

of the country in industry while teachers are neglected and underpaid, His Grace asserted, adding, "What this country needs to restore slipping American ideals is a race of men who will forgo the struggle for wealth and devote themselves to service for the good of America."

BISHOP SHAHAN ON ORIGIN OF LENT

That definite physical as well as spiritual benefits may be experienced by persons who observe the fasting enjoined by the Church during the Lenten season was indicated by the Right Rev. Thomas J. Shahan, Rector of Catholic University, in an address at a meeting of the Wapiya, an organization of physicians who are members of the University Club, speaking on "The Uses of Lent," Bishop Shahan discussed its origin in the early history of Christianity, its wide influence on all peoples of the world, and its advantages for society.

ORIGIN OF TERM

"The term 'Lent' is of ancient origin," said the bishop. "It is derived from the Anglo-Saxon word 'lenten,' meaning long. The word was applied, no doubt, because to the Anglo-Saxon people this time coming at the beginning of spring seemed to be long. The Latin peoples named it from the length of the period—forty days, the French calling it 'careme,' and the Italians 'quaresima.' The Germans however, named the period 'Fastenzeit,' struck, no doubt, by the fact that they were obliged to fast during Lent."

"The origin of the observance of Lent dates back to the beginnings of Christianity, and until the Reformation its influence was very general. This is shown in the literature, habits and customs of the various peoples of the Christian world. As time went on dispensations were granted at different times so that gradually the very difficult phases of the Lenten observance were dispensed with. But if one was living about the year 1000 A. D. he would be allowed to eat but one meal a day, and that at night. No meat was permitted at that time. These rigorous practices were very generally observed, not only by the clergy and the monastics but by the laity as well. Dispensations gradually were multiplied until they reached the point when three meals a day were allowed."

ENGLISH BATTLED FOR THEIR FISH

"If one looks into the Oxford dictionary, he will find a great many literary references concerning the practices of Lent. Many stories are told of the bearing of Lenten practices on the lives of the people, and even on matters of state. There is a story told that a very fierce battle of the Hundred Years War raged about 500 carts of herrings. The herrings constituted the food of the English during the Lenten season, and rather than see the fish fall into the hands of the French they fought fiercely to procure them."

"The fundamental idea of Lent is its opportunity for close spiritual conformity to Christ and His Passion. Knowing what He suffered for us, we are willing to become like unto Him. Apart from the spiritual fruits of the Lenten season, its physical advantages are admitted by physicians. Fasting always has appeared to be a good way to overcome the amassing of useless flesh. The lives of the fathers in the desert contain numerous illustrations of the physical benefits of fasting. A great many of those men lived to be a hundred years old. The Carthusian Order, the most rigorous, perhaps, in the Catholic Church, offers further instances of this truth. The Carthusians eat no meat throughout the year. Once when an attempt was made to have the Pope oblige the Carthusians to eat some meat, they asked the Holy Father, when they found this out, to be allowed to send him twenty-five Carthusians. They all were over eighty years of age. So, the Pope readily saw that if these men could thrive so well on such a practice there was no good reason for discontinuing it."

FASTING AN AID TO CIVILIZATION

"Fasting played no small part in the civilization of the barbarian peoples in the middle ages. They were taught to fast by the bishops and priests of the time and this in itself is considered one of the greatest forms of social service ever performed. For passions allowed to go on unbridled must ever affect the common good."

Lenten practices have affected even the development of navigation and the discovery of new lands, Bishop Shahan said, since many voyagers went great distances in quest of fish. Cities, he pointed out, have owed their upbuilding to the fish industry, which in turn owes its impetus to the custom of substituting fish for meat on certain days of the year.

Bishop Shahan pointed out that although the regulations now governing the Lenten season are a mere shadow of what they were in the early days of the Church, there always has been a great emphasis laid on the religious and spiritual side of the Lenten seasons. He reiterated the beneficial effects of Lent on society through controlling the evil inclination of the individual.

"Lent is an institution worth observing," said Bishop Shahan in

closing. "History demonstrates this fact, for it has been preserved and passed down from people to people and from country to country. Few institutions have left their stamp on the people as has the Lenten season with its practices which teach us to be satisfied with a modicum and avoid excesses in eating, drinking and in partaking of other pleasures which may easily be carried to excess. This age-old custom has done much to foster self-control, and we couldn't do much better in our own times than to follow and perpetuate its spirit."

JESUIT FOUNDATION IN VANCOUVER

OPENING OF PARISH OF THE IMMACULATE CONCEPTION

The chapel of the Academy of the Sacred Heart, Point Grey, Vancouver, was the scene of a beautiful and solemn event, on Quinquagesima Sunday, March 22, 1924, when the new parish of the Immaculate Conception, under the charge of the Jesuit Fathers, was officially opened. The Society of Jesus was asked three years ago by His Grace Archbishop Casey, to make a foundation, consisting of a parish and a classical college; many delays and some difficulties have intervened and the event was announced for last Sunday, but a further delay was necessary, so that the Father Provincial, the Very Reverend Father Filion, just lately returned from Rome, could be present.

The convent chapel, flooded with morning sunshine, fragrant with spring flowers, and bright with candles and plants in the sanctuary, was in harmony with the atmosphere of joy and hope, suggestive of the beginning of a great enterprise. One side of the chapel was reserved for the congregation, while the pupils of the school were massed on the other side, which greatly facilitated the singing of the beautiful Gregorian Mass De Angelis, which was excellently rendered by their fresh young voices. The chapel of the Convent of the Sacred Heart is to be the temporary parish church.

The Mass was sung by the Reverend Father John Knox, who three and a half years ago was chaplain of the Convent of Point Grey; a fact that gave a special note of joy, of homecoming, and of thanksgiving to the morning's ceremony. The Reverend Father sounded this note in his address to the new congregation—new only in the sense that they were present on a different footing, as parishioners, for most of his hearers felt that they were welcomed back one whom they had known and appreciated as chaplain of the Sacred Heart.

Father Knox urged the people to pray much for the success of the great work undertaken for God and the Church. He also begged them to ask Almighty God that it might be His Will to restore to health, His Grace the Archbishop, who, unable to be present yet blessed the new foundation, and who by his prayers and countless graces upon the Archdiocese of Vancouver.

The usual Lenten regulations were read, Father Knox exhorting the people to observe Lent fervently, especially to abstain from the bad habit of attending social gatherings on Friday; a day set apart by the Church to honor the Passion of Jesus Christ. From the Epistle of the day the preacher took the text of his eloquent and appealing sermon: "Now there remain these three, faith, hope and charity; but the greatest of these is charity." In striking and forceful words the various merits of these virtues were brought out, leading up to the superiority of charity, which remains even in Heaven, when the vision of God and the possession of perfect happiness, render faith and hope unnecessary. Charity is also one of the names of God; "God is charity, and as the Name of God is often taken in vain, so the true meaning of charity is sometimes lost by the use made of it; and the word religion is misunderstood by thousands, because of the lives of those who do not live according to its standards. Father Knox told the people to thank God for the great gifts of faith, hope and charity that were theirs, to thank also for the beginning of the work inaugurated today, and to pray that all the Fathers of the Society who shall labor here, and all the people committed to their charge may ever be firm in faith, strong in hope, and abounding in that most excellent gift, charity."

After Mass the Blessed Sacrament was exposed for the Forty Hours Exposition of the Shrove Days, when many thanksgivings will be offered for the happy beginning of the work of the Sons of Saint Ignatius in Vancouver.

At three-thirty in the afternoon, Rosary and Benediction, with a sermon by the Very Reverend Father Filion, found a very large congregation assembled, taxing the small chapel to its utmost. The clergy present were the Right Rev. Monsignor Marois, V. G. of Regina; Reverend Fathers McKinnon, of St. Joseph's, Yahnner, of the Sacred Heart Church, Cronin of the Blessed Sacrament parish; Maguire C.S.S.R., G. Evans, Chaplain of the Academy of the Sacred Heart, and J. Knox, S. J. The preacher spoke of the advance of the Catholic Missionaries from the Atlantic coast to the Pacific, carrying with them the seeds of civilization, for as he said, all that

is valuable in social culture has been given by Christianity; in support of his statement he quoted many words like Napoleon did not work for the forwarding of Catholic principles, yet realized in the end that life without the teachings of Christ is mere paganism. Special allusion was made to the gallant Jesuit priests, who will be honored by the Church next year, with the halo of Beatification, as reward and recognition of the lives of toil and sanctity spent in Canada in the early days. Father Filion spoke also of the work of Catholic education, in the interests of which this foundation is made, and of the necessity of solid grounding in the truth, during the formative years of youth, if young people are to grow up to be not only good Christians, but honorable and useful members of society. Some little time ago, in France a boy was on trial for the murder of an old woman whom he had robbed. In the court the judge asked if anyone had anything to say in favor of the wretched youth; one man replied: "Yes; if that boy had been taught in school to look at a crucifix and to learn and understand something of Christian duty, he would not have murdered an old woman for the sake of a few sous; he would have known to whom he could turn in times of need and distress." That work of leading the young to the knowledge of Jesus Christ is the work of the Society of Jesus, and the Reverend Father expressed the hope that the Society would grow and prosper in this great Western city, coming as it does in no spirit of rivalry, but in obedience and full faith and hope of doing God's will, in the perfect charity of Christ for the good of souls.

After the Benediction, the congregation, in union with the children of the school sang a vibrant, "Holy God we Praise Thy Name," as an act of thanksgiving for the joy and promise of this day of hope.

Then a reception was held in the parlor of the Convent, the Very Reverend Father Provincial and the Reverend Father Knox meeting the parishioners and visiting friends of the new Jesuit parish of the Immaculate Conception. Ad Magoram Dei Gloriam.

NEARLY \$10,000,000 COST OF INTERCHURCH WORLD MOVEMENT

New York, March 10.—The audit of the Interchurch World Movement of North America, Inc., disclosed last December, which was made public here today, that the movement cost nearly \$10,000,000. A majority of the directors of the movement last December obtained permission from Supreme Court Justice Burr to dissolve. The ground for dissolution given was that the plan of the organization to unite churches and charitable agencies in co-operation and spirit could not be accomplished in the particular manner undertaken by the board.

Contributions and underwritings provided the Interchurch movement with funds of more than \$7,700,000. Expenditures were reported as follows: General and administrative, \$2,497,837.93; survey group, \$2,465,375.28; financial campaigns, \$1,977,044.21; and organizing and operating, 1919 \$1,088,230.58. There was a cash balance of \$2,548.28. The audit covered the period from the beginning of the movement in 1919 in October 31, 1923 inclusive.

ARCHBISHOPS SEND BY RADIO MESSAGE OF THANKS TO NEW YORK

New York, March 14.—A radio message sent by Archbishop Hayes from the Berengaria which is carrying him and Archbishop Mundelein of Chicago to Rome for their elevation to the Cardinalate, has been received by the Right Rev. John J. Dunn, Auxiliary Bishop of New York. The message reads: "Delighted and grateful beyond words at wonderful demonstration. The note of sincerity, cordiality and affection could not at all be questioned, since no preparations had been made for such a remarkable expression of reverence and devotion to the shepherd of New York. Thank the people of our great city through the papers for their expression of affection for their fellow townsmen."

LONDON "BOBBIES" BEAR ON SHOULDER STATUE OF VIRGIN

London, March 8.—Catholic London policemen carrying shoulder-high the statue of the Blessed Virgin around a London Cathedral, might a few years ago have sounded like the irrational dream of an optimist. Yet this is what happened only a few days ago in Westminster Cathedral, when this great church was crowded with Catholics from all parts of London, taking part in the annual festival in honor of Our Lady of Lourdes.

It was a service for Catholic children at which the members of the Catholic Police Guild carried the statue of the Blessed Virgin. The London police are known the world over for their kindness to children; and it was fitting that in the midst of a procession of over a thousand children the Catholic policemen should carry the statue.

The evening service was a record, even for Westminster, which is notable for the size of its congregations. When the Bishop of Brentwood presided at the evening devotion, it is estimated that something like 10,000 Catholics were gathered in the Cathedral, which was packed to the doors.

CATHOLIC MEDAL OF HONOR MAN GETS OVATION FROM HOUSE

Washington, March 8.—Richard W. O'Neill, former Sergeant of Company D of the 16th Infantry, and one of the Catholic service men awarded the Congressional Medal of Honor for gallantry in the World War, was regularly honored by the House of Representatives this week.

Mr. O'Neill was a visitor in the House gallery listening to the debate when he was recognized by Representative Bulwinkle of North Carolina. Mr. Bulwinkle called the attention of the House of O'Neill's presence, and the members stood and applauded. Mr. O'Neill was called from the gallery and accorded the privilege of the floor of the House where an impromptu reception was held in his honor.

Mr. O'Neill who holds seven foreign decorations besides the Medal of Honor is National Sergeant-at-Arms of the Disabled American Veterans. He is associated at present with the movement to raise funds for rebuilding the Library of the University of Louvain as a memorial of American work in Belgium.

MARTYRS OF ORIENT ARE REMEMBERED AT GREAT SERVICE IN PARIS

Paris, March 7.—Two cardinals, and ten prelates, including Mgr. Berre, Archbishop of Baghdad, attended the solemn requiem service celebrated in the Church of the Madeleine, in memory of the Catholic bishops and faithful martyred in the Orient between 1915 and 1918. M. Poincare was represented by M. Canet, director of religious affairs in the Ministry of Foreign Affairs.

The music of the Requiem Mass, celebrated according to the Maronite rite, was executed by Russian choirs.

Cardinal Touchet, of Orleans, delivered the funeral oration of the thousands of Christians who were immolated out of hatred for the Faith, particularly the twelve Catholic bishops of the Armenian, Syrian or Chaldean rites who were flagellated, mutilated, burned and put to death in the presence of their faithful, to whom they gave the precept and example of faithfulness to Jesus Christ in the midst of the worst forms of suffering. With righteous indignation the eloquent prelate traced the martyrdom of that great multitude of old men, women, young girls and children, sacrificed in a butchery which Europe blushes to have seen committed at her very gates.

In the exterminations of the Christians of Asia Minor, the blood of Orthodox Christians was shed with that of the Catholics. The Cardinal asked if this Christian blood, shed under the iron of the persecutors could not become, with the grace of God, as in times past, the sap which should nourish the Church, the seed of reconciliation between separated brethren?

UPON ST. PATRICK'S DAY

For many a year across the sea Upon Saint Patrick's Day Has come, as greeting sweet to me, A bit of shamrock spray— A precious gift from that dear isle—

And coming all the way, To cheer a lonely heart the while Upon Saint Patrick's Day.

Around the slender stems is twined A little band of green, And in its folds these words I find: "To my own dear Colleen." The joy they wake within my breast Is most like sorrow keen, But sweet the tears that fall and rest Upon its leaves of green.

And all the day in dreams I roam The old familiar way, And Oh, 'tis sweet to be back home Upon Saint Patrick's Day, 'Neath Leinster skies so blue and fair Among the shamrocks gay, That deck the fields of old Kildare Upon Saint Patrick's Day.

—MICHAELA

IRELAND—MY EILEEN

I have sought for names and titles And I have pondered long in fancy I have pondered deeply too, I have searched that quaint old volume, That speaks of Ruth the Queen, But I've never heard a sweeter name, Than Ireland—my Eileen.

Famed Dante speaks of Beatrice, His type of woman true, And Shakespeare sings of Rosalind, And of Ophelia too. The "Bard of Avon," heralds loud The name of Egypt's queen But I've never heard a sweeter name, Than Ireland—my Eileen.

And now I live in memory— Life's gleam is glimmering low,

The fading years have had their fears And joys—as well you know, I call upon the midnight stars To guide your path serene, And pray the God who made us both To watch o'er my Eilean.

—RAY, WM. J. FITZPATRICK

GOD SAVE ALL HERE

There is a prayer that's prayed alone, In dear old Erin's land; 'Tis uttered on the threshold-stone With smiles and clasping hand; And soft, perchance, 'tis murmured low, With sigh and falling tear, The grandest greeting man may know, The prayer, "God save all here!"

In other lands they know not well How priceless is the lore That hedges with a sacred spell Old Ireland's cabin door. To those it is no empty sound Who think, with many a tear, Of long-loved memories wreathing round.

The prayer, "God save all here!" Live on, O Prayer, in Ireland, still Live on for evermore; The echoes of her home to fill When uttered at her door, And guarding by its holy spell The soul and conscience clear, Be graven on each heart as well, The prayer, "God save all here!"

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WEEKLY CALENDAR

Sunday, March 23.—St. Victorian and other martyrs. St. Victorian was Proconsul at Carthage under the Arian King Huneric. He and many others were put to death after cruel tortures because they refused to give up the faith.

of the Saxons in East Friesland and also the province of Westphalia. Against his will he was made Bishop of Munster. He was favored with gifts of miracles and prophecy. Thursday, March 27.—St. John of Egypt, after working with his father as a carpenter until he was twenty-five, withdrew into the desert. For sixteen years he lived in solitude and then he took up his abode in a cell where twice a week he would converse through a window with those who came to him.

Friday, March 28.—St. Gontran, King, was the son of King Clotaire and a grandson of Clovis I. and St. Clotilda. He was crowned King of Orleans and Burgundy in 601 and conducted his reign in harmony with the principles of religion protecting the oppressed and caring for the sick. He died in 593.

Saturday, March 29.—St. Johnas, Barachisius and their companions, martyrs, were executed after horrible tortures during the reign of Sapor, King of Persia. They had refused to obey the command of the King to worship the Persian gods.

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