

Consumers' Cooperatives; 5. Publications and Propaganda.

Important results have already been obtained. The Federation has brought about the construction of many family houses in Paris and the suburbs. It has now begun the construction of a whole village of more than 100 houses. It has founded an auxiliary society for families which desire to build their own homes, giving their own labor in their spare time in order to diminish the cost of building. It has also created building cooperatives for the families of the bourgeoisie, each family owning its own apartment.

In the field of preventive work, it has founded mutual associations for sickness and bonuses to be paid at the birth of children. Through its consumers' cooperatives it has established a fund in favor of each family from which premiums are paid to insure the protection of the family in various circumstances. The Federation of Family Associations has conducted an active campaign in favor of compensation funds, the object of which is to give workmen with large families a supplemental salary corresponding to the number of his children. These compensation funds are now quite numerous and popular and it may be stated that they have affected an actual economic revolution by introducing the notion of the family in the estimation of the wage scale.

These brief notes show how the French family is organizing a vast system of religious and economic defense. When it is realized that the destructive influences which affect the modern family are not specifically French, but that they are found in varying degrees in all civilized nations, it may be concluded that France is giving the example of an effort which, it is hoped, will soon be an international effort.

STATUE OF MARY CROWNED

SCENE OF RELIGIOUS POMP IN PUBLIC SQUARE OF ARRAS

By M. Massiani

Celebrations of unforgettable splendor marked the crowning of Notre Dame des Ardents, patron of the city of Arras which, although almost completely destroyed during the War, would not wait until it was rebuilt to give this striking testimony of faithfulness to the religious traditions of its history. The marvellous crown of gold offered by the women of Arras was placed on the head of the statue of the "Vierge des Ardents" on the "Grand Place" or main square of the city by Cardinal Dubois of Paris, in the presence of the Archbishop of Cambrai, the Bishop of Arras, twelve other French bishops, hundreds of priests, and thousands upon thousands of faithful.

WOMEN GAVE JEWELS

The women of Arras made this offering in response to an appeal of the late Bishop of Arras, Mgr. Lobbedey, the heroic prelate who insisted on remaining in the bombarded city to the very end, at a time when ten houses were being destroyed daily, and who finally succumbed as a result of his labors. Their jewels were given by the women of Arras to Notre Dame des Ardents, who has been venerated by the inhabitants of Arras for eight centuries. The jewels and gold were converted by Parisian artists into a diadem which is a masterpiece of the goldsmith's art. At the base is a band of massive gold over which runs a flowering branch of wild rose. Each wild rose has for its heart a pearl of great value, and the petals are all of diamonds. Above the arches are graceful arches in the form of letter "M's," the initial of Marie. The arches are joined by a catch set with precious stones. In the center of the crown is a sapphire of great price.

On the day of the crowning of its patroness, Arras was magnificently decorated. Each street adopted its own colors, one having the hangings, awnings, banners and garlands of blue and red, another blue and yellow, and so on. Many of the decorative motifs recalled the litany of the Blessed Virgin.

The celebration opened with a solemn Mass celebrated in the open in front of the ruins of the Bishop's Palace which was destroyed in 1915. Then, after a luncheon given by Mgr. Julien, Bishop of Arras to the visiting prelates and notables, the afternoon was given over to a superb historical pageant. Preceding the procession of the Virgin, 3,000 persons in historical costumes passed through the streets of the city, recalling the history of the devotion of Arras to Notre Dame des Ardents. All classes and types were represented, the bourgeois, the artisans of Arras, the Counts of Flanders, the Abbots of Saint Vaast, the bishops, the confraternities of Notre Dame des Ardents, etc.

One of the most striking features was the group, immediately preceding the triumphal chariot bearing the statue of Notre Dame des Ardents, representing all the Madonnas of Artois, Picardy and Flanders: Notre Dame de Brebieres, of Albert, surrounded by lambs; Notre Dame de Boulogne; Notre Dame de Calais; Notre Dame des Dunes, of Dunkerque, carried by sailors and accompanied by women in the costumes of the country;

Notre Dame de Lorette, carried by soldiers and followed by miners in their work costumes; Notre Dame du Saint Cordon of Valenciennes, covered with sumptuous laces; Notre Dame de la Treille, of Lille, etc.

When the last of the procession had reached the great square, everyone halted and the bands and choirs executed a cantata composed especially for the occasion.

CARDINAL PLACES CROWN

Cardinal Dubois then went forward to the statue and with great ceremony placed upon the head of Our Lady the golden diadem. A great shout of acclamation arose, such as perhaps had never been heard on that spot.

Then, one of the greatest orators of the French hierarchy, Mgr. Tissier, bishop of Chalons, mounted the pulpit and addressed his vast audience in a speech in which, pointing to some of the barely completed houses of the "Grand Place" which was formerly one of the jewels of Spanish architecture in France, he congratulated the Christians of Arras on their desire to place above the material reconstruction of their cities, industries and farms, the religious restoration and moral progress of their country under the protection of the Blessed Virgin to whom they have vowed so faithful a devotion.

The devotion to Notre Dame des Ardents of Arras dates from the Twelfth Century. In the year 1105, a frightful epidemic known by the name of "mal des Ardents" ravaged Europe and particularly northern France.

Various documents of the Twelfth century compiled from an account made by Lambert, Bishop of Arras in 1105, give the same account of the miracle which occurred at that time.

The Blessed Virgin appeared to two jugglers, bitter enemies of each other: Itier de Tirlemont, in Brabant, and Norman de Saint-Pol, in Artois, urging them to become reconciled, to go to the Bishop of Arras, Lambert, and spend the night in prayer with him in the Cathedral on the night from May 27th to 28. This was the night of the vigil of the Pentecost.

APPEARANCE OF VIRGIN

The jugglers obeyed, went to the bishop and spent the night in prayer with him in the Cathedral. They were praying fervently when, on the stroke of midnight, the Virgin appeared to them in a blaze of light, holding in her hands a lighted candle. "Approach," she said; "behold, candle which I entrust to your guard. Any person afflicted with this malady which is called the infernal fire' has only to distill a few drops of this candle in water; let him sprinkle his wounds with it and they will be immediately healed. Whoever believes shall be saved."

The jugglers transmitted the message received in the vision. Of the 14 "ardents" in Arras everyone recovered with the exception of one who refused to use the saving water.

Itier and Norman founded, among the minstrels and jugglers, a charitable confraternity called the "Confrerie des Ardents." A manuscript of the year 1194 preserved in the National Library contains the statutes of this pious confraternity which was also entered by many bourgeois and nobles out of devotion to Our Lady. The Supreme Pontiff enriched it with indulgences, the Counts of Flanders made it many gifts and the Abbey of Saint-Vaast gave it its protection.

The Blessed Candle, the "Joyel," as it is generally called in the country, was the object of great veneration. A few pieces of it are preserved in a silver reliquary which dates, approximately, from the year 1206. The attachment of Arras to this celestial deposit is such that in 1640 when the city surrendered to the King of France, one of the main conditions of the capitulation was that the Blessed Candle should never be carried out of the city.

UNITED FARMERS IN IRELAND

Farmers, five sixths at least of whom are Catholics, are the backbone of Ireland. Agriculture is the staple industry. In the Free State Parliament farmers' representatives constitute the smallest section. Farmers are determined to secure representation at the next election proportionate to their numbers. They even hope to be strong enough in the near future to form a government.

Sir Henry Grattan Bellew, representative of an old and leading Catholic family in County Galway has associated himself heart and soul with the Farmers' Party. He claims that the farming class is the only class that can with safety be entrusted with the Government of Ireland. "There were in the ranks of that class several men of ability capable of discharging unselfishly and efficiently the duties of government."

He counselled that the Farmers' Party should build its policy on the purity, the sanctity, the prosperity and the beauty of the home, so that the development of the nation would become a development of the life of the home. The industrial development of the country should be carefully watched and assisted by the government so that the resources might be fully utilized by Irishmen and not exploited by foreigners for the benefit of other

nations. Ireland should be made a self-supporting country so far as the necessities of life were concerned. She should be saved from being ruined by international trouble in which she has no concern. All development should be conducted on Irish lines. They could not allow the country to be crushed by excessive taxation or their children to be ruined by an excessive debt. Strict economy in government expenditure should be enforced. The farmers were right in putting education in the forefront of their program.

CATHOLIC CLUB LAUNCHED

ST. PATRICK'S CLUB, OTTAWA, UNDERTAKES IMPORTANT WORK

Ottawa Journal

One chapter in Ottawa's history ended and another still more promising, began last night, when the St. Patrick's Literary and Scientific Association, after sixty-seven years of usefulness, passed away to leave in its place, as its heir, St. Patrick's Club. The new club, the preparations for which were made at a series of meetings held during the past eight days, was publicly launched at the mass meeting of English speaking Catholics held in St. Patrick's Hall last evening. Rev. Dr. John J. O'Gorman was in the chair and the gathering was a most representative and enthusiastic one.

The chairman said that the new club was to be a Catholic Y. M. C. A. Its primary purpose was to be Boys' Work, though there would be a men's department also. It was a Catholic club ready to serve boys irrespective of religion or racial origin. Father O'Gorman said the Catholics of Ottawa should support this work, even as they support St. Patrick's Home. A boys' club cannot be self-supporting any more than schools are self-supporting. Like the school, the boys' club which has a capable and professional boy leader in charge of it, as this club will have, is an educational factor in the community. The chairman called for reports from the conveners of the constitution, finance and nominating committees.

CONTROL THE STOCK

Mr. E. P. Daly, who with Messrs. T. Mulvey, W. L. Scott, J. J. O'Meara and E. P. Gleeson, formed the legal committee, explained the various legal steps which were being taken to incorporate St. Patrick's Club. Mr. J. J. Heney, convener of the finance committee, reported that the club had received voting control of the majority of the stock of St. Patrick's Hall Co., which owned the building, that it had obtained a free five year lease of the building for its carrying charges, and the \$7,000 of collateral necessary to obtain a loan of \$14,000 from the Capital Trust Company had been signed this week. The club must be well supported financially.

DIRECTORS NOMINATED

Mr. John O'Brien then presented the report of the nominating committee, which made the following suggestions: Board of directors for year ending September 30, 1924: 1, a director appointed by the Archbishop of Ottawa; the chairman of directors ex-officio, the parish priests of St. Patrick's, St. Joseph's, St. Brigid's, St. Mary's and Blessed Sacrament, or a priest from these parishes to be nominated by the parish priest to act in his stead; 3, 19 directors to be elected for the year ending September 30, 1924. These are: Dr. J. A. Amyot, C. M. G., Dr. B. G. Connolly, E. J. Daly, T. P. Gorman, Allan Grimes, W. J. Halpin, Roy Harris, J. J. Heney, Thos. Lowrey, J. J. Lyons, W. H. McAlliffe, T. D'Arcy McGee, Controller J. McGuire, J. F. Meagher, Thos. Mulvey, K. C., John O'Brien, Dr. F. P. Quinn, W. L. Scott, K. C., Col. D. R. Street; 4, the officers of the club shall be appointed by the board of directors from among its members.

BOYS' WORKER SPEAKS

Brother Barnabas, noted Christian Brother, who first in New York City and then in many other centres in the United States and Canada has organized Boy Welfare Work, said: "One of the problems of the growth in population of cities has occasioned is the education of our boys and youths outside of school hours. From six to sixteen years of age children and adolescents attend school 1,000 hours a year or scarcely three hours a day. During their school hours they are well looked after. During the same ten year period most boys have 1,000, 2,000 or 3,000 hours a year for recreation. During the hours of recreation which on an average are over twice as numerous as the hours of school the majority of our boys are not properly looked after. Just as parents are not able to devote 1,000 hours a year to give their child a school education, they are not able to devote 1,000, 2,000 or 3,000 hours a year to supervise and direct into the most helpful and useful activities the recreation of their children."

NEED OF LEADERSHIP

Brother Barnabas stressed strongly this double need of trained leadership and permanency of organization, without which no Catholic boys' club could hope for success. There was an opportunity for Ottawa to give a lead to Canadian Catholics in the question of boys' clubs, not merely because it was the Capital, but also because it possessed a vigorous society, heir of noble traditions, which had, in St. Patrick's Hall, a ship all ready for its voyage waiting only for the arrival of its pilot who would take it out of port. That pilot must be a professional boy leader, otherwise the ship, laden with the most precious of all

cargoes, the red-blooded Canadian boy, might drift out to the rocks. He complimented St. Patrick's Club for its willingness to help also non-Catholic boys, for it is a characteristic both of Catholicity and of charity, that they were no respecter of persons. Brother Barnabas' address was received with hearty applause. The vote of thanks to Brother Barnabas was moved by Mr. W. L. Scott and seconded by Rev. P. Harris, of Mayo, Que.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONARY CHAT OVER AN ICE CREAM DISH

By Father Louis, O. M. I.

[Father Louis by anticipation relates to the readers of the RECORD a chat with Ivor Hael, the former companion on the missions. Ivor Hael is at present in Wales, England, and Father Louis on vacation and en route to France, is making an unexpected call. "Ivor Hael," of pleasant memory, truthfully charged Father Louis with placidly eating plums that had been cooked for some one else. Father Louis pleaded guilty. The culprit paid his fine in the shape of ice cream, seasoned with a chat much as follows: "And so you left Edson, Coalspur, Mountain Park, your boots, flute, and chapel outfit?" "As you see, I did, but only for a few weeks, and with some reluctance. "You did well, you'll enjoy some vacation!" "I am always on the go. It is perpetual holidaying."

"Well, tell us about your missions." "Yes, with a map at hand, for I cannot speak of everything in the wide West. See, here, Edmonton—further west, Edson—further south of Edson, Coalspur. At that point two short lines show like two prongs of a fork, the ends of which are Lovett and Mountain Park. The Alberta Coal Branch runs through a territory made up of forest, swamp and hill country, with large tracts of burnt wood and fallen timber, occasionally a little meadow is found on the flats of the Embarras river. Through that territory you can find no real wagon road, no open pack-horse trail; the only road is the track—the railroad. The altitude ranges between three thousand and four thousand feet from the main line at Edson to Coalspur on the A. C. B.; next it rises to nearly six thousand feet at Mountain Park. Snow grazed the ground at Cadomin on June 8rd last, with a mixture of rain, and plenty of mud. Snow again early in September. Winter lasts there about five to six months."

"Any people live out there?" "Yes, section men, mostly single; section foremen, generally with their families; lumber jacks making ties in the winter; sawmill hands at two or three points; trainmen at Coalspur; forestry men at Coalspur; mine workers at ten coal-camps or mining villages. A total population of about one thousand souls, not remaining permanently, but coming and going as brisk demands for work, slack times, strikes, call them in or fire them out."

DELINQUENT QUOTA LARGER

"Our children have more powerful means of divine grace at their disposal, and receive a longer and more accurate religious instruction than others and yet, among our under-privileged boys at least, the proportion of juvenile delinquents is greater. Why? Largely because during the recreation time of our children, which is necessarily twice as long as the time given to religious and school education, we Catholics by our lack of organized effort have allowed them to be over-populated by influences and environments which in many cases undermine the Christian character which with the help of divine grace has been so carefully formed. The street corner, the vacant lot, and the companion at play, exercise nearly as great an influence for the formation or deterioration of character as the home, the school and the church. Nor must we imagine that the comparatively small proportion of the population which constitutes the juvenile delinquent class are the only boys who suffer. How many of our boys who are never guilty of any offence against the laws of the land, who are successful pupils of our Separate schools and give every promise of being worthy children of the Church and progressive citizens of our native land, who do all patriotically into land alley occupations, but fail to acquire a taste for literature, art or science, give up the struggle for self-improvement and consider themselves incapable of doing anything to help their neighbor, to build up the community and to spread the Church?"

THE REMEDY

"The remedy of this leakage and wastage was by systematic guidance of the boys outside of school hours. A large number of Catholic parishes all over North America have built and equipped boys' clubs. In most places the clubs finally have proved failures. On the other hand, the Protestant Y. M. C. A. was conducting a chain of clubs and over a million drift into land alley occupations, but fail to acquire a taste for literature, art or science, give up the struggle for self-improvement and consider themselves incapable of doing anything to help their neighbor, to build up the community and to spread the Church."

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have a shack ten by twelve feet.) Twenty people came to Holy Mass; there were ten communicants. The sermon consisted of a simple explanation of the epistle and gospel. "May 7th, Luscar, a mining camp about six miles west of Cadomin, where I count ten or twelve Catholic homes. (At Luscar I have another shack fourteen by sixteen feet). That day I managed to return to Coalspur."

"May 8th and 9th, Stereo and Coal Valley on the Lovett Branch. Catechism taught at Coal Valley to four children; Holy Mass, and six communicants. "May 10th, Holy Mass at Stereo, before work hour, six communicants. Return to Coalspur, where I have a shack. (Take note—it is my third one. I can compete with many an English Lord who counts his castles on ten fingers. Yet I have but three shacks. Sorry!"

"May 11th, Trip to a pump-house at Mile 14, west of Coalspur, for the benefit of a lonely bachelor, who is a practical Catholic. "May 12th, Return to Coalspur. Make ready for the following Sunday. "May 13th, Sunday at Coalspur. Holy Mass in the school house. On the blackboard I display a set of bunting decorations and banners. We had no organist that day. We have one singer, whom I may describe as the nephew of His Grace the Archbishop of Toronto. For a long period our organist was a good-hearted, religious man, not a Catholic, one who reminded me of the gospel centurion that build a synagogue at Capharnaum. In the afternoon catechism to three young people. Baptism of an adult person.

"May 14th, Trip to Edson and to Rosevear, to the home of an isolated homesteader. Two days are taken up by that trip. "May 17th, Return to Coalspur. Reading mail and answering letters. "May 18th, Trip to Cadomin. I find my shack a most hospitable place. "May 19th, Trip to Luscar, in view of the following Sunday. "May 20th, Sunday. Holy Mass. Catechism. Calls. "May 21, Return to Coalspur. Mail and letters. "May 22nd, Trip to Foot Hills, Blackstone, Brookdale, near Lovett. "May 23rd and 24th, Catechism taught to Italian children, who have acquired a fairly good knowledge of English. Three of these children make their first Holy Communion. Mass was celebrated in their log bunk, on the kitchen table. Rubys and liturgical rules were more or less mutilated for the occasion, without any disrespect shown or intended to the Blessed Eucharist. "May 25th, Return to Coalspur and trip to Mountain Park. Visits, catechism taught on Saturday, 26th. Holy Mass in the dance hall on Sunday, 27th.

"To BE CONTINUED 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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$6,195 97 James F. Lee, Detroit, Minn. 50 00 James J. Meehan, Anheistburg 5 00 MASS INTENTIONS Estate of the late Mary MacDonald, Bailey's Brook, N. S. 200 00 E. G. P., Ottawa 5 00 Helena Brennan, Lewisville 2 00 A Friend 2 00 Mary McNeil, Gardiner Mines 2 00

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