

"I am so glad! Before I knew you, I was often sad at the thought of my dear brother's sorrow when I should be gone. But now what a difference! I know you will make him happy and that you are in every way worthy of him."

She drew Valeria's face to her and kissed her tenderly. Then they sat together, hand in hand, gazing out at the twilight ocean. Valeria was crying softly, but Agnes' calm eyes were fixed upon the heavens, where trembled the evening star, and her lips moved in prayer.

On Friday, the first Friday of October, the chaplain of St. Joseph's chapel came to give Agnes Holy Communion. She had been very ill during the last few days and her brother had been sent for. Valeria and Nan knelt beside the bed, as she received her Lord and only Love of her Viaticum. They were in tears, but the peace of heaven was already reflected on her fair face. The priest, seeing that the girl was sinking fast, anointed her. She rallied somewhat and after saying some prayers Father Anthony left, for he had several other sick calls that morning.

Agnes lay back on her couch with closed eyes, her hands folded over her bosom, her lips moving in prayer. Her long golden hair curled over the pillow which was not more snowy than her face. She looked already like an angel.

Suddenly the door below creaked, then footsteps were heard on the stairs, and Edgar, white and trembling entered the room. As he bent over Agnes and called her name, she opened her eyes.

"Edgar," she whispered. He raised her in his arms and kissed her cold white brow. She smiled, then her eyes closed and the golden head fell heavily against his shoulder. Agnes was with the Lamb of God, whose name she bore and whom alone she had loved during her brief but beautiful life.

Edgar was utterly broken up by his sister's death and after the funeral, at his physicians' orders, went away on a trip out West, while Nan returned to her married daughter. Edgar said "good bye" to Valeria before the door of her mother's cottage.

"Valeria, I shall come back some day," he said as he held her hand for the last time. "Until then, pray for me."

"I will wait for you and pray for you always," she answered in a low, clear voice. Then he was gone.

The roses bloomed upon the grave of Agnes and a wreath of the same hung on the cross bearing the simple epitaph. Valeria knelt beside the grave absorbed in prayer. She wore a dress of deep black set off by white collar and cuffs. Her head was bare and the wind played with her soft black tresses. A sudden step on the gravel path caused her to look up.

A young man in deep mourning stood opposite her, with his hat in his hand. A sudden blush dyed Valeria's cheeks and she hastily rose to her feet.

"Edgar!" she exclaimed. "Valeria!" He came to her and took her hand, while his dark eyes seemed to read her very soul. She dropped her eyes and her hand trembled in his.

"Valeria, I have come back to you. I have always loved you, but never so much as now. You alone can bring sunshine into my life, upon you alone depends my happiness. Will you be my wife?"

"But my mother!"

"Your mother shall come with us and I will be a loving son to her."

"Then, Edgar, I will be your wife," said Valeria.

And there, beside the grave of Agnes, they plighted their troth, and Valeria related to Edgar his sister's last wish that they should be united. And their joy was sanctified at the thought that she, whom they so loved, was surely looking down upon them from her eternal home above the skies, and calling God's blessing upon them.

Shortly after, Edgar and Valeria were married and when the roses bloomed again on Agnes' grave, a little Agnes lay on Valeria's bosom. She grew up the living image of her whose name she bore, the joy and sunshine of her parents' hearts and home, beloved by all who knew her.—Gertrude Cecilia Pfeiffer, in The Messenger of the Sacred Heart.

#### GIVE GOD A CHANCE

Somebody asked the question of the editor of The Ecclesiastical Review whether it was permitted to say the prayers of the funeral service in English. The editor answered in the negative and reminded the inquirer, who would have preferred the opposite practice because of the good impression it would make on the attending congregation, that the prayers of the funeral service are addressed to God. In other words, the main consideration at a Catholic funeral is the poor soul of the deceased person, and for the relief of that soul the Church has instituted certain prayers in her own vernacular, the Latin language.

This settlement of the proposed doubt, however, does not exclude a word of explanation about the funeral service, especially if the presence of non-Catholics suggests the advisability of such a course, or a word of consolation to the sorrowing relatives. Only must the address not deviate into a eulogy of the deceased, for this is expressly prohibited by the famous constitution on preaching of June 29, 1917.

After all, the celebration of an English funeral service would logically lead to an English Mass. For the

same reasons of edification might be urged for both. But Catholics do not go to church merely to be edified by words spoken by the lips of man. They go to receive the gifts of God in the sacraments and to open their souls to the direct action of God. They give God a chance. And God is not limited to the conventional symbols of human speech to convey His thoughts. He speaks in accents unmistakable to the soul that is habitually listening to Him. It is one of the fine features of the Catholic service that it fosters the listening attitude towards God.—S. in The Guardian.

#### THE PILGRIMS

AND POPULAR EDUCATION

James J. Walsh, M. D., Ph.D., in America

I think that I yield to no one in my admiration for the accomplishments of the Pilgrim Fathers, but it has been amusing to me to note how many things the dear old Pilgrim Fathers have been given credit for by those who have found the tercentenary a favorable occasion to vaunt the deeds of the Pilgrims, because apparently they themselves thus hoped to shine in some of the light reflected from the pioneer New Englanders.

Our English brethren particularly seem to have lost most of their faithful historical sense in trying to find something to praise in the Pilgrims which had not been worn threadbare by the praises of others.

The English Premier capped the climax of these absurdities when he calmly declared that "their (the Pilgrims) achievement in the fight for religious freedom and against the forces of intolerance and persecution has earned our undying gratitude." Religious freedom mentioned in the same breath with the Pilgrims is of course a joke. No set of people, even in their blindest time, was quite so intolerant as those Pilgrims who had to leave their own country because of religious persecution. What possessed Mr. Lloyd George to commit himself to any such declaration is indeed hard to understand. The opportunity to stretch hands across the sea has been so eagerly snatched, in connection with the tercentenary celebration, that no wonder men have allowed themselves to be hurried into the utterance of the wildest absurdities. Here seemed to be the chance to claim everything for England as the mother country of the Pilgrims, and the British quite literally fell over themselves in their haste to take it.

The Pilgrims are worthy of very high praise, quite as high as any that has been accorded them, but not for anything for which England or the English can take any credit to themselves. What the Pilgrims did that produced a deep and lasting impression in this country was the establishment of popular education. They had been born in an England where there was almost no provision for such education. The Pilgrims over here, however, proceeded at once to establish schools in every little town and hamlet. Not satisfied with this, before they had been here twenty years they made provision for the higher education by the establishment of Harvard College. Let us not forget, of course, that Harvard was not founded until well on in the eighteenth century, scarcely more than an academy of preliminary studies, not much beyond our schools in curriculum. Two genuine universities at Lima and Mexico had been founded among the Spaniards in the preceding century, but the pioneer New Englanders deserve ample credit for their educational zeal. Just when the higher education was daily declining in England these Pilgrims proceeded to make a new and vigorous foundation in it and established as a basis for preparatory schools which everywhere aroused interest in education.

Education continued to go down in England until, as noted by Cardinal Newman, about the middle of the eighteenth century there was almost no serious work done at the English universities. Men came up and ate their terms and paid their fees and that was all that was asked of them in order to obtain their degrees. A few who were so inclined devoted themselves to study, but the great majority of the students learned almost nothing from books. It is curiously interesting to note, also, that the great scholarly English Cardinal declared that as for himself, he would rather have a student secure a degree from the Oxford of that time where he had spent four years in reasonably intimate association with cultured gentlemen than from the London university of the middle of the nineteenth century, which was nothing but an examining board and whose degree was only an assurance that the man had passed certain "exams."

The supreme surprise of the New England episode of history is that the Pilgrims, who had been born and brought up in an England in which the decline in education was so marked, made education the watchword of their community lives and thus stamped their influence on American history for all time. The source of this interest in education is, however, a very interesting question. It did not come from England and investigations in recent years have shown that it did come from Holland, where the Pilgrims had lived for twelve years and came under the influence of the life around them. Holland at this time was famous for its schools. Our own American historian of the Netherlands, Motley, writing of the mid-sixteenth century,

declared "it was difficult to find a child of sufficient age who could not write and speak two languages." Antwerp of course is not in Holland, but in Belgium, yet Holland and Belgium were so closely associated in social conditions at this time as to make it perfectly proper to apply this to the Netherlands generally. This detail of education we know from other sources, too. What was true of the cities was also true of the country places, and Galoccardini, the well-known Italian historian, who was almost a contemporary, in describing the people of Holland at this time, does not hesitate to say: "Many of the nobles living a retired life devoted themselves wholly to literature and even the peasants were able to read and write well."

Popular schools had been common in the Netherlands for several centuries, since well before the end of the Middle Ages. The Brothers of the Common Life, best known to the modern world because one of their number was Thomas à Kempis, the author of the "Imitation," had been founded before the end of the fourteenth century. They established a series of schools in the Low Countries and the Rhineland and these housed a great many students. Mr. Hamilton Mable in his collection of essays, "My Study Fire," paid a worthy tribute to these dear old scholars and teachers when he said:

"I confess that I can never read quite unmoved the story of the Brothers of the Common Life, these humble minded, patient teachers and thinkers whose devotion and fire of soul for a century and a half made the choice treasures of Italian palaces and convents and universities a common possession along the lowly shores of the Netherlands. The asceticism of this noble brotherhood was no morbid and divisive fanaticism; it was a denial of the self, that they might have the more to give. The vision which touched at times the bare walls of their cells with supernatural beauty only made them the more eager to share their heaven of privilege with the sorely burdened world without. Surely Virgil and Horace and the other masters of classic form were never more honored than when these noble-minded lovers of learning and of their kind made their sounding lines familiar in peasant homes."

Their tradition continued and indeed was most active during the sixteenth century when such distinguished scholars as Erasmus, Jacob Wimpheling, who came later to be known as "the schoolmaster of Germany," and Reuchlin, the uncle of Melancthon (he cut off his nephew in his will when he found that he had joined Luther), were numbered among their pupils. In spite of the disturbance brought by the Reformation, the organization of education by the Brothers of the Common Life continued to be a great living force in the seventeenth century, at the end of the first decade of which the Pilgrims came to live in the Netherlands to be influenced by it.

There was, however, another extremely important element which influenced the popular education of Holland at this time and consequently America. This factor has usually been completely ignored by English speaking historians, but Mr. Douglas Campbell in his volumes on "The Puritan in Holland, England and America," which went through a series of editions at the end of the nineteenth century and beginning of the twentieth century (New York, Harper's, 1892). The quotation is from the fourth edition, brought it out very clearly. He had been surprised to find in studying the history of colonial New York that the Dutch of New Amsterdam had a system of free schools and other institutions on which democracy is founded, but which had usually been assumed by American historians to be of English origin. He found that they were all of Dutch origin and that the supposed English influence through New England had really come from the stay of a dozen years of the Pilgrims in Holland before they voyaged to America.

He worked out further from significant historical documents that in the matter of popular education Holland had been deeply influenced by the Jesuit schools, so many of which were founded along the Rhine at the end of the sixteenth and beginning of the seventeenth centuries. These were all free schools. St. Ignatius and his successors would not establish schools anywhere unless a foundation was provided for them that would make them self-sustaining and enable them to dispense with the collection of fees.

Speaking of the influence that these schools had in the Netherlands, Mr. Douglas Campbell called particular attention to a noteworthy letter written by John of Nassau, the oldest brother of William the Silent, to his son, Louis William Stadtholder of Friesland. This family almost needless to say was all powerful in its influence in Holland at this time and very properly, for all that they had done and suffered for the country. Mr. Campbell suggests that this letter of old John of Nassau is worthy of a place on the walls of every schoolhouse of America. The old uncle instructs his young nephew to urge on the States General "that he, according to the example of the Popes and the Jesuits, should establish free schools where children of quality as well as of poor families for a very small sum could be well and Christianly educated and brought up."

The patriotic Hollander, anxious for the good of his country, adds: "This would be the greatest and most useful work and the highest service that you could ever accomplish for God and Christianity and above all for the Netherlands themselves."

The old man anticipates some of the objections that might be raised because of the fact that Protestants did not care to take anything from the Pope and the Jesuits, not even education or science. At this very time most of the Protestant countries in Europe were obstinate in absolutely refusing to take even a correction of the calendar made on mathematical grounds but under the auspices of the Pope. They preferred to live, as England actually did for a long time, under the old erroneous Julian calendar rather than adopt the Gregorian. It was not without due recognition of this intolerant spirit among his countrymen that old John of Nassau said:

"In summa one may fear at this as Popish trickery [that is the foundation of the many Jesuit schools] and under value it if one will. There still remains in the work an inexpressible benefit. Soldiers and patriots thus educated with a true knowledge of God and a Christian conscience will result."

Then he adds for the benefit of his nephew out of his own long years of experience in life, "Item, churches, schools, good libraries, books and printing presses are better than all armies, arsenals, munitions, alliances and treaties that can be had or imagined in the world."

Old John of Nassau saw some things very clearly. It is indeed well to have his testimony to the value of Jesuit schools for God and citizens and country, at this time, but it is still more interesting to realize and properly appreciate now that we are celebrating the tercentenary of the landing of the Pilgrims that the most important element which the Pilgrims introduced into American life, popular education, was due to Holland and not to England. At that time England was not in a position to furnish incentive of any kind in educational matters. In Holland the influences that had been at work to create a system of popular education which so influenced itself upon the Pilgrims during their stay there were both of them Catholic. One was medieval and came from that fine old Religious Order, the Brothers of the Common Life, and the other from the Jesuits, who in the first fervor of St. Ignatius' great foundation were accomplishing wonders everywhere in the Rhineland and attracting the attention of the scholars of the world by their magnificent diffusion of opportunities for education.

I need scarcely say that the descendants of the Pilgrims have departed very far from their ancestors in the matter of the content of education. They would no more have thought of popular education without moral training and Christian teaching than would the Brethren of the Common Life or the Jesuits, their unconscious exemplars. The Pilgrims appreciated very thoroughly that education of itself, if only of the intellect and without the inculcation of moral principles, would do more harm than good. The educated man may form well honed and Christian education serves only to make him more clever in his raciality than would otherwise be the case. It is to be hoped that the celebration of the tercentenary of the landing of the Pilgrims may lead to a recognition of the real influence which they exerted on this country in its early infancy and bring men to realize the value of the lessons which their work has for us in our time. Perhaps the awakening to the need in this country of moral training and Christian education which has begun to make itself felt may thus receive a stimulus that will be effective for the modification of our educational purposes.

THE INNER CITADEL

The best remedy against the social unrest is an attractive home. A home gives a man a stake and an interest in the present order, and his thoughts will naturally turn towards means for the protection of this stake and abhor all schemes that tend towards its subversion. The army of the malcontents is not recruited from the ranks of homeowners. Those who possess a home are rooted in the soil, and they resist the onswearing gusts of revolutionary intrigues as the oak braves the storm and breaks its fury. From this fact, statesmen should take their cue. The best social reform is that which makes the possession of a home comparatively easy and which puts this coveted prize within reach of all. The multiplication of individual homes stabilizes society more than any other measure that economic might suggest. Here is a magnificent field for municipal enterprise.

The family is the heart of our civilization. As long as it stands, communism is impossible. It is the greatest obstruction to radical economic change. The fortunes of our civilization are bound up inseparably with the fortunes of the family. But family life, in its turn, can only be preserved intact and wholesome in connection with the home. The family requires for its proper development a certain amount of privacy and stability. Noble and elevating family traditions cannot grow up if the home has no permanence. The true intimacy which is the charm of family life cannot flourish if the home has no solution. Tenement dwellings violate these essential conditions of a wholesome and vigorous family life.

In a minor degree, the modern apartment house also undermines the foundations of genuine family life. The ideal condition is one family to one house. The nearer we can get to that ideal, the better it will be for our civilization.

Some one has said, possibly with some exaggeration, but nevertheless, with much insight into the underlying causes of modern unrest: We have to decide between Building and Bolshevism. Overcrowding surely does not make for order. Congestion is the fruitful soil for unrest. It men have homes to look after, they have other matters to think about than the overthrow of governments. They give the agitator a wide berth. They are attracted by their cheery fireside; they gravitate towards a centre around which their thoughts revolve. They are peaceful, because they are content and happy and their minds have something to busy themselves about. Bad housing is a prolific source of social discontent. The homeless really rally around the red flag. Homes are the strongest dam against the floods of revolution.

Capital that goes into the construction of homes is well invested, even though it bear no dividends. Its returns in other ways would be ample compensation. It would make for economic security. It would ensure order, peace, efficiency. And these are not to be considered lightly. If private capital cannot be directed into these channels, it is expedient that the Government take a hand at home building. For the Government it is a vital question that men be well housed. If it erects homes, it will not have to erect prisons and other institutions that swallow up the taxes and make heavy deficits in the State budget. It is easier to police home districts than the crowded slums. From every point of view, the erection of homes will pay. It is also essential that access to the home should be easy and inexpensive. With the construction of homes, the building of roads must go hand in hand, and fares must be so regulated that congestion in the city may be avoided and that decentralization may be brought about. You will not find the Red agitator in pleasant suburbs. He would have no hearers there. The crowds of workmen that daily leave the city for their suburban homes escape radical infection. If high fares make it necessary for them to remain in the city, where they become massed and handled together with the dissatisfied and disgruntled elements, they may also fall a prey to radical agitation. It is better to take them into God's beautiful nature, where there is no danger of radical infection.

Each judicious investment in well-constructed dwellings for our vast army of workmen, and each extension of suburban railways and reduction of their fares is a contribution to domestic integrity and to the sanctity and wholesomeness of family life. And that means a strengthening of the basis of our national life. The homeless and the crowded constitute a ferment of unrest and represent a danger to social stability. Happy homes are a guarantee of peace and a valuable asset of society.—Catholic Standard and Times.

LIMPIAS VISIONS TO BE PASSED ON BY CHURCH COURT

BISHOP OF SANTANDER APPOINTS ECCLESIASTICAL TRIBUNAL TO TEST MIRACLES

(By N. C. W. C. News Service)

Madrid.—By ordering a canonical investigation of the mysterious visions observed at Limpías, the Church has taken the first step in the process of determining whether these phenomena of the crucifix of Santo Christo de Limpías are natural or miraculous in their nature. It may be years, however, before a formal decision is reached.

FAME IS SPREADING

Meantime the fame of this crucifix has spread from Spain through all the Catholic world, and has brought pilgrims by thousands to the church in which the phenomena occur. The figure of Christ on the crucifix at times is seen to sweat blood, to show in the pallor and lines of the face, the pangs of the passion, and to move the eyes and turn them, full of sorrow, on the spectators.

Not all visitors to the church, however pious and confident they may be, are able to obtain these visions, and even when they are observed by a few other onlookers are unable to see them. Many notables have gone to the church to witness the marvelous manifestations which have been reported. Among these are lawyers, physicians, diplomats, scientists and teachers. Some have seen the mysterious changes come over the "corpus" of the crucifix, and at least one physician has described them as outside the realm of natural phenomena.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

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Professor of Sacred Scripture in St. Peter's Seminary, London

With a foreword by

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