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LONDON, SATURDAY, MAR. 29, 1924

THRIFT VERSUS LUXURY

In this holy season of Lent it may
not seem amiss to call attention to the
universal vice of luxury. We use
the word "universal" advisedly,
for this vice is not restricted by
national boundaries, nor is it con-
fined to a single class, but has
spread its tentacles and embraced
in its clutch all nations and all
peoples. Thrift is a lost virtue.
To save is a crime; to spend and
spend recklessly, without thought
of tomorrow, seems to be the
ambition of the rising generation.

To them luxuries and pleasures
have become necessities. Unthink-
ingly they waste their substance
like the Prodigal Son in riotous
living, giving no heed either to
their obligations as a citizen, or as
a follower of Christ. Notwith-
standing that the youth of the
country ignore these obligations,
they still remain and it is
time that they should be forcibly
brought home to them and that
they should be made to realize the
seriousness of them.

A short time ago, in a pastoral
letter, Cardinal Mercier, of Belgium,
reminded his fellow-countrymen of
the necessity to practice economy.
Belgium is in area a small country
with a teeming population, who, for
the most part, find it a difficult task
to eke out a living by intensively
working, and by practicing the
strictest economy. And yet, Bel-
gium, notwithstanding the indus-
trious and saving character of its
people, is now forced to find new
ways and means to provide for the
necessary expenditures of govern-
ment. Belgium is in a critical
financial condition. In this emer-
gency Cardinal Mercier called atten-
tion to an economic fact, namely,
that his people were importing great
quantities of unnecessary luxuries
from foreign countries and that
they were diverting the money,
paid for such luxuries, from paying
off their debts, and lessening the
burden of taxation.

What is true in Belgium is true in
Canada. This love for luxuries and
for unnecessary pleasures permeates
the whole body politic and consti-
tutes a great economic waste and a
menace to the sturdy character
which the youth of our country
ought to have if we are ever going
to be a great nation.

The extent to which the lack of
thrift has gone is well illustrated by
a report which appeared recently in
one of the daily newspapers. A
reporter started an investigation
among the salaried class to ascer-
tain what, in their opinion, would
be sufficient to support oneself in a
becoming manner. Here is an
answer received from a young un-
married man. "I receive thirty
dollars a week as my salary, but I
find it utterly inadequate to meet
my needs. If I had to pay for my
board, I would not at all be able to
make ends meet. Fortunately for
me I live at home with my parents
who do not charge me for my board,
and who supply me with many a
little extra which I need. It costs
me fifteen dollars a week for my
various forms of amusement, and
the rest I spend on clothes." What
a sad picture! In the first place,
here is pure economic waste. In
the second place we have the pic-
ture of a young man without the
faintest notion of his responsibility.

But who is to blame in this particu-
lar case? The parents, of course.
They aided and abetted him in his
wasteful extravagance by not de-
manding that he should pay for
what he received. It is no excuse
to say that the parents do not need
the money. It is not a question of
need. It is a question of teaching
children the duty of self-sacrifice,
it is a question of impressing upon
their children the obligation of
denying oneself and of bearing the
Cross. It was the failure to impress
these principles that led this
young man to become a waster,
doing good neither to God, nor to
his country, nor to his fellow-men,
nor to himself.

If in early youth the vice of
extravagance has taken a strong
hold upon the individual, due to
the failure of parents to do their
obvious duty, it is unquestionable
that advancing years will not
change the manner of his living.
Self-indulgence is strengthened by
years, not weakened. In conse-
quence when the day of life is draw-
ing to a close, and the night of life
is fast approaching, the habits of
youth still cling, so that instead of
a peaceful and happy old age, there
remain only penury and poverty.

The evil results which follow the
mad scramble for luxuries and
pleasures, are fatal to both the
individual and the State. Where
luxury dominates, there also is
passion, sensuality and greed.
These form the common motives of
action. Where these are minds
are narrowed and hearts are
withered. "Without virtue there
are no great men," writes De
Toqueville, "and without virtue
there are no great nations." The
power of sacrifice is the very con-
dition of great thoughts and great
deeds, and the power of sacrifice
springs from virtue.

The lack of thrift in a people is a
very serious menace to the security
and stability of the country. The
seeds of revolution, sown by
agitators, who depend on revolution
to promote their own personal
gains, find a more fertile soil in the
minds of the thrifty, in the
minds of those who have wasted
their substance, instead of obtain-
ing for themselves by their industry
and care, a real and tangible
interest in the country. For he,
who by the labor of his hands or
his mind, has acquired for himself
a competence, whether it be in real
or personal property, has no time to
be led astray by the visionary or
other schemes which promise an
Utopia in this world, a world in
which happiness can only be gained
by following the dictates of con-
science and by gaining a livelihood
by honest work and patient saving.

To the wage-earner thrift is
necessary. Times of prosperity are
followed by times of depression.
If the money earned in good times
is all spent in unnecessary pur-
chases, which is too often the case,
what is going to become of them
in hard times? Many become a
burden on the public charge. All
feel the stress of want. But worse
than all, the social and economic
condition is such that where men
are many but work scarce, on
account of this condition employers
of labor reduce wages.

For it is a fact that when it is
a question of bread or starvation,
men will work for less than when
they are independent. Besides, the
competition of the many for the
scarcity of work induces them to
offer their services for a less
remuneration than is actually neces-
sary for a living wage. Extrava-
gance destroys the liberty and
independence of the wage-earner
and reduces him in times of stress
to a condition of an economic slave.
On the other hand, thrift preserves
the liberty and independence of the
wage-earner; first, by the spiritual
character which it has formed; a
character endowed with the virtues
of self-sacrifice and self-denying;
secondly, by the material com-
petence he has been enabled to
accumulate so as to tide him over
times of stress.

After all nations are composed of
individuals and such as the individ-
uals are so will be the nation. If
the vice of the individual is luxury
and extravagance and pleasure, we
may rest assured that a nation
composed of such citizens will not
long survive. Ancient history tells
us of the destruction of Rome by
the countless hordes of barbarians
which crossed her boundaries and
conquered and sacked the imperial
city. But it was not the barbarians
of the north that destroyed the
Roman Empire; it was the luxury,

with its attendant vices, imported
from the East, that sapped the
strength and energies of the Romans
and made them an easy prey to their
hardy neighbors of the North.

When the Romans exchanged their
battle cry "for altars and hearth-
stones" to "Bread and Games,"
the death-knell of this mighty
Empire was struck. Just as was
the fate of ancient empires, where
the citizens deteriorated both spiri-
tually and physically, through their
love of luxury, so too will be the
fate of modern nations unless their
citizens take warning from the
lessons of history and practice those
virtues which build up a sturdy,
vigorous, religious citizenship.

NOTES AND COMMENTS

CATHOLICS THROUGHOUT the world
have not forgotten the determined
attempt made after the War by a
number of malcontents in Prague
to set up a schismatic church and to
win over the Government of Czecho-
Slovakia to that idea. Nor have
they forgotten the capital sought to
be made out of it by sectarian
bodies in this country. It is a fact
that the unhappy group did organ-
ize the semblance of a "church,"
and did succeed in inducing the
Government to hand over to it a
number of Catholic church buildings,
parochial houses and schools. That
much may be admitted without
hesitation.

Whether the new organization
had within it any of the elements of
permanency, or appealed in any
degree to the great body of the
Czecho-Slovakian people is quite
another question. Recent develop-
ments show that like other move-
ments of the kind this promises to
end nowhere. Symptoms of disin-
tegration have indeed already shown
themselves. Several of the leaders
have returned to their allegiance,
and the Government seems to have
opened its eyes to the true character
of the movement. It is now re-
claiming the diverted buildings and
handing them back to their rightful
owners. The misguided people, too,
who were betrayed into following
the still more misguided leaders are
daily returning to the Church of
their birth.

Even in these dull days of the
early year, says a writer in the
Evening Standard, no capital in the
world can compare with London in
the amazing wealth of floral beauty
displayed at its busiest centres, and
in its local market places. This
indeed will be the universal verdict
of those who have visited the
world's greatest city in winter-
time. From England's own green-
houses, from France and Belgium,
and the Rhine country comes the
avalanche of flowers of every form
and hue which may be bought for a
pittance in the busy streets of the
metropolis. On this the threshold
of Spring, we are tempted to
paraphrase a sentence or two from
the Standard's description of the
effect presented.

On London's streets, there may
at this season be seen the choicest
blooms of a myriad plant species,
nursed to perfection beneath the
kindly skies of southern climes or
raised with unremitting care under
glass in England itself. The presence
in such rich abundance of these floral
gems, which entrance the eye and
delight the senses by their chromatic
beauty or subtle perfume, is
explained only by the fact that the
staid and self-styled romantic
"Londoner" has within him a
sensitive soul.

"TULIPS, blood-red, amber yellow,
and pale mauve—the last of the
delicate, evanescent shade some-
times seen flashing from the wings
of a dragon-fly as the sun strikes
the prismatic surface—sweet-
scented narcissus, graceful sprays
of white lilac, chaste lilies of the
valley, their delicate beauty half
hidden amid the wonderful gleam
of the tender leaves; aromatic
mimosa, yellow trumpet daffodils,
rich colored carnations, azaleas,
and ranunculus, English and Parma
violets, snowdrops, all contribute
to the glory peculiar to the stalls
or windows of our Metropolitan
flower vendors."

To Covent Garden, we further
read, come every week hundreds of
tons of cut flowers alone, all to be
distributed through flower dealers to
the remotest corners of the Metro-
politan District. It is not without
reason then that the claim is put
forward for the British people (that

they are the greatest flower-lovers
among the nations and that in this
as in other things their chief city
is a capital in more than mere
name.

MORE, it may be added, may be
learned of the psychology of one's
fellows by watching for half-
an-hour on a Saturday afternoon
the streaming crowds of London
workers on pleasure bent, each
individual bearing a bunch of early
flowers, than is likely to be learned
from a study of the most imposing
volumes on the subject in a much
longer period. It is the one real
bright spot in the lives of so many,
to whom toil, or even penury, is a
daily companion.

ADMIRERS of Tennyson, with his
poetry before them, are apt to think
that his was a sunny life with no
cloud of tribulation to mar it.
Fortune certainly seemed to have
smiled on him in his later years.
He had attained to world-wide
fame; was in enjoyment of the
emoluments of the laureateship;
and had attained to a peerage.
What more could man want so far
as the things of this world are con-
cerned? Yet, as related by a con-
tributor to T. P.'s Weekly, there
was a tragedy in his earlier life, or
what had in it the elements of a
tragedy, had it not had a sequel.

At the wedding of his brother
Charles, parson and poet, and his
collaborator in the little volume of
"Poems by Two Brothers" which was
their mutual bow to the literature
of the Victorian Age, Alfred fell
immediately in love with the bride's
younger sister, Emily Sellwood.
He had met her before, but it was
when he saw her in her wedding
finery (the dress, says "T. P.") may
have had something to do with it,
he at once realized that her he must
marry—her and no other. But all
kinds of difficulties stood in the
way—mainly in regard to money,
for Tennyson had then but little of
that commodity, with big family
responsibilities into the bargain.
As it was they did not become
engaged until five years later, and
even then, as revenue conditions
were not improved in the Tennyson
household, marriage in the judg-
ment of the lady's father was out of
the question. The engagement was
therefore on the lady's part condi-
tional only, and was later "partly
broken off." "The solicitor of
Horncastle," says T. P., "was pos-
sibly not the man to have the inner
vision that would prove to a more
clear-sighted man all the magni-
ficent possibilities of the young
poet."

FOR TEN years the lovers were
separated—separated so completely
that no correspondence passed be-
tween them, and in the meantime
poor Tennyson was eating his heart
out. Then they met at Miss Sell-
wood's cousin's house and the en-
gagement was renewed. Tennyson
by this time had become known,
and his prospects had correspond-
ingly improved. But the marriage
did not take place until 1850, when
Tennyson was forty-three years old.
The course of true love had in his
case certainly not run smooth, and
it is scarcely to be wondered at that
in the interval before marriage, he
was sometimes fretful and grumpy.
But, says T. P. again, he had later
the consolation of knowing that the
marriage so long delayed was a
perfect success. "The peace of God
came into my life when I wedded
her," he told his son.

Referring to Tennyson, the writer
has in his possession a copy of
Lilly's "Characteristics from the
Writings of Cardinal Newman,"
which was formerly the Laureate's
property, and bears his autograph.
It was presented to Tennyson by his
friend and brother poet, Aubrey
de Vere, and has an inscription on
the fly-leaf in the latter's writing to
that effect. In addition, it bears
throughout pencil annotations in
Tennyson's own hand, so that it is
quite certain that he read it
through. Tennyson never that we
know of gave any indication of
special sympathy with things Catho-
lic, but he had many Catholic
friends with whom he maintained
cordial relations, Aubrey de Vere
and William George Ward, and the
latter's son, Wilfrid Ward, among
them.

We must study the book of nature
as we study the book of Scriptures,
not in detached portions, but each
in connection with the whole.—Cardinal Gibbons.

"THE ENDOWMENT OF SIN"

ENGLISH BIRTH CONTROLLERS
FACED BY CATHOLIC
MINISTER

London, March 6.—Catholics in
Great Britain are looking to the
new Minister of Health, the Right
Honorable John Wheatley, who is a
devout and practical Catholic, to
withhold any governmental cogni-
zance from the propaganda of the
advocates of family limitation.

The matter is very much in the
air at present. After the reversal
of judgment in the libel action
brought by the advocate of family
limitation, Dr. Marie Stopes,
against a Catholic physician and his
publisher, it was decided that an
appeal from the Catholic party
should be made against the first
appeal.

The decision of the trial in the
first instance gave judgment in
favor of Dr. Sutherland, the Catho-
lic physician. But when Dr.
Stopes took the case on appeal to a
higher court, judgment was given
in her favor; technically, that is,
the moral weight, even of the
appeal sentence, was on a point of
law and not on a point of ethics.

But after mature deliberation, it
has been decided to take the appeal
by the Catholic party to a yet
higher court, which will mean the
House of Lords, and a sum of \$35,000
at least is being sought to carry the
appeal.

But according to Dr. Vincent
McNabb, a former Provincial of the
Dominican Order in England, the
question of family limitation is by
no means confined to the Stopes-
Sutherland case. In an open letter
to the Minister of Health, which
appears under the title of "The
Endowment of Sin," Prior McNabb
makes a strong appeal to the
Minister of Health to see that no
part of national funds is allowed to
go to maintain such institutions
which have birth control as part of
their program.

Although the Catholics figure
prominently in this opposition to
what Prior McNabb describes as
"The Endowment of Sin," the Catho-
lics are not alone in the fight.
There are many non-Catholics who
are as hostile to this nefarious pro-
paganda as are the Catholics them-
selves.

In fact, the appeal to carry
on the Catholic case to the House of
Lords is addressed to others than
Catholics, and it is believed that
many non-Catholics have con-
tributed to the fund.

SPIRITIST FAKERS

VIENNA SCIENTISTS EXPOSE
"FLOATING PHENOMENA"
OF TWO BROTHERS

By Dr. Frederick Funder

Vienna.—Adherents of occultism
in its various forms are experienc-
ing a period of hard times just now.
Rarely a month passes but one of their
celebrated exponents is disclosed as
a fake. This correspondent recent-
ly reported the cynical disclosures
made by the medium Laszlo of Bud-
apest who told how he fooled the
public and several distinguished
scientists as well with his alleged
"materializations."

And now another blow has been
dealt to the cause of spiritism
through the discovery of the acro-
batic trickery through which two
brothers, William and Ralph Schnei-
der, performed their so-called "levi-
tations" or "floating phenomena,"
which have been mystifying Viennese
spiritist circles and have
even caused quite a stir among
legitimate scientists during the
past few months.

REMARKABLE SUPPOSED LEVITATIONS

The brothers, in alleged trances,
were wont, without any apparent
support, to rise into the air and while
thus suspended to go through all
sorts of movements apparently in
defiance of the law of gravitation.
For a long time their performances
constituted a real riddle which many
persons tried to solve. Among
those who conducted investigations
was Dr. Hub, prominent psychi-
atrist and head of the great Viennese
institution for the treatment of
mental diseases, the "Steinhof." He
attended these demonstrations
repeatedly and made the most
thorough examinations without
being able to discover any evidence
of trickery.

With the permission of the
Cardinal Archbishop of Vienna, the
correspondent for the N. C. W. C.
News Service attended one of the
demonstrations. They were held in
a darkened room resembling the
settings of spiritistic seances. Ralph
Schneider gave the demonstration.
His feet were tied together and a
disc covered with phosphorescent
needles was affixed to them. In the
darkness this arrangement made
visible the outline of the boy's body.
Sitting between two alleged "con-
trollers" in an apparent trance,
after an interval the boy appar-
ently rose into the air. A most minute
search failed to disclose any me-
chanical apparatus which could have
produced this result.

The performances of the two
brothers attracted so much atten-
tion that a prominent Viennese
banker offered to finance an exhaus-
tive investigation of the alleged
phenomena, the investigation to be
conducted by a group of eminent
scholars and scientists. This group
included Dr. Mayer, director of the
Radio Institute of Vienna, and his
assistant, Dr. Charles Przibram.

For some time the scientists were
as much baffled by the apparent de-
monstrations of occult power as the
general public had been. Finally,
however, it was discovered that the
apparently supernatural results
were achieved by the medium ex-
tricating one of his feet from the
bonds with which he was tied, and
by an arrangement of the phospho-
rescent needles which produced the
illusion that both feet were still
tied to the disc. By very skillful
gymnastics, the medium, supporting
himself on one foot would go
through the performances which
mystified many persons for so long.

SCIENTIST GIVES SIMILAR EXHIBITION

To demonstrate the feasibility of
this method of achieving seemingly
supernatural results, Dr. Przibram
disguised himself as a medium and
gave a demonstration on his own
account. He was so successful that
the spectators were quite as much
amazed as they had been by the
previous activities of the Schneider
brothers.

One of the factors which pre-
vented discovery of the trickery of
the two brothers for so long a
time was the fact that they made
no attempt to make money out of their demon-
strations. The boys are sons of a
printer living in Upper Austria.
The father was known to have
refused a very attractive financial
offer to take the two boys to
America for the purpose of demon-
strating their "levitations" in the
principal cities of the United States.

Both boys seemed to be simple,
honest youths, incapable of deceit,
which caused many to give credence
to their claims of being able to defy
the laws of gravity.

Now that it has been revealed
that the "levitations" were nothing
more than very skillful acrobatics,
the two mediums have vanished
from the scene of their former
triumphs.

But it must not be assumed that
faith in the occult is dead. Not-
withstanding recent revelations
there are still many persons to be
found here who passionately uphold
the supernatural character of the
"levitations." There is a touch of
irony in the fact that the most
guileless where matters of occultism
are concerned are found among
those who are most skeptical con-
cerning the truths of revealed re-
ligion.

CHURCH UNION

CARDINAL BOURNE SHOWS
WHAT IS NECESSARY

London, Eng.—The sole basis of
Christian union is the "frank and
complete acceptance of divinely
revealed truth," says Cardinal
Bourne in his Lenten message,
which is devoted to the subject
uppermost in the minds of non-
Catholic churchmen in England.

Reports of "conversations" be-
tween Cardinal Mercier and Church
of England leaders have been given
prominence by the press, and the
average man has been asking him-
self what there is behind it all.

Cardinal Bourne says that the
Catholics have noted with satisfac-
tion the renewed and intensified
longing for union. Their attitude
must be one of intense sympathy
and a readiness to explain and elu-
cidate the teachings of the Church
which are so often misunderstood
and misrepresented.

Replying to the statement of a
well-known Anglican charging that
English Catholics had intervened at
Rome to prevent a rapprochement,
the Cardinal says: "There is no
sacrifice of place or position that
we are not prepared to make in
order to attain so great an end;
there is not a bishop among us who
would not gladly resign his see and
retire into complete obscurity if
thereby England could again be
Catholic."

But union, says His Eminence,
must be based on absolute truth and
sincerity.

"There can be no question of a
compromise built up on the accep-
tance, or rejection, or mere tolera-
tion of a certain number of reli-
gious opinions. It can only come
from the wholehearted and sincere
acceptance of certain divinely re-
vealed truths."

The Cardinal shows the essential
difference between those who
accept the authority of the Holy
See and those who reject it. Those
outside the Church have apparently
lost all perception of the Catholic
idea of faith, and by them all is
"ultimately reduced to a question
of more or less certain religious
opinions, in which there can be
adjustments, concessions, com-
promises, arrangements. To a
Catholic such a position is impos-
sible; nay, repellent. He accepts
with unhesitating faith what he is
convinced to be the truth of God
Himself, which it is not his to barter,
to compromise, to give away."

DR. COX CONFIDENT CURES AT
LOURDES WERE MIRACLES

London, Eng.—Dr. George Cox,
the famous English physician at the
Bureau of Constations, Lourdes,
who died the other day at the age of
eighty-five, made his life at Lourdes
a perpetual pilgrimage. Thirty
years ago, when he was practicing
in London, he went to Lourdes on a
visit. Dr. Boissarie was then in
charge of the Bureau and asked Dr.
Cox if he would take his place for a
few days. Dr. Cox consented, but
meantime Dr. Boissarie became ill
and the London physician felt in

duty bound to "hold the fort" till
his colleague's return. By the time
Dr. Boissarie returned, Dr. Cox
had become so much in love with
Lourdes that he decided to stay.
He gave up his London practice and
remained in Lourdes till the day of
his death.

He was once asked by a colleague
whether he had ever smoked.

"Oh yes," he replied, "I used
to be a tremendous smoker. But when I
first started for Lourdes from Victo-
ria Station, I said to myself, 'One
must give up something on a pil-
grimage,' so I threw my cigar out
of the window and have not smoked
since."

Dr. Cox was a convert to the
Church. It is said of him that
during his thirty years at Lourdes
he saw more cures than any other
man in the world. He was con-
vinced that he had seen many cases
to which the term "miraculous"
was the only possible one to apply.

His daily contact with the super-
natural at Lourdes increased his de-
votion. Dom Francis Izard, a Ben-
edictine who holds both physician's
and surgeon's degrees, records that
when he paid a visit to Lourdes last
winter he went down to the Grotto
in bad weather and found only one
person there. It was old Dr. Cox,
saying his rosary before the statue
of Our Lady.

CARTHUSIAN DIET STUDY BEGUN

Detailed investigation of the
dietary of the Carthusian monks, at
Cowfold in England, is being made
by the British Ministry of Health,
which hopes to secure valuable data
and information which will be avail-
able in the treatment of cancer.

Longevity and freedom from
disease, which prevails amongst the
members of this the most austere of
all the religious orders of the Catho-
lic Church, have for some time
past attracted the attention of the
medical fraternity in Great Britain.
Living on a diet from which flesh
meat is absent, and making great
use of fruit and green vegetables,
the Carthusian Fathers of Cowfold,
whose junior members range around
the ripe age of eighty years, are
believed to be in possession of a
dietetic system which can be applied
with beneficial results to the treat-
ment of cancer.

The matter has been raised before.
Not very long ago a learned treatise
on the treatment of cancer, written
by one of the most famous members
of the medical profession, gave very
great prominence to the results on
health of a diet such as that of the
Carthusians. One very convincing
factor has been not so much the
great age reached by the average
Carthusian monk; but that these
Fathers enter the monastery at a
fairly early age, and that on the
diet of the monks they grow to a
hearty old age with a striking free-
dom from illness.

Cowfold monastery, dedicated in
honor of St. Hugh, the medieval
Englishman who was a Carthusian
and Bishop of Lincoln, stands in the
quiet countryside of Sussex, a coun-
try beloved of English writers and
especially of Hilary Belloc. The
monastery is said to contain the
longest cloister space in the world.
There is accommodation for a very
large number of monks, and the
tradition is that this monastery was
built to house all the Carthusian
monks of France, when a number of
years ago the expulsion of the sons
of St. Bruno from France was
threatened.

Bishop Shanahan in a discourse in
Washington on "The Origin of Lent
and Its Benefits" told of an attempt
once made to have the Pope oblige
the Carthusians to eat some meat.
When the Carthusians learned of
this effort they asked permission of
the Holy Father to send him a dele-
gation of twenty-five members of
their order so that he himself might
judge the effect of their dietary
regime on those following it. Every
member of the delegation was over
eighty years. When the Pope re-
ceived the delegation he decided
there was no good reason for inter-
fering with the Carthusian dietary
regulations.

TAILTEANN GAMES EXPECT
TO ATTRACT 100,000
AMERICANS

Dublin, Ireland.—Rapid progress
is being made in the preparations
for the Tailteann Games in the
summer. A committee has been
appointed in Dublin to decorate the
city for the occasion. The Dublin
Horse Show will synchronise with
the Games and an international
motor race in or near Dublin is also
projected.

Literary, athletic, professional,
and commercial organizations are