, thirty thousand francs in fares alone, despite the reductions recorded by the rail-roads of the countries—Hungary, Austria, Switzerland, Germany, Luxemburg, Belgium—whose tracks are used on the three days journey.

The youngsters arrive poorly and miserably clad, emaciated and famished. Their adoptive parents' first concern usually is to clothe them. After a six months' stay, they are repatriated, well provided with clothes and health.

HUNGARIAN WRITER'S APPRECIATION

Here is in part what was written to the "Pester Lloyd," the great Buda Pesth daily, by a correspondent who accompanied the April train:

"Notwithstanding the pouring rain, the arrival at each discharge station likened a triumphant homecoming. Our little ones were greeted by their new Belgian mothers with hearts overflowing with love and eyes dimmed by tears. The first ones left the train at Malines. In their wretched, thread-bare clothes, shivering from the cold, the darlings were promptly aligned upon the station platform. Fortunately, the necessary dispositions to allow every mother to find the child destined for her lasted but a few seconds. Ladies and Flemish youngsters surrounded our tired tyro travelers, wrapped them up in warm furs, fondled and kissed them and led them off as if in triumph."

"Thus it was at every station—at Antwerp, Turnhout, Lierre—in city and village."

"Through the windows along the route, smiling women looked out at the passing groups of small strangers who timidly returned their smiles. Verily, we may say that we witnessed a rivalry of generosity and charity which in these sad cold times brought comforting warmth to our wounded hearts."

"A few days later we started upon the return journey with children who had spent six months in Belgium. Would you believe it? The leave-taking from the Belgian parents was harder than the one which sent lumps to our throats when we left Buda Pesth. We conveyed back but 235, because so many children are kept longer than the six months originally agreed upon. The returning ones had

gained from sixteen to twenty-four pounds in weight, being all pictures of health, quite different from those whom we had brought over. And how tenderly and feelingly we saw the adoptive parents part with the child they had meanwhile learned to love! During the days between our arrival and the home-bound journey, ample opportunity was afforded us to get acquainted with Belgian family life. Indeed it is ideal in that dear little land as perhaps nowhere else in the world. The simple kindness of the women and their charity, thoroughly forgetful of self, are so touching that one must have lived it to be able to believe that there still exists so much human kindness in these our miserable times. For our offspring it is an education in itself, for which we cannot sufficiently thank the kind foster-parents and the country's religious culture.

"I write this on the homeward trip. Instead of the nervous anaemic children with whom I left Buda Pesth, I have now round about me wide-awake, spirited boys and girls blooming with health and contentment, who, thanks to the magnanimity of a noble people, once more take delight in life."

LETTER WRITER FOR CHILDREN

In every city where it has been possible to do so, a Hungarian school teacher has taken her abode—to look after her country's children, to serve as interpreter and to correspond with the parents at home. Every morning the children gather about her for lessons in the mother-tongue and in the afternoon they attend the Belgian school. They are quick to learn both French and Flemish, to the delight of their protectors, but especially of their Belgian children companions. With them they keep up regular correspondence after their return to their country. Many a package of food, sweets and clothes follows them at stated intervals, to keep fresh the remembrance of the stay in the Flemish land.

Verily, what better proof could Belgians give of the spirit of forgiveness that animates them than to feed little innocent victims—their enemies' children—pursued by the Nemesis of a War ended six years ago. After sharing in saving from starvation Austrian children, who have since assisted back home at the dawn of better days, Belgians are now rescuing Hungary's hope for the future, and that notwithstanding that their own country is far yet from having recovered from the effects of the frightful conflict; that the prices of food and commodities are still excessive and that those who burden themselves with children not of their kith and kin are themselves far from wealthy.

At this writing there are 3,500 Hungarian children in Belgium and the number is still increasing. All hail to the good people who without any ado about it exercise charity which, like St. Paul's, feels itself indebted to all!

IMPORTANT DISCOVERY

In the course of some reconstruction work at Warneton, a Belgian village near Lille, which was destroyed during the War, a very important archeological discovery has been made. Some very fine religious paintings whose existence was ignored, have been brought to light.

While excavating the ground under the piles of debris representing the ruins of the abbatical church of Saints Peter and Paul, the architect discovered two chambers dating from the Middle Ages. They are constructed of brick. In one, the ornaments belonging to a priest were found scattered over the ground, and the other contained the lead sarcophagus of Prince Robert de Cassel, who was buried in 1381.

The essential interest of this discovery lies above all in the artistic find. On the walls of the two vaults, which are only one meter high, are some frescos, in a remarkable condition of preservation, and undeniably the very finest preserved in Flanders. They are a valuable contribution to the history of monumental painting in the Scheldt and Lys district. The paintings are also remarkable for their form, the character of the figures and the warmth of the coloring. The decoration of the mortuary chamber in which the ornaments were found is the finest. It represents the scene of the Crucifixion, with kneeling angels and haloed saints, all done in yellow, black and red tones. The decoration of the prince's tomb has not yet been examined in detail. One wall is covered with figures. On the others are numerous shields bearing the Lion of Flanders. The delegates of the Royal Commission of Monuments have visited the spot and made arrangements to photograph these astonishing frescos of a very superior type of art. The possibility of preserving the tombs, which are about three meters below the level of the ancient church, also will be studied.

## EDUCATION NEEDS OF DAY OUTLINED

### MEETINGS WERE ADDRESSED BY BISHOP KELLY AND DR. JAMES H. RYAN

Grand Rapids, Mich.—Religious education is essential to democracy, and the need in education today is to organize that parents may not be robbed of their constitutional right to direct the education of their children, two eminent speakers declared at an enthusiastic one-day convention recently of the Women's League of the National Council of Catholic Women. Three meetings were held in the course of the day and all were attended by capacity crowds.

"The salvation of democracy is dependent on religion; and religion without religious culture is absurd," said the Rev. James H. Ryan, D. D., Executive Secretary of the National Catholic Welfare Conference, chief speaker at the banquet in the evening.

"We need organization to combat the vagaries of radicals and bigots in education who would, against the plain language of the Constitution of the United States, a charter of rights, deny parents their rights in bringing up and educating their children, and bring back Spartan conditions whereby the child would be a chattel of the State," declared the Right Rev. Edward D. Kelly, Bishop of Grand Rapids.

Bishop Kelly spoke chiefly in furtherance of the vigorous campaign he is directing in his diocese to obtain the registration of all Catholic voters that they may vote against the bill which would abolish religious and private schools in Michigan. There was a note of warning in his address, as well as determination.

"The Fourteenth Amendment, which stresses the right to acquire useful knowledge and to engage in the common occupations of life, to teach and to contract for teaching, must not be made a 'scrap of paper,'" he admonished.

"When liberty is gone, when rights have been destroyed and charters are 'scraps of paper,' who will bring them all back, may I ask? It is wiser to safeguard these liberties in the beginning by organization than to have to bring them back through blood and death."

DEFICIENCIES IN EDUCATION

"There has been a widespread feeling, in some cases amounting to a conviction, that everything is not well with American education," said Dr. Ryan. "It is expensive, and growing more so every day; it is administered badly; the curriculum is not fashioned to meet the growing demands made upon it. Some critics go so far as to question its value as an instrument for the preservation and development of our democratic institutions.

"The immediate imperative, therefore, seems to be to restate our philosophy of education in the terms of modern democracy, and only after a just and acceptable restatement may we look forward to a series of concrete plans capable of meeting the situation which has arisen."

True democracy, said Dr. Ryan, makes definite demands on the individual, but the real nature of the individual must be appreciated in democratic institutions.

"Government of the people and for the people, therefore," he said, "has little meaning where education slight, minimizes or fails to recognize the true nature of man and his duties to himself, to his neighbor, and to God."

"Social righteousness," he continued, "being a matter of will and of motives, depends on its existence on a true conception of rights and duties, and for its development on an education which is moral and religious."

"The salvation of democracy is dependent on religion; and religion without religious education is an absurdity. All, therefore, who love democracy, who are interested in its welfare, who are conscious of its problems, who wish its success in the great experiment it is making, must desire at the same time for the children of today not only education, but an education which will be sufficient, which will fully embrace the democratic essentials for training an upright citizenship, and which will, as a result, not narrow itself to an educational philosophy anchored to a mechanistic conception of life. In the interests of true democracy, our children deserve the full measure of a sound progressive education and training in religious ideals and purposes."

THE CATHOLIC IDEAL

"In the Catholic viewpoint, education is a training of the child in all those things which make for a realization of the ideals which the Creator Himself intends should be attained by every human individual."

"We are not raising the old cry of 'Godless education.' The Public school is almost one hundred years

old. As an educational experiment, it has had more than sufficient time to justify itself. Has it produced a generation of which the Public school is proud? Has it proved the truth of the theory that knowledge and virtue are convertible? Is America satisfied with the secularist philosophy of education? Has the Public school made America safe for democracy? Our answer to the above questions is an emphatic no. The Public school, as now constituted, has not measured up to the hopes of those who founded it."

Dr. Ryan attacked the movement for a national system of education as exemplified in such measures as the Towner-Sterling bill.

"The Towner-Sterling bill and manifestations of the same spirit, like the Oregon so-called Compulsory Education law," he said, "are death blows not only at freedom of education, a policy which is constitutionally and historically American, as every student of the history of education knows, but at the life-spirit of democracy itself."

## SISTERS OF SERVICE

On August 9th arrived at the C. P. R. station of Winnipeg, two young women dressed in a light grey costume. In the bustle of the railway centre, with the exception of a few who were wondering to what organization these newcomers belonged, they passed unnoticed.

These grey-clad women were the first contingent of the Sisters of Service. They are, we hope, the first battalion of a growing army of devoted souls whose sole aspiration and noble ideal is to work in the outlying districts of our immense West among our new-Canadians.

We all know what leakage the Church has suffered in the widely scattered districts of Western Canada. Our foreign born Catholics have been a prey to the proselytizing agencies of various kinds. Under the cover of Canadianization our brothers and sisters in the faith have been won away in thousands from the Church in their baptism.

It is to stem this rising tide of apostasy and irreligion among our own that these heroic women have and will come to the West to give to the most needy, to the most abandoned a life of "service." This event, although unnoticed by the world, is fraught with great possibilities for our church and country. We advisedly say and country, for experience proves that the conscience of the settler, founded on and protected by religion is the best asset of Canadian citizenship.

The Sisters of Service have opened their first mission in Morton, Man., where for the last twenty years Poles, Germans and Ruthenians have settled in good numbers. Two teachers, fully qualified, have taken over two schools of this district. A graduate nurse will give her services to the sick. Together they will work for the welfare of the people.

The only limit to this great work is the number of Sisters available. There are now fifteen in training in Toronto; and we feel confident that when this work will be more known many girls will come to swell the ranks of these devoted missionaries. It opens up a new field for women who wish to give to their life a noble purpose and a most useful work.

The Review welcomes the Sisters of Service to the West. We trust their labors will be crowned with abundant success; and we bespeak for them from our Catholic people the kindly co-operation and generous support which their noble self-sacrifice deserves.—The North West Review.

## DROGHEDA OBSERVES CENTENARY

Dublin, Ireland.—The seventh centenary of the establishment of the Dominicans in Drogheda, Louth County, has just been celebrated with much solemnity coupled with much enthusiasm on the part of the citizens of that town.

The Holy Father sent the Apostolic Benediction to the Community and in his message made complimentary reference to its "historic convent" at Drogheda.

On the Feast of St. Dominic the chapel attached to the Convent of the Dominican nuns, Cabra, near Dublin, was consecrated by the Bishop of Bobbio. The sacred relics of St. Justin, martyr, St. Constantia, virgin and martyr, St. Dominic, St. Thomas Aquinas, St. Peter, martyr, St. Ramon of Pennafort, and St. Catherine of Siena are deposited in the altar. The Silver Chalice used at the Consecration ceremonies has been in the possession of the community for over two hundred and fifty years.

In 1224 the first house of the Order was founded at Drogheda. In quick succession a number of other houses, endowed by Catholic noblemen, were established throughout the country. It is noteworthy that the appearance of the Dominicans in Ireland almost coincided with the institution of the Order

itself. In 1216 shortly after St. Dominic had resolved to form an Order of Preachers the Dominicans numbered 16 all told. Five years later when St. Dominic died the Dominicans constituted 8 provinces and by the middle of the thirteenth century they counted 7,000 or 8,000 men.

Eight years after the founding of the Order, and three after the death of St. Dominic the Fathers were established in Drogheda by the Primate, Luke Netterville.

When the Dominicans came to Drogheda they came to a very important town possessing the same faith as they preached then and as they preach now. Their Convent and Church grew into a noble pile on the most prominent site in the place. Popes and Primates, Kings and Parliaments, fostered the establishment.

Driven out during the suppression of the monasteries in the sixteenth century the Dominicans again returned to Drogheda one hundred years later. Ever since, they have been established in the town where they are provided with a beautiful convent and Church. The only relic of the old abbey remaining is the belfry tower which stands on an eminence overlooking the town.

## A JUNIOR LEAGUE OF NATIONS

From Boys' Life, Sept. 1924

America's participation in the gathering of youth from all the nations of the world at Copenhagen, Denmark, should be a matter of vital interest not only to all who are connected with the Boy Scouts of America, but to all boys, as well as to our leaders in education. Some men still disagree as to whether America should enter the League of Nations, and as to what place we should have, as a nation, in the affairs of the world, but here is a basis for co-operation, offering great promise for the future, acceptable to all.

For the second time in history, under the auspices of the Boy Scout Movement, the youth of the world have come together under conditions which make for world brotherhood and hence, world peace. At the first great gathering of the youth of the world at London in 1920, Sir Robert Baden-Powell, the founder of the British Boy Scout Movement, in addressing sixteen thousand boys, representing thirty-four nations, assembled at Olympia, called it a "Junior League of Nations"—and the gathering at Copenhagen justified the same characterization.

At the Farewell Dinner on board the Leviathan, President Coolidge, as Honorary President of the Boy Scouts of America, speaking from the White House and referring to reverence for Nature, for Law and for God, as fundamentals of the Boy Scout Movement and of American institutions, said to the group chosen to represent America in this gathering of the youth of the world:

"If you will take these teachings of your Movement with you, if you will be living examples of them abroad, you will make a great contribution toward a better understanding of your own country, and receive in return a better understanding of other countries; for you will find in foreign lands to a very large extent, exactly what you carry there yourself. I trust that you may show to your foreign associates in the great Scout Movement that you have a deep reverence for the truth, and are determined to live by it; that you wish to protect and cherish your own country and contribute to the well-being, right-thinking and true-living of the whole world."

Undoubtedly, because of the very nature of the Scouting Program and the spirit back of its leadership, the world over, the same high ideals as so splendidly set forth by President Coolidge, were in the hearts and souls of the scouts of practically the whole civilized world, gathered at Copenhagen. The Scout Oath and the Scout Law, especially our twelfth, teaching reverence to God as well as tolerance, and the ideals and practical values created by the Scouting Program, afford great promise for real substantial advancement of a better understanding among men and nations.

Not long ago Sir James M. Barrie, the creator of "Peter Pan," in addressing the young men of Saint Andrew's University in Scotland, in all seriousness, urged a League of Youth, or as a Junior League of Nations. Whether as a League of Youth, or as a Junior League of Nations, it is inspiring and in every way worthwhile to encourage—yes, and even to promote, the coming together of the youth of the world, under conditions which create a better understanding between individuals, as well as nations.

So, while we think of the part the representatives of the Boy Scouts of America have had in the formal program of the great International Jamboree, may we also, as readers of Boys' Life, think of them as our representatives in a gathering of

the boyhood of the world, under conditions making real and vital those principles and ideals of Scouting which will contribute to the well-being, the right-thinking and the true-living of the whole world. On such a basis, why should we not think of the boyhood of the whole world thus brought together as a Junior League of Nations.

## FATHER RONALD KNOX ON ADVERTISING

London, Eng.—Religion should be advertised only if it can be advertised truthfully. Father Ronald Knox told the Catholic delegates to the convention of the Associated Advertising Clubs of the World, in the course of a special convention sermon at Westminster Cathedral.

He spoke on "Truth in Advertising," which is the slogan of the "ad" clubs. Maintaining that the modern world outside the Church has ceased not merely to tell the truth about religion, but to believe that there was a truth to be told, Father Ronald Knox continued:

"Catch the modern preacher in his study in a quiet hour, and talk to him about plain Christian doctrine: was there a fall? Is there a hell? Was Jesus Christ true God when He lay in the manger? Do you think you will get a plain answer to those questions? Believe me you will get nothing of the kind."

"If the worst comes to the worst you will be told that it is difficult for us to make up our minds in the present state of our information, but that perhaps a later generation of theology will discover some more complete and final statement."

"If you are going to talk like that in your study, you must take down those boastings," declared Father Knox. "You must not advertise yourself to the public as one who has a specific for its religious questions if you have not even found a solution for your own."

"By all means hunt the truth if you fancy it as such an evasive thing. But let us have no church advertisements till you have found it."

Father Knox said that men like Arius and Nestorius in the old days, and Loisy and Tyrrell of modern times, were men who advertised false wares, who tried to palm off a depreciated and shop-soiled Christianity.

A CAUSE OF DIFFICULTY

"In a newspaper statement on 'Should we advertise Heaven?' Father Knox came to even closer grips with 'the churches.' 'In advertisements,' he said, 'you must tell your story in a few lines; there is no room to explain or to qualify—and my own impression is that the leaders of non-Catholic thought will fight shy of religious advertisement as involving a misleading use of terms.'

"They will be unwilling to say what they do not mean; and what they mean is far too complicated a story to be told on a placard. At least I think this point of view worth their consideration."

Father Ronald Knox is the converted son of a retired Anglican Bishop of Manchester. He is recognized as being one of the most brilliant of the young English writers and he is rapidly filling the place left vacant by the passing of Mgr. Robert Hugh Benson, himself the son of an Anglican Archbishop.

## FRENCH ARMY PRIESTS ORGANIZE

Paris, France.—Abbe Bergey, former army chaplain, pastor of Saint Emilion, who was elected deputy from the Gironde at the last elections and who has already won a prominent place in the Chamber, has announced that with the permission of his superiors, he is founding a Federation of Catholic Priests who served with the colors during the World War. Secular priests, members of religious orders and brothers may belong to it, as well as the parents of priests who died on the field of honor.

In each diocese, with the permission of the bishop, there will be a group of the Federation. The diocesan groups will have a general secretariat in Paris, with an information bureau, pamphlet department, equipment for publicity campaigns, etc.

This organization will enable Catholic priests to make known for the benefit of the cause they serve, the name they won for their courage, devotion and heroism during the War. It will also enable them to defend themselves collectively against calumnies and attacks, or against the offensive of anti-religious sectarianism which is being manifested by the parties of the Left.

Abbe Bergey enjoys, personally, a tremendous prestige, which is due not so much to his eloquence as to his striking war record, a record which is evident from the numerous military decorations awarded him and the allegiance of all the soldiers who served in his corps.

## CATHOLIC NOTES

Vienna, August 11.—Hans Herzl, son of Theodor Herzl, the founder of the Zionist Movement, is a recent convert to the Catholic Church. He was baptized and admitted to the Church by Father Schlessinger, also a Jewish convert to Catholicism.

Washington, D. C., July 18.—Associate Justice Josiah Alexander Van Ordel, of the District of Columbia Court of Appeals, has joined the faculty of the Georgetown University School of Law. Georgetown is in charge of the Jesuits.

Belmont, N. C., July 25.—The Right Rev. Leo Haid, O. S. B., Abbot of Belmont Abbey and Vicar Apostolic of North Carolina, died at the Abbey last night. He was seventy-five years old, one of the oldest and best known members of the Catholic Hierarchy in the United States.

Le Mans, July 9.—The French Academy, in making its literary awards, has granted one of the principal prizes to Mgr. Grente, Bishop of Le Mans. Mgr. Grente has published a "History of the Poet Jean Bertraut, Bishop of Soez," a "Life of Saint Pius V.," and a "Life of the Blessed Maria Magdelene Postel."

Colombo, Ceylon, July 1.—The Hon. Justice De Sampaio, K.C.S.G., one of the most prominent and respected Catholics of Ceylon, has been knighted by King George V. He received the Papal title of Knight of St. Gregory some time ago. He is an exemplary Catholic and has proved himself a valuable citizen.

The extensive Harris estate at Collier's Point, Noroton, Conn., has been purchased by the Religious of the Sacred Heart who now conduct the College and Academy of the Sacred Heart at Manhattanville. The new site will be used for the Academy while the College department will remain in its present location.

London, Aug. 23.—Mgr. John Biermans, Bishop of Gargara, and Vicar Apostolic of Uganda, has been appointed Superior-General of St. Joseph's Foreign Missionary Society, Mill Hill, which was founded by Cardinal Vaughan. Mgr. Biermans succeeds the Very Rev. Francis Henry.

St. Patricks, La., Aug. 29.—Ten persons were killed and nine more seriously injured when a tornado demolished St. Philip's Catholic Church here. The victims were early arrivals who had come to attend a church festival and had taken refuge in the Church when the skies became overcast. Considerable damage was also caused by the storm in the town of Lutcher across the river.

Rome, Aug. 11.—Excavations made in connection with the production of a new film by an American motion picture company here, have resulted in the discovery of a new series of catacombs, according to the opinions expressed by Italian government officials. The supposed catacombs are near the Basilica of St. John Lateran and are thought to date from Roman imperial times.

Trivandrum, India.—The Nairs in Travancore, who are the ruling race, had very peculiar customs, some of which are still retained by them. For instance, even now, the inheritance descends through the mother and not through the father. They are a specimen of humanity which to this day follows the matriarchal system of inheritance. Both polygamy and polyandry were common among them, but by a law introduced by the Travancore Legislative Council some fifteen years ago polyandry among Nairs was done away with.

London, Eng.—A chapel built on a bridge at Rotherham in preparation for ecclesiastical use this week by the Anglican Bishop of Sheffield. The chapel is almost unique in England for there is only one other chapel built on a bridge—at Wakefield. The fabric of the Rotherham chapel stands today almost entirely the work of its fifteenth-century builders. The chapel has served a number of purposes since it was taken from Catholic hands at the Reformation. It was once a jail, at another time an almshouse, and more recently a cigar store.

The last of the Closed Retreats held during the months of July and August at Loyola College, Montreal, was followed by fifty men. Nearly two hundred men attended these Week-End Retreats. Railroad men, lawyers, doctors, men of many walks of life, found close fellowship during those days of prayer and recollection. When silence was broken, as permitted at noon and evening recreation, it was an unanimous outburst of expression of their feeling in regard to the retreat. All without exception expressed themselves as spiritually rejuvenated. These retreats in which men find time to study life's meaning, promise much towards the strengthening of Catholic manhood.