

They just told me to, watch 'r you, while I was up here.
 "Weston tried not to look as incredulous as he felt. 'How did they know where I was going?' he gasped.
 "You left a map showin' your route, and some sketches of your shanty boat. Adams found 'em in the desk."
 "Yes, I remember leaving them there," Weston admitted, marvelling at the stupidity he displayed.
 "Better get off the river," cautioned his visitor, as he betook himself up the cobbled water front. "You're lookin' pale; malaria mebbe."
 "Maybe, and maybe not," Weston mused, unable to grasp the meaning of it all. Clodpate that he was, he had left evidence of his exact whereabouts. And when they found him, they didn't—

"Then the truth dawned upon him. The contract was yet unfinished, and the bonds had neither been forfeited nor reclaimed. Hence their loss had not been discovered. He sat thinking far into the night. The lights and roar of the city were above him and the tireless waters rushed below. But his mind was on neither. A big, new idea possessed him. The outgoing midnight trains had thundered over the bridge before he sought the rest which his thoughts, lightened by a fine resolution, allowed him to enjoy.

"In the morning, true to his resolve he set about to return the little parcel. In his nervous grasp it broke open, and the contents were scattered over the floor—a litter of crumpled newspapers!
 "In a trice, he understood. A certified check had been given for the bond. The false parcel, and so on, were merely legal formalities attending the filing and signing of the contract before witnesses.

"Somehow, the salvation from a taint of name if not of heart, affected him strangely. It was the highest event of his life. That is how—er, well, you see, he took it to heart and determined to live up to it. He began looking into matters that he had long overlooked. Finally, it was given him to see a way that led to better things, and to find such help as would enable him to avoid a repetition of his dire mistake.

"Emboldened by the new help, something finer and better than he had before ever known, he became trustful, confident, certain. Yet, to prove himself strengthened against the weakness he had once displayed, he again sought a position of trust. The proof was gratifying and—

"He ceased speaking and turned to the woman, as if to await the verdict she must render.
 "Of course Weston's action was unwise, inexcusably so," she said quietly, almost impersonally. "Yet, I am sure that his great failure is to become the cornerstone of a well built life. And when I am reminded of his blind groping—of the fruitfulness of his earnest, but misdirected, efforts—and of the heedlessness that beset him, I must also remember," she paused.
 "Lest ye be judged."

"He was moved to cry out against this thing that so clouded his past as to make him feel unworthy of esteem from this woman so generously gifted in all that was good and beautiful and lovable. Her rare charity silenced him.
 "If Weston hadn't decided to resign, if his mistake he would be deserving of censure," she conceded, "I admire him for choosing the one way assuring his future safety."
 "That's why I waited so long," he interrupted, a sudden smile of relief relaxing his tense features.
 "And now," a tremor of appeal, wondrously tender and wistful, hushed his voice until it was but a whisper, lost, as indeed it should have been, to all the world, save the one loyal, deserving heart.

"Through years of long deferred happiness, she smiled assent to his entreaties.
 "Yes, at Easter, she agreed. "It's near almost too near. But I never favored long engagements," she naively commented.—Charles J. H. Sheehan.

BARS USE OF BIBLE IN MAGYAR TONGUE

ROUMANIAN EDICT WILL SERIOUSLY AFFECT RELIGIOUS LIFE
 By Dr. Frederick Funder
 Vienna, Aug. 6.—The latest move in the persecution which the Rumanian Government is carrying on against all churches except the Rumanian Orthodox, is a law prohibiting the teaching or use of the Bible in the Hungarian language. The measure is aimed at the adherents of all Christian denominations who are of other than Rumanian nationality. As a matter of fact, the new law will work a greater hardship upon the various Protestant sects than upon the Catholics of Roumania, but the latter cannot but regret that the other Christian denominations whose religious instruction and practice are concentrated around the use of the Bible should be thus injured.
 There are approximately two million Hungarians in the territory of the enlarged Rumanian State. They are members of various Christian denominations and for the most part live in settlements and colonies where the Rumanian language is never heard. This is

particularly true of the so-called county of the Szeklers in eastern Transylvania where there is a homogeneous Hungarian population understanding no language but Hungarian. For these people to be forbidden to read the Bible in their mother tongue amounts to forbidding them to practice their religion. That this is recognized is shown by the fact that even some of the most chauvinistic of the Rumanian newspapers have condemned the measure as too drastic and unjust.
 The report prepared not long ago by a commission representing the Unitarians of the United States contains the significant observation that Roumania was still Turkish half a century ago and that Oriental traditions and ideas are still strong there. It may well be doubted, however, whether the Turks ever went so far as the Rumanians have gone. Certainly the Catholic and Protestant schools during the worst periods of the rule of the Padiashah did not have to endure such persecutions as they are now subjected to at the hands of the government that is nominally Christian.

MILITARY ADMINISTRATION'S DECREE
 Although the Protestants will suffer more heavily under the new regulations, the Catholics also have been greatly injured. For example, the two Generals, Lupu Antonescu and Alexander Pleanu who, five years after the end of hostilities, are still governing Roumania's new territories by a military administration, have issued the following decree:

"In the higher interests of public instruction and of the pupils in the schools we wish to inform all intermediate schools as well as lyciums, colleges, higher elementary and commercial schools, and training colleges for teachers, which are conducted by members of an order, by teaching-nuns, companies or communities, the language of which has not up to now, been Rumanian, that after the first of September, 1925, all school subjects must be taught in the Rumanian language. Concerning the other classes, our decree No. 16385-1925 remains in effect, so that history, geography, and constitutional doctrine have to be taught in Rumanian in all classes. It is prohibited that school or orders, companies, and communities should be in the service of foreign cultures."

Under the operation of this decree the highly developed school-system of the Catholics of German and Hungarian nationality in Roumania is greatly injured. Since many teachers in the Catholic intermediate schools do not understand Rumanian, the decree is synonymous with the expulsion of many excellent and meritorious teachers. The consequences must be disastrous. German and Hungarian youths from these districts enter the intermediate schools without the slightest knowledge of the Rumanian language. Compulsory use of the language as a medium of instruction, therefore, is to impose a serious handicap on teaching.

INTERFERES WITH RELIGIOUS INSTRUCTION
 According to the decree referred to, moreover, religion must be taught exclusively in Rumanian after September 1. Practically, this would abolish instruction in religion. This is substantiated by the provision quoted that schools of orders and communities cannot be "in the service of foreign cultures."

In past centuries the culture of the peoples who inhabit Transylvania and the Banat has developed in quite a different manner from that of the Rumanian territories on the lower Danube. In the former culture there was and still is, the spirit of Western Christianity, notably above all by the inexhaustible cultural resources of the Catholic Church traces of which were left among the Protestant sects after the schism of the Sixteenth century. On the lower Danube, however, there was built up a culture permeated with the spirit of Oriental Orthodoxy and the Turkish Government. There can be little doubt as to which culture is the superior nor as to the proper answer to the suggestion that the inhabitants of Transylvania and the Banat should exchange their higher degree of culture for the Balkan culture of the old Rumanian State.

The "Schwabisches Volksblatt," organ of the Catholic Germans of the Banat, published at Temesvar, comments as follows on the government decrees:
 "We have emphasized a hundred times and shall repeat it a thousand times that we wish to be faithful, law-respecting subjects, that we shall endeavor to study the Rumanian State language and that we shall urge its increased use among our children. But we must also emphasize the fact that we cannot afford to be deprived of our nationality but shall adhere to it, to our German mother-tongue and culture, come what may."

In presenting their side of the case the Rumanian Catholics and Protestants refer to the provisions of the Peace Treaty which contains guarantees that their religious and national rights shall be protected. The Rumanian government and the majority of the Rumanian Parliament, however, declined to include provisions concerning minority rights in the new Rumanian Constitution. They took the position that special laws should be passed concerning these subjects. In the

meantime, pending the adoption of such laws, the governmental authorities are doing all they can to create situations which will lead to the extirpation of religious and racial minorities.

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THE IRISH ELECTION

Dublin, Sept. 10.—In the main, the clergy held aloof from the recent election, although here and there priests participated in the campaign and some of the bishops appealed to their flocks to support the Government. No issue directly affecting Catholic interests arose and it is not anticipated that in the new parliament any sweeping changes of a social or educational character will be proposed.

One of the most notable Catholics returned was Professor O'Rahilly, University College, Cork. He was elected for Cork City. He is one of the most distinguished Catholic laymen in Ireland. It was he who first suggested the idea of a Catholic Congress. He has written voluminously on Catholic subjects and has been engaged for some time in writing a work on Catholic Democracy.

Professor Stockley, another distinguished Catholic who sought election as representative for the National University, was defeated. Women did well in the election. About half a dozen were returned. In addition to Mrs. Brugha they include Mrs. O'Driscoll, sister of the late General Collins.

Ministerially the position after the poll remains very much as it was. Ministers in the Free State government were strongly supported everywhere, being at the head of the poll in many cases. Of the 373 candidates seeking election General Mulcahy received the largest number of first-preference votes. On the Republican side the record was held by Eamon de Valera. Other Republicans who headed the poll in their constituencies were Mr. Aiken in Louth, Mr. Rutledge in Mayo, and Mrs. Brugha, widow of Cathal Brugha who was shot last year. This lady was returned for Waterford.
 The Farmers' Party and Labor did not fare well. In Dublin and Cork cities, where the working classes constitute a large proportion of the population, they were wiped out. In Dublin they received only about six per cent. of the total votes. In Cork their percentage was about twelve.

Last year on a much more restricted franchise a Labor candidate headed the poll in that city with 8,896 votes. On this occasion only 1,471 electors voted for the same candidate.

Two signatories to the Anglo-Irish Treaty, Mr. Gavin Duffy and Mr. R. C. Barton were among the defeated. Mr. Duggan is the only signatory in the new Dail. Two other signatories—General Collins and Mr. A. Griffith are dead.

Although the greatest activity was displayed during the campaign, every constituency with the exception of Dublin University being contested and tons of literature supplementing the hundreds of meetings, the actual election was one of the quietest ever held in Ireland with virtually no clashes. The young people voted in great strength from a registration of 1,500,000 but the middle-aged and the old refrained from voting to an extent that resulted in only half of the registered voters going to the polls.

FRANCE'S LOW BIRTH RATE

By M. Massiani
 Paris, Aug. 18.—Grenoble was the meeting place this year of the Social Week of France, the fifteenth since the foundation of these Weeks. The subject of the conference this year was the problem of depopulation.

NEW LAMP BURNS 94% AIR

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person. Among the laymen were several prominent men such as M. Isaaq, deputy from Lyons, formerly Minister of Commerce in the Millerand Cabinet and President of the Ligue de la Plus Grande Famille, and M. Duval-Arnould, deputy from Paris, president of the Labor Committee of the Chamber of Deputies.
 A telegram from the Supreme Pontiff brought the Apostolic Benediction with fatherly wishes for the success of their work.

The study of the problem of depopulation had been prepared by an extensive consultation among the study clubs and organizations of the social Catholics. Figures, facts, opinions were collected and condensed in a general report which constitutes a document of tremendous sociological importance.

VARIOUS ASPECTS OF PROBLEM

After the general exposition given by M. Dutoit, President of the Organization Committee of the Social Weeks, the various aspects of the problem were presented in turn by recognized authorities.

Eminent jurists were given the task of studying the birth-rate crisis in its relations to the code and the law. The conservator of the Social Museum of Paris, the dean of the Faculty of Law of Dijon, the president of the Bar Association of Lyons, professors of law at the Catholic and official faculties of Lyons and Grenoble also spoke.

From the moral point of view, the problem was examined by theologians and philosophers: Mgr. Lavellee, rector of the Catholic Faculty of Lyons; Rev. Father Gillet, professor at the Catholic Institute of Paris; Rev. Father Valentin, professor at the Catholic Institute of Lyons; and M. Jacques Chevalier, professor of the Faculty of Letters of Grenoble.

Canon Desgranges, the famous popular lecturer, proclaimed the powerlessness of materialism to solve the problem. He said: "Their doctrine of the right to happiness, advocated, preached and praised in a thousand ways, has brought us to the point where marriage is no longer anything but an association of interests, a society to insure mutual enjoyment, an association of egotisms which regulates the date and the number of births, which economises life, which engenders scandal and sadness in bourgeois circles and hatred and fury among the masses."

Comparing the conclusions of the various speakers, the causes of depopulation may be stated thus: the paganism of morals, the decline of religious life in certain circles, the distaste for duty, the weakening of paternal authority, the egotism of parents, the materialistic propaganda, the audacity of individualism, the housing crisis, the work of women outside the home, alcoholism, tuberculosis, etc.

REMEDIES CONSIDERED
 Having stated the facts and recognized the causes, there remained the proposal of the remedies.

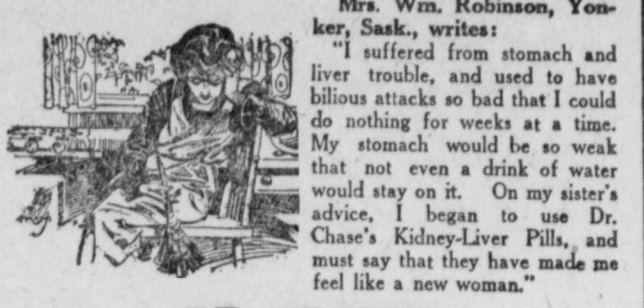
Mgr. Julien, Bishop of Arras, explained the role of the State in attempting to cure this evil, the means it should use to combat the scourge of depopulation, to prepare the juridical uplift of the family as well as its economic uplift. Mgr. Baudrillard, rector of the Catholic Institute of Paris, emphasized the work of educators and especially of Christian teaching. Father Rutten and Mgr. Zirnheld, President of the French Confederation of Christian Workmen, defined the part which could be played in such a campaign by the Christian syndicates, Abbe Desbuquois, Director of the Action Populaire, pointed out the advantages of creating groups of large families in the various professions, in the nation and even beyond the frontiers, international groups of heads of families.

One of the greatest industrial leaders of the Grenoble district described the duties of the employer in the face of the birthrate. He can give his workmen a living wage and to heads of families an additional salary proportionate to the number of his children; he should accept and observe the reduction of the working day to spare the strength of his workmen and give them the necessary leisure; he should respect the compulsory Sunday day of rest; he should procure a healthy, large and agreeable living place for his workmen; insure them against disability and sickness and, in addition to this, he should set the example of a large family worthy reared.

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"I Had Bilious Attacks and Stomach Weakness"



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Mrs. Wm. Robinson, York, Sask., writes: "I suffered from stomach and liver trouble, and used to have bilious attacks so bad that I could do nothing for weeks at a time. My stomach would be so weak that not even a drink of water would stay on it. On my sister's advice, I began to use Dr. Chase's Kidney-Liver Pills, and must say that they have made me feel like a new woman."

The main idea on which everyone agreed was that no legislative, juridical or economic remedy should be neglected, but that above all the cure of the evil could be expected only from the restoration of the idea of duty and sacrifice. This is a matter of moral and religious education.

Following the invitation of Cardinal Charost, the Executive Committee decided to hold the 1924 Social Week at Rennes. It is not God's world, with its love and friendship and little children, its fields and flowers, sea and sky, sunlight and starlight, and sweet consolations of art and song, against which we are bidden to beware. No: it is man's world—the world which devotes itself to gain, or to the wish to be somebody in society: to the frittering away of time in fashionable frivolity, or in struggling to outdo our neighbor, not in the purity of our lives or the dignity of our actions, but in our clothes, our carriages, and the company we keep. This world it is which can not be rightly loved by one in whom dwelleth the love of the Father.—Anon.

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