

## BOY LIFE

Second installment of "Talks to Boys"  
By the Rev. J. P. Conroy, S. J.  
ON BAD UMPIRING

A heart that goeth two ways shall not have success.—Ecclesiasticus.

The most irritating thing in any game, and the thing most destructive of real interest, is a bad umpire. In football or in baseball we all know how a bad umpire unnerves and discourages the players, disgusts the spectators, and turns the game from a battle into a burlesque. The best laid plans of mice and men are often ruined by the umpire.

Now, if we study this umpire question we shall discover that there are three kinds of bad umpires. There is the stupid umpire. He means well, but he doesn't know the game, or he can't follow the plays quickly enough; or, after he does see the play, he is timid about his decision. Then, when he sees he has bungled matters, he tries to "even up" on the next decision, until he has everything in one frenzied mess, himself included; and the final scene shows that as an umpire he is a very good sprinter.

Next we have the umpire who deliberately cheats, openly and horribly. He calls a fair ball a foul; he shows open prejudices against individuals or against a whole team—a Nero on the ball-field.

And finally, the umpire with a leaning. He secretly favors one side; at first apparently fair, but on closer inspection found to be "giving edge" to his favorites. Every close decision goes to his friends, simply because he wishes them to win. And he manages to multiply and manufacture close decisions until his friends finally do win.

This is the umpire who makes us wild. The reason is that he adds sneaking, hypocrisy, to cheating and we are to a great degree defenseless. We may laugh at the stupid umpire and remove him; shake our fist in the cheating umpire's face and eliminate him. But with the last fellow we are helpless. We know him to be unfair, but he manipulates his lights and shadows—especially the shadows—so skillfully that we are bewildered, baffled, and even while we are looking on, betrayed. And the deed is done with such an air of baby innocence that, in spite of the flat evidence, we wonder if after all we are only dreaming a dream.

We all realize this situation, because we have been in it—not, let us hope, as umpires, but at least as the umpired. We know how it feels, and we say to ourselves, "Well, anyway, I would never be as rotten an umpire as that fellow."

And yet, my dear boys, every day, and right through each day, and in a game, or rather a battle, for life and death much more important than any game of football or baseball, we are called upon to be umpires. We actually act as umpires, and we cannot avoid doing so. "What is the game?" you ask. It is the game, the battle, of saving our soul. And the spectators are God and the angels and saints.

Where is this battle fought, and when, and how? It is fought in our own souls, every day, every hour. A continual contest between good and evil goes on within us between the powers of light and the powers of darkness; between grace on one side and sin on the other. And we are the umpires.

Sin is the aggressor upon grace in our souls, the intruder breaking into our house, struggling to possess the field of our soul. Now, in this battle between grace and sin in our soul grace should win always, sin always be defeated. Yet it happens, perhaps often, that sin is not beaten, but comes out victorious. And why so? Because—our umpiring is bad.

Remember, we are the umpires in this all-important series of battles. We know that sin is an intruder, a destroyer, attacking the soul to wreck it. We know that against grace it ought never win a decision, and that when sin wins every rule of the game of life is broken. If grace were given the proper chance, the chance God wants it to have, it would win against sin every time. Nevertheless grace is defeated. Why? Entirely through our decision. We umpire between sin and grace, and we let sin in—to win!

And in this contest we do not act as stupid umpires either, but with our eyes wide open. We know all along what we are doing. We know we are cheating God. And it isn't

open cheating in big things. We shall arrive at that stage later.

But we choose little things to start our cheating with. We give the edge to sin. We shade the decisions in sin's favor. We "lean" toward sin, and we do it so cleverly that we render the spectators helpless. God and the angels and the saints can do nothing for us, because we put on an innocent face and assure them that we are really deciding as we see things. And after a sufficient number of shady decisions, and after we have thrown the game over to sin and grace is lost to us, then we actually try to cheat ourselves into believing that we couldn't help it.

Apply all this to our everyday life and we shall see how true it is that we finally defeat God's grace by giving the edge, the little decisions, to the devil. For example, our prayers, morning and evening. We used to say them and consider it a matter of importance. But now they are gone almost altogether. By what process? By hurry and deliberate distraction and by cutting down and mumbling; down to a few idiotic hand movements accompanied by an inarticulate groan, and we have our prayers whittled away to a point, and vanishing off the point. Giving the edge to sin!

Where are our old-time weekly Communions? Look over the list of excuses we have given ourselves for reducing these to monthly and maybe bi-monthly Communions. "I forgot." "I was too tired." "Too big a crowd in the church." "I had to work." "I'll go next week." And "next week" hasn't arrived yet.

Then our companions: Why have they become steadily of a deteriorating grade? "Oh I let them talk. They can't hurt me. I'd like to see them get me off the track!" That is precisely why they track! That is precisely why they track! They get us off the track; because we "like to see them do it." But in the beginning we gave them the edge. And in the end, after our once powerful engine has jumped the track and rolled into the ditch, the devil gives us a horse-laugh.

And when the year's end comes, why the "funks"? Trace them back and we shall see they all began in little laziness, loppings off of home study, little evenings out, little postponements, little misunderstandings the next day at class, little "explanations" at home and to the professor, until finally we could explain anything and everything. And were explaining them, too.

Again, why this ever increasing independence of, even arrogance toward, our parents? Because we let in the little idea some time back that as we grow large they grow small, and as we grow up they have to go down.

And why the constant increase in strength of our temptations? Because we gave the edge to the notion that we could read whatever we pleased, look at whatever we pleased, go wherever we pleased. "It isn't a mortal sin, is it?" we asked, with a triumphant contempt of all the insistent warnings of conscience. And conscience finally did what we, in our underhand way, were ordering it to do all the time—it shut up. A dead conscience!

Always giving the edge, we finally gave the game to sin. Our umpiring is false, unfair, and worst of all, hypocritical, disgusting God and making Him reject us.

If we are hovering anywhere near this kind of umpiring, my dear boys, if we find ourselves giving the little decisions to the devil, and at the same time are making constant excuses to ourselves that we are perfectly just, let us make up our minds to stop it. Be square on this point, fearless, candid. Decide the case as we see it, but be sure to see it. There is where we lose—we refuse to see the play. After all, this affected blindness, this double-dealing of ours, this sly cheating of God—whom does it hurt in the long run? Only ourselves. We can never win at this game. For "a heart that goeth two ways shall not have success."

JESUIT 'TREASURE CHEST'  
MERELY A LARGE ROCK

The supposed Jesuit treasure chest at the bottom of the Wye River near Penetanguishene, Ont., turned out to be a flat rock about six feet long, and the inventor of the metal divining rod is disappointed.

Captain Carson, whose dredge moved tons of sand to reach the spot where he had been assured the



Rt. Rev. Mgr. M. J. Brady, D. P.

long lost treasure lay, put on his diving suit and descended to find the chest and put hook chains around it for hoisting to the surface. When he had been under water for about three minutes the bubbles from his air tube increased with such rapidity that onlookers thought he was under great excitement because his search was over.

They were right. The Captain was excited. He was hoisted to the dredge and when his helmet was unwreathed the crowd waited anxiously.

"Up anchor, and put for home," barked the Captain. "There's your blasted treasure," and he held up a piece of black rock. "The blasted thing is six feet long, and to think we wasted all this time on such a dumb idea."

The search for the "golden chest" was over.

## AN URGENT NEED

The School Question is, always with us. To every Catholic worthy of the name the question of Catholic education must ever be a vital one. At the present day, especially, when all parties are struggling for the possession of the child and, through it, of the future generation, Catholics cannot be indifferent to the education of their children in a Catholic school. We know from sad experience, particularly in the face of modern materialism and infidelity, that without schools in which their beliefs are explained and the practices of their faith taught, in which, in fact, they are brought up in a truly Christian atmosphere, our children will be lost to God and the Church. If they are not in a Catholic school-room today, they will not be in the Catholic churches tomorrow. Religious teaching in the schools is, for the greater number, the only means of training to make the conduct of daily life correspond with right belief. Hence it is that the late Pope Benedict XV. said: "The welfare of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those, and those only, whom you will have taught and trained."

But, while championing the cause of our schools and striving for constitutional rights and financial support, may we not sometimes lose sight of what is, perhaps, the most serious aspect of the Catholic school question in our country today? The building and equipping of numerous and palatial school-buildings and the assembling therein of large numbers of our children do not, by any means, solve our educational problem. It is the teacher that makes the school. Without teachers, all our efforts along other lines will have been in vain. For our Catholic schools, the logical teachers must ever be religious teachers—men and women who consecrate their whole lives to the work in the spirit of an apostleship, solely for the glory of God, the good of souls, and the future of the Church. Their consecrated character gives the child respect for the law of God, their zealous devotion is a constant example to him to progress in virtue, and they have what is all important for the child to learn, the means of showing how religion must ever be the guiding principle of all our conduct, no matter under what circumstances we may be placed.

In this matter, our conditions today call for serious thought and sympathetic co-operation on the part of all who are interested in the question of Catholic education. There is, at the present time, a most lamentable dearth of religious teachers in Ontario and Western Canada. The supply is tremendously below the demand. If such be the case today, what shall we say of the future unless some concerted effort be made to meet the ever-increasing need? Do what we will in a material or financial way, if we have not efficient, qualified, religious teachers, our Catholic schools cannot be carried on.

In this connection, "America," the great Catholic Weekly, says:

"The greatest and most urgent need, without question, that the Church militant in this country

suffers from today is the necessity of strong reinforcements for the ranks of the devoted men and women who are wholeheartedly engaged in teaching and training the Catholic boys and girls that fill our parish schools, academies, high schools and colleges. The "non-sectarian" or religionless Public school, as thoughtful men are beginning to realize, is the chief reason why American Protestant churches are so empty today; why there are so few candidates for the ministry; why the families of non-Catholics, as a rule, are very small and why the evil of divorce is constantly growing worse. But, unless we can keep up our Catholic educational system and make the sounding slogan, "Every Catholic child in a Catholic school!" proclaim a practically universal truth, we shall be in little need of churches thirty years from now; there will be so few people to attend them. But the only means we have of maintaining our school system, besides the generosity of the Faithful, is by the steady growth of the teaching Orders and Congregations. Consequently, we should fervently pray that large numbers of highly gifted youths and maidens will flock to our novitiates this coming month and devote their lives to the sacred cause of Catholic education."

It is precisely in an effort to meet this pressing need for the education of our Catholic boys in Ontario and Western Canada that the Christian Brothers have established a separate Province of their Order here and erected the De La Salle College at Aurora to prepare religious male teachers for this vast field of labor. They aim to bring to our youth in Ontario and the West the same intellectual development and moral training that have characterized their work throughout the world since the past two hundred years. But they are sadly handicapped for want of subjects. Numerous vocations must be found if the work at hand is to be attempted.

"At this particular time when many are trying to decide their future, the cause of Catholic education ought to receive from our young graduates very serious consideration. Thousands of souls are awaiting their aid. Others may plant the faith, but training is required that the graces planted in the heart by God may increase and flourish. They ought to recognize that this work is one of first importance. They need not ask what their position may be. It is already clear that those who devote themselves to the care of the young, who consecrate a whole life to the teaching of religious and secular knowledge are in all truth the guides of our social life. If we have piety and stability in our home and civic life, the credit is largely theirs. The ministers of the Church may, and must, preach the Gospel, administer the Sacraments and care for the well-being of their parishes and dioceses, but the religious teachers have the grace and important task of moulding the character of their pupils. They co-operate intimately in the salvation of souls. In the teaching and spreading of the Gospel, their position in the Church is one of distinction and society constantly pays a tribute of respect to those who are given such a sacred trust. In saving others, they have the assurance of God Himself that special merit will be theirs."

Let us not forget, then, that it is the teacher that makes the school; and that the religious teachers are very considerable part, that make the Catholic educational system. The great work cannot go on, neither can it reach its highest efficiency among us, unless more of our boys and girls enter the ranks of our religious teaching communities. Unhappily, many parents lack appreciation of the nobility of the apostolate of the Christian educator, to say nothing of his super-necessity. Let what more comforting reflection at death than that of having sent a boy or girl, carrying the message of salvation to future generations; to recall that we had started a Christian educational series destined, perchance, to roll on the very threshold of eternity!

Leaving our school-rooms today are many earnest and generous youths and young women, very anxious to consecrate their lives to God, but are waiting for the encouraging word of parent, priest, or teacher. To such noble-hearted youth the Christian Brothers of Ontario extend a cordial invitation to join their ranks. In their College at Aurora a boy's vocation is tested while he follows the regular High School course and receives, as well, a thorough religious training. We may well trust that God will supply the vocations; but it is a great part of the parents' duty to co-operate with the call of God, and by their prayers and their suggestions to keep the hearts of their children open to that call.

The need for Christian teachers was never more urgent. "Give to the Church in the West religious teachers for the vast number of Catholic pupils in non-Catholic and sectarian institutions," says the Very Rev. President of Extension, "and we solve the most important Catholic problem in Canada." Another distinguished Canadian Prelate writes: "May God stir the hearts of Catholic young men with the lofty ambition to devote themselves to His service as Christian Brothers! The best brains and the most ardent zeal cannot be consecrated to a nobler work."

NEW EDUCATIONAL  
PLAN IN ILLINOIS

WILL ENDOW FOUNDATION TO  
TEACH RELIGION AT STATE  
UNIVERSITY

Chicago, Illinois, June 2.—The erection of a Catholic College almost upon the campus of a State university and at which students may take courses in religious subjects and secure credit for them on their university course is the educational innovation worked out between the trustees and senate of the University of Illinois on the one hand and Rev. John A. O'Brien, Ph. D., Director of the Catholic Foundation at the University of Illinois on the other. This end already has been consummated at the present foundation and is to be expanded and completed by the proposed foundation for which a million dollars is being raised among the Knights of Columbus, the Catholic Knights of America, the Ancient Order of Hibernians, and the Catholic Order of Foresters, aided by the Catholic Alumni of the University.

INITIATED BY DR. O'BRIEN

The unique educational plan was initiated by Dr. O'Brien, who is a graduate of the Catholic University of Washington and holds his Doctor of Philosophy Degree from the University of Illinois. Under it Catholic students attending the university may elect one or all of three courses at the Catholic Foundation which they may take during their Sophomore, Junior, and Senior years. These are Fundamental Christian Apologetics, the Moral Teachings of Religion, and the History of the Church.

This program can be carried out as conveniently by the University of Illinois students as though the Catholic Foundation were an integral part of the University itself. The same opportunity, of course, is open also to the students of any other religious faith which establishes a Foundation at the University.

The Methodists already have taken advantage of it by establishing the Wesley Foundation, the first unit of which, costing approximately \$500,000, is already built, and plans for a complete group to cost three and a half millions are being worked out and financed. The Disciples are also operating a Foundation and other sects have plans under way.

COMMENDED BY PRESIDENT KINLEY

This opportunity offered the young men and women of the Catholic faith attending the State University to balance their secular training with a higher religious course naturally should appeal to them. That the university officials welcome the Catholic representation is indicated by the following letter written by David Kinley, President of the University of Illinois, to the correspondent of the N. C. W. C. News Service.

"Under the constitution and the laws, State supported institutions cannot in this country provide the religious training necessary to a complete and well rounded education. Therefore special provision for religious instruction of the young people at such institutions is necessary and should be provided by the denominations to which they belong. This need has already been recognized by the people of the Methodist Church in the establishment of the Wesley Foundation, which has done a great work in the past year for the Methodist students who are attending the University. I earnestly hope that the Catholic Foundation may soon be established, and urge upon all Catholic parents and others interested, a prompt response to the efforts to raise money for this foundation in the interest of the Catholic students at the University. We have this year approximately seven hundred and fifty of them."

The Wesley Foundation and others like it are regularly chartered educational institutions and receive the same treatment in the matter of transfer of credits as other regularly chartered educational institutions located elsewhere. These foundations are intended to give such courses of instruction of collegiate and university credits as necessary to carry out the purposes of the foundation. They also provide for the religious instruction of their own young people."

The frank admission of President Kinley that "religious training is necessary to complete a well rounded education" and "should be provided by the denominations to which they belong," coming as it does from the head of one of our greatest American State Universities which is stopped by law from including religious training in its course, may be indicative of a new thought in popular education.

MANY CATHOLICS IN STATE SCHOOLS

That Catholic young men and women are present in large numbers in the State schools, supported by public taxes with unlimited means for providing facilities for engineering, agricultural, and other technical training, was disclosed by Dr. O'Brien in a survey made by him at the direction of Archbishop Dowling, head of the educational department of the N. C. W. C. In a statement made by Dr. O'Brien concerning his findings, he said:

An exhaustive survey conducted by the writer (Dr. O'Brien) for the National Catholic Welfare Council, revealed the startling fact that last year there were in attendance at all

the tax-supported educational institutions above the High school in the United States, approximately 40,000 Catholics, as compared with a total registration of approximately 19,000 in all the Catholic colleges for men and women in the country. The Catholic enrollment at Illinois is thus seen to be only the reflex of a nation-wide condition. This is simply stating a fact, a condition actually existing.

"These are facts which cannot be waived aside with a gesture. They must be recognized and grappled with. Owing to the fact that adequate equipment in such technical courses as mechanical, electrical, chemical and railway engineering, in ceramics, agriculture, etc., necessitates an outlay of many millions of dollars, few, if any, private institutions are in a position to offer complete courses in all these lines. Hence, many Catholic students can find only at the State University technical courses—engineering, ceramics, architecture and agriculture."

## BURSES

FOR EDUCATION OF PRIESTS  
FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. Fraser, M. A.,  
China Mission College,  
Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,339 55

ST. ANTHONY'S BURSE

Previously acknowledged \$1,367 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,637 43

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$391 50

A BURSE..... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,477 43

BLESSED SACRAMENT BURSE

Previously acknowledged \$854 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$249 00

HOLY SOULS BURSE

Previously acknowledged \$1,433 94

LITTLE FLOWER BURSE

Previously acknowledged \$850 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,425 25

THE CATHOLIC CHURCH  
EXTENSION SOCIETY  
OF CANADA

"MASS POSSIBLE FOR EVERY  
CATHOLIC"

"From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of Hosts."

These words are constantly interpreted as referring to the Holy Sacrifice of the Mass. They are considered by preachers and commentators to be a direct prophetic reference to the august oblation on our altars. Do Catholics pause frequently enough to reflect on the importance of the fact that the same sacrifice is offered everywhere by a priesthood united in one faith, in one fold under one visible head on earth? In what other Church can similar conditions be found? These priests are born from different races, under different circumstances of life, their social and political conditions are vastly different, yet with the intention which the Church has they advance each day to the altar of God to offer to Him that sacrifice of adoration. "My name is great among the Gentiles, saith the Lord of Hosts." The great honor given the Divine Name is closely connected by the Prophet of God with the offering of this sacrifice. It is scarcely an exaggeration to point to that fact as an indication of the active presence of the hand of God. The Church at all times keeps before the minds of the faithful and proclaims before all the world how it was the intention of God to have that "clean oblation" everywhere. Governments might persecute, the Gentiles might rage, and the people devise vain things, there might arise scandals and misfortunes within the very household of Christ, but the will of God would eventually triumph.

THE CHURCH MUST BE MISSIONARY

But how is this accomplished? By the missionary spirit of the Church acting effectively. This means necessarily that the missionary duty of the Church herself be fulfilled, that she establish and maintain missionaries. There cannot be a sacrifice without a priesthood, there cannot be Mass everywhere without missionaries. It is our duty to see that they be sent and supported.

## CATHOLICS EVERYWHERE

Another powerful incentive is the presence almost everywhere of Catholics. There is scarcely a corner into which the priest may penetrate that some are not to be found. Often they are careless, often they value little the faith they have not practised perhaps for years, often vice has taken its frightful hold on their lives, but even at the very worst there is always a hidden spark of spiritual life. To these people the advent of a missionary is the first step on the road leading to their final salvation. Timid at his approach, they soon begin to realize that he alone can heal the misery of their souls and supply their longing. Mass to them is the great spiritual treasury that God intended as well as the fulfilment of their first duty to Him.

## THEY ARE OUR CHILDREN

In Canada we cannot possibly forget that these are often our own flesh and blood. It is our children who are peopling the vast provinces that lie as yet but partially tilled. We may labor to leave them the means to prosper in the world, we may invest with the idea that we are providing for their future. What better inheritance could we leave them than the means to practise their faith!

## THE MISSIONARY'S IDEAL

The missionary who goes forth with the authority of the Church to serve the pioneer districts has but one idea—to reach the souls that are there and maintain their Christian heritage. "Mass possible for every Catholic"—that is his great ideal and it is also ours. To gain that object, we appeal to our Catholic people who have this untold advantage at their doors to do their share towards the men who carry the faith into the world of which they have but little practical knowledge. Ask yourself today what you are doing for the Church missionary, the Church really militant in its most difficult environment. Do not say I will attend to it tomorrow. You can begin at once to pray for the missionary, that God may bless his work, you can perhaps share his great Sacrifice of the altar by sending him an Intention, you can aid in our "Dollar Club" by helping to sustain him in the field, you can give something to educate a missionary for the Church, and it may be possible that you are able to build a little chapel for the priest who wishes to offer the Sacrifice of the Mass in suitable surroundings. Let your help be ever so little, it has a value in the sight of God which makes it very real, it is yours, a reasonable service; added to the work of others, it is a powerful factor in building up the Kingdom of God.

Donations may be addressed to:  
Rev. T. O'Donnell, President  
Catholic Church Extension Society  
67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION,  
CATHOLIC RECORD OFFICE  
London, Ont.

DONATIONS

Previously acknowledged \$5,299 48

MASS INTENTIONE

M. Ottawa.....	7 00
E. G. P. Ottawa.....	4 00
Miss M. L. Murphy, Mon- real.....	5 00
Friend, Elora.....	1 00
Bathurst, N. B.....	3 00

3,000 FOLLOW STATUE OF  
VIRGIN ONCE BORNE BY  
DE VARGAS AND MEN

Santa Fe, New Mexico, June 28.—Three thousand people of Santa Fe marched in the De Vargas procession here last Sunday afternoon, carrying the small image of the Blessed Virgin from the Cathedral to the chapel in Rosario cemetery, where it is to remain until next Sunday, when it will again be borne publicly through the streets and replaced in the Cathedral.

According to tradition this ceremony has taken place in Santa Fe regularly for two hundred and thirty years, since the reconquest of the city by General De Vargas in 1692 and 1693. The Indians revolted in 1680 and massacred the Franciscan missionaries and Spanish settlers. De Vargas was sent to Santa Fe and promised the Blessed Virgin that if with her help he could take the city from the Indians he would commemorate the victory every year.

Tradition says the image of the Blessed Virgin borne through Santa Fe last Sunday and in many previous years is the same that De Vargas carried. Right Rev. Monsignor A. Fourcheu, for twenty-eight years rector of the Cathedral and for half a century a priest of the Archdiocese of Santa Fe, says the procession has taken place every year since he was ordained here, and that it has always been the tradition that it has occurred annually since the time of De Vargas. He says the image is the one De Vargas and his men carried in 1692. Monsignor Fourcheu has a letter signed by the Ordinary of the Diocese of Durango, Mexico, in 1806, authorizing the building of Rosario chapel in the cemetery to receive the image.

A tendency to sin is not a sin, but a will to sin is actually sin.