

face, but a slow smile began to light up his tired eyes. "You're certain you don't need this money?" he stammered. "It would be foolish of me to promise to repay it, but I—it would make a big difference. I shouldn't be afraid with all this. But I don't think I ought to—"

At this instant the brakeman came shouting through the car, and on all sides passengers reached for their hats and gathered together their suit cases, umbrellas and boxes. Mr. Fischer seized his hat and bag, nodded to Mr. O'Malley, who had not yet grasped the fact that they were just outside the Omaha station, and with a swift, surprising in so stout a man, made his way down the aisle and secured a place on the platform. After he stepped off the train he caught a last glimpse of the smiling Mr. O'Malley at the end of a long line of passengers, who were slowly making their way from the coach.

Mr. Fischer then acted in a strange and unaccountable manner. He went directly to a telephone operator, told her to call a certain hospital, and held a short conversation with some one there. He found the Bureau of Information, and asked a few questions. He loitered about the waiting room for two hours and a half, and at last boarded a night train, due in Springfield at seven o'clock the next morning.

Tired, and disheveled, and a little shamed, Mr. Fischer left the train after a hot and uncomfortable night, and having said a few joking words to the man who had agreed to do his work for two weeks, he went down the road toward a small house. Opening the door he called cheerily, "Are you up, Mary? I have seen, I came home sooner than I had planned."

A sweet-faced woman came hurriedly from the kitchen. "Why, John, what happened? And I have been thinking all morning that the operation would be at ten o'clock. I was just going over to Birmingham for the half-past eight Mass, to pray for you. I see from your face that there's nothing wrong, but—were you afraid, dear, when it came to the point?"

"No, Mary, it wasn't that. Come into the sitting room, and I'll tell you all about it." When they were seated in their accustomed places near the window, he laid a gentle hand on her knee, and explained haltingly: "Why, Mary, you see—on the train yesterday afternoon I met a poor, forlorn fellow—he hadn't a dollar in the world, and—"

"John, you gave him your money!" Mrs. Fischer cried accusingly. "Honestly, I couldn't help it, Mary. Let me tell you how it was. He was a slow, dull, incompetent fellow; anyone could see that; and from his talk I gathered that he had a coarse-grained, pitiful wife, who makes his life more miserable than it need be. He lives in Omaha, but had gone to Lincoln, foolishly imagining that he would succeed there; and was going back, as frightened as a timid child, without a penny, and knowing that he would be scolded and ridiculed. So I gave him eight of the hundred I was to have paid for the operation and a week at the hospital, and—would have done it myself, Mary! You know you would! But all the way home I hated to think of the things you denied yourself while we were saving to raise that money."

"But—the growth on your neck, John," Mrs. Fischer said anxiously. "Oh, we'll let it go as it is. I'm pretty enough," he answered, with a laugh. After a moment he added seriously: "You know the doctor says that it's only uncomfortable; that won't shorten my life by a day."

Mrs. Fischer patted the hand that rested on her knee. There was a lump in her throat that would not let her speak. "You see, I thought of my wife—and he's afraid of his. I couldn't help it, Mary."

"I'm glad you didn't, dear," Mrs. Fischer said gently. "We will begin today to save another hundred. And now you must have some breakfast, and a good rest."

ENCYCLOPEDIA TO BE ENLARGED

The Catholic Encyclopedia is to be made a permanent institution with enlarged scope that will make it a general encyclopedia covering the entire range of human knowledge and designed to meet the needs of non-Catholics as well as Catholic readers, according to an announcement made by the editors of that publication.

"Universal Knowledge" will be the name given to the general encyclopedia, which will be published in fifteen volumes. Whilst compiling this work, which is expected to be completed within five or six years, the editors, including the Right Rev. Thomas J. Shahan, rector of the Catholic University, the Right Rev. Mgr. Edward A. Pace of the Catholic University, Conde B. Pallen, Ph.D., the Rev. John J. Wynne, S.J., and Dr. James J. Walsh, the well-known author recently elected to fill a vacancy, will engage their large staff of writers and editorial assistants, here and in other countries, in producing much-needed books in English which will be not only of Catholic, but of universal interest as well. Articles appearing in "Universal Knowledge" will also be con-

densed for a dictionary or compendium in one volume for those who do not need or cannot afford the larger work.

The plans of this monumental work in behalf of Catholic education, which promises to assume the proportion of the greatest contribution of American Catholics to the advancement of culture and science, comprise the organization of writers and assistants as a permanent body which will produce a sound and attractive literature so written that it will reach the multitudes, and, while giving correct information, impress on all the reasonableness and need of religion and its dominant influence on human life.

UNIVERSAL KNOWLEDGE FOUNDATION

In pursuance of the work of publication it is announced that a foundation will be established to be known as "The Universal Knowledge Foundation." This will be composed of founders, patrons and members, so organized that all can have part in the project. Founders will subscribe \$500, patrons \$250 and members \$100. All will have special privileges connected with the publication of the organization.

In appearance, size, illustrations and maps the new work will resemble the present one, but the type will be larger. It is pointed out that the experiences the editors have acquired in avoiding repetitions and condensing articles without sacrificing content or clearness, there will be no difficulty in treating every branch of knowledge in the fifteen volumes.

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PAPAL BRIEF

REVIEWING VIRTUES OF ST. COLUMBANUS

By Mgr. Enrico Lucchi (Rome Correspondent, N. C. W. C.)

The following is the Papal Brief addressed by His Holiness to Cardinal Ehrle, Legate *a latere* to the celebration of the thirteenth centenary of St. Columbanus at Bobbio, in which Pope Pius extols the virtues of the saint at whose tomb it was read:

"Our Beloved Son. Greetings and Apostolic Blessing.

"Since it is the custom to renew at certain intervals the memory of those who have gained eternal glory (and would that all should attain it), it is fitting, now that the opportunity has arisen, that we should call to mind with grateful heart the name and deeds of St. Columbanus the thirteenth centenary of whose death occurred during the War.

Columbanus has a place among those great and extraordinary men whom Divine Providence gives us in times of crisis to save us from ruin. It was through the special design of God that he succeeded, as it were, to St. Benedict, for he was born at about the same time that the patriarch of the monks began to enjoy eternal life. God has indeed given St. Benedict and his monks a vaster field to work in—a field that embraces far the largest part of western Europe. Even the very regions which had been cultivated by Columbanus entered late almost by inheritance into the possession of the Benedictines.

"Yet wide flung were the countries in which this illustrious son of Ireland poured forth his zeal and his labors. As the studies of the learned shed a clear light upon the Middle Ages, it becomes all the more manifest that the rebirth of Christian knowledge and civilization in various parts of France, Germany, and Italy, was due to the labors and zeal of Columbanus. In this he showed the greatness of the priesthood and the greatness especially of Catholic Ireland. Many traces of pagan superstition remained among the customs of those regions, and the many invasions of the barbarians had clouded men's minds with error and brutalized their hearts. Christian civilization has almost collapsed and the glory of the arts which are the ornament of civil life seemed to be gone forever. It is marvelous how Ireland, justly called the Island of the Saints and no less justly the home of the arts and the sciences, shone forth amid the darkness and the clouds of those days in her love of religion and civilization. History tells us

that the deep recesses of her valleys and forests echoed with the prayers and the work of her hermits, and that there arose numerous monasteries which stood as so many schools of sanctity and, for those times, of perfect learning in every branch of knowledge. Thither eager young men hurried to learn literature and science.

MIGRATIONS OF COLUMBANUS

"Excellent prepared in the various branches of learning, trained in the virtues under the holy discipline of Cungallus and burning with the desire to accomplish great deeds—and those were times which required his zeal—Columbanus, accompanied by a few associates, abandoned his fatherland and commenced those successive migrations from Ireland which brought down through the centuries have brought benefits innumerable to so many peoples.

"He labored first in France, Renewing there the discipline of Bangor, he established monasteries first at Annegray, then at Luxeuil, and last at Pontaine. Among these the monastery at Luxeuil is the most celebrated for the number of its monks and its regular observance of the rule so that it came to be considered the chief seminary for the priests of France, and the principal center of the conversion which was accomplished in the religious life and the political institutions and customs of the people. While Columbanus seemed perhaps too fiery according to the genius of his race in imposing discipline in France, yet, according to the testimony of Iona, he restored again the "medicine of penance and the love of mortification" which for some time had fallen into disuse. Yet it was not his fiery nature, but his virtue, that caused his expulsion from the confines of Burgundy.

For having vigorously rebuked as a duty of conscience the vices of the court, he was torn from the embraces of his beloved brethren, and was forced to change his country and abandon the harvest now ripening through his labors. God permitted him, however, to show his fervor and his love in another country.

"As an exile with his followers from Ireland, he was obliged to pass from one region to another. On this pilgrimage he met at Meaux Burgondora, a woman who afterwards founded the Convent of Faremoutiers, which followed his rule. At Brezgenz, on the Lake of Constance, where, in search of solitude, he remained for a time, he underwent incredible sufferings, was subjected to all sorts of privations, and was looked upon with hatred by those inhabitants of the country who were still given over to idolatry. While he was planning these new journeys and thinking of converting to Jesus Christ, through the preaching of the Gospel, the Slav peoples of the Norico and Pannonia, the way was opened to him to enter Italy. Toward Italy he had long been drawn as by instinct, for it was in the designs of Divine Providence that Italy should receive the last and ripest fruits of his labors and merits. His grief was great in starting upon this journey, for Callus, his best beloved follower, would not come with him in spite of all his prayers, but would stay to preach the Gospel there.

"Thus not without regret, this holy man, now grown old, went on to Milan. There by the intercession of the pious Theodolinda, who made him forget the unpleasant memory of Brunehilde, he obtained through the generosity of King Agilulf a site well adapted to build a monastery. Lacking no time, he set to work with so much courage that he not only directed the construction of the monastery, but even helped the workers, though he was growing old, and carried great weights through the steep mountain passes. He was not permitted, however, to see the monastery completed, for during the following year he was called to his heavenly reward. To his disciples whom he left in great numbers and whom he had animated with his own spirit, he entrusted the duty of completing the work he had started.

THE BEGINNINGS OF BOBBIO

"Using all their resources, his followers established the great Monastery of Bobbio, which was celebrated for its nurturing of penance and the other Christian virtues and for its learning that it enjoyed a fame for many centuries in northern Italy equal to that of Monte Cassino. The library at Bobbio will never be forgotten by the learned for having saved from ruin so many and such priceless monuments of literature. Formed at the beginning of precious relics from the more ancient libraries and, above all, as some maintained, from the library which Passiodorus had brought together for the use of his Vivaresse Monastery, the library was increased by the daily toil and industry of the monks, (thanks to which the Scriptorium Bobbiense is so much esteemed,) and by the gifts of pious men, among whom the famous Dungal deserves special mention. So rich became the library that when during later adversities the celebrated monastery had declined many Italian and foreign libraries secured from it conspicuous additions. In this regard we owe much to Paul V. and Frederick Borromeo, Cardinal Archbishop of Milan, our predecessors, who in the Vatican Library and in the Ambrosian Library preserved great numbers of the Bobbian Codes with the greatest care and vigilance.

"If there are people who should preserve and religiously cultivate the memory of St. Columbanus they are, above all, the citizens of Bobbio, who owe everything to him. In him they have not only the author of their name and fame, but the founder as well of their city, and their principal Patron before God. There is no one who does not know that the valley through which the River Bobbio flows was a wild and deserted land before St. Columbanus came, which no one penetrated except to gather wood and hunt the wild beasts. This was indeed the reason why this lover of solitude chose it as his dwelling. From the time, however, when the Monastery of Columbanus was built, it underwent a change and houses and villages sprang up until finally it became an episcopal city. It is therefore fitting that the people of Bobbio, spurred on especially by our Venerable Brother Pietro, the Bishop, after having restored the vault in which St. Columbanus, with twenty-six of his holy disciples, lies buried, should prepare with great care to celebrate with splendor of ceremony the solemnity of his death.

"We wish to make this solemn feast still more august and more fruitful through the power of Our Apostolic Authority, especially so as to show how much We venerate this great luminary of the Catholic Church, how much love We have for the Irish people. Wishing to be represented at Bobbio during these happy days, We give this order to you, Our Beloved Son, to assist at the solemnities in the capacity of Our Legate. After the Pontifical Mass is celebrated you will, with Our authority, bless those present and announce to them the Plenary Indulgence, which can be gained under the usual conditions. We are desirous that all those who participate in the solemnities should gain this Indulgence, and for that purpose We extend it to all those who will visit the sepulchre of St. Columbanus during the Triduum or throughout the present year.

"Lastly, so that the memory of the Monastery of Bobbio may continue, We order that the Bishop of Bobbio be called *pro tempore* by the title of honor, 'the Abbot of St. Columbanus,' and that on Our behalf you notify Our Venerable Brother Pietro, the Bishop, of this honor. We hope that St. Columbanus jointly honored by the people of Bobbio and the Irish, will secure for both peoples the blessings of Divine Providence in an especial manner. As a sign of Our favor and a testimony of Our paternal benevolence We impart to them with all Our heart and first to you, Our Beloved Son, and to the Bishop of Bobbio, the Apostolic Blessing. "Given at Rome, at St. Peter's, the 6th August, 1923, the Second Year of Our Pontificate.

"PIUS PP. XI."

CZECHO-SLOVAKIA

SWEEPING VICTORY FOR CATHOLICS IN MUNICIPAL ELECTIONS

By Dr. Frederik Funder

Catholics have just won a sweeping victory in the municipal elections of Czechoslovakia. The Socialists, who with the Free Masons have been carrying on a bitter war against the Church for the past several years, have sustained a crushing defeat, losing half their mandates in the 9,000 municipalities. A surprising number of which will hereafter have clear Catholic majorities.

The victory of the Catholics has a double value, even aside from the fact that their political opponents have received a decided setback in their campaign against religious instruction, Catholic institutions and the priesthood. The municipalities formed the sphere of influence through which the Socialists claimed the decisive part in the politics of the country. Not only is their grip broken in such a manner that they remain almost devoid of influence, but the results forecast an almost certain breaking of their power in the next Prague parliamentary elections.

ELECTIONS TRUE TEST OF STRENGTH

Even the Socialist, or Social-Democratic, newspapers admit that "Catholics alone have a right to be jubilant over the electoral results."

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That the elections were regarded as a definite test of strength and that a victory for the anti-Catholic forces would have been capitalized against the Church, is manifest from the comment made prior to the elections by "The Freemason," the leading organ of the Masonic fraternity which wrote:

"Freemasonry will get back its rights in the different countries which constituted this monarchy (Austria-Hungary). It is evident that the rise of Freemasonry is equal to the decline of Roman authority in these countries, because these two powers cannot march one at the side of the other, their doctrines and aims being totally opposed. The imminent future will show which is both the more useful for humanity in general and for the inhabitants of these countries in particular."

The passionate propaganda directed by Socialists and Freemasons against the Church in Czechoslovakia has been so violent and the persecution of Catholics so rapid that within a year and a half more than a million inhabitants were led or driven to undenominationalism or atheism. In many respects the war was considered the beginning of Masonry's attack upon the Church in general. The last hostile deed was the new "school reform" which degraded religious teaching to a position of insignificance in the intermediate schools.

It was expected by Catholic leaders that the Catholic parties

would achieve results in the elections corresponding to their numbers and to the rights of the Catholic population, but the enormity of their success was not expected.

The poll in some of the larger industrial towns furnishes a key to the manner in which the Social Democrats sustained defeat. In Turn they lost six mandates out of ten; in Brux, eight out of twelve; in Teplice, nine out of twelve; in Blinn, eight out of twelve; in Komau, eleven out of eighteen; in Olmutz, eight out of ten; in Sternberg, twelve out of eighteen.

SOME SWEEPING CATHOLIC VICTORIES

A large number of these towns will henceforth have a majority of Catholic representatives. Thus the German Christian Socialists secured 9,109 votes in the Silesian district of Freiwaldau, while the Social Democrats received only 3,773 and the Communists 1,769. At Batsch, Liebau, Hermannstadt, Pressburg, Kaschau, Eperjes and many other points the Catholic victories were equally significant.

Thus it is that the people of Czechoslovakia have decided whether it is the philosophy of Catholicism, or the philosophy of the Socialists and the Freemasons that is "the more useful" for the State. The judgment has apparently been clear and decisive. Not alone have the voters recognized who are their true friends but they have registered a signal protest against those who have deluded and despoiled them.

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