

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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SCRANTON BISHOP ENDS STRIKE

BISHOP HOBAN'S SUCCESSFUL MEDIATION ACCLAIMED BY PRESS AND PEOPLE

Scranton, Pa., April 10.—After every effort had failed here to settle a trolley strike which forced 250,000 people in the city and from thirty miles around to walk through five inches of snow, the Right Rev. Michael J. Hoban, Bishop of Scranton, stepped in, called a conference, submitted a plan for an agreement and ended the strike, with no bitterness on either side and to the vast relief of the entire city and the surrounding countryside.

The feat is hailed by the Scranton press as a striking example of civic patriotism and a rare tribute to Bishop Hoban's sense of fairness, which led each side to put confidence in the justice of his solution.

CITY TRAFFIC AND INDUSTRY PARALYZED

From Tuesday last week till Thursday, Scranton walked, while the 600 conductors, motormen and barmen of the Scranton Railway Company were idle, their demands for increased wages and a modification of the "swing shift" system defied by the company. The snow storm added to the city's woes and factories and mills were paralyzed because their workmen could not reach them. Strong efforts on the part of the mayor, the press and civic organizations, both before the strike went into effect and after, were unavailing.

At this juncture, Bishop Hoban took a hand. He invited to the episcopal residence Col. L. A. Watres, president of the Chamber of Commerce; E. J. Lynott, editor of the Scranton Times; John Durkin, mayor of Scranton; J. J. Coleman, general manager of the Scranton Railway Company; W. W. May, assistant manager; J. J. Brennan, president of the Trolley Men's Union and the business agent of the union. These men responded to the call.

The conferees unanimously chose Bishop Hoban chairman, and he outlined the purpose of the meeting. The analysis of the situation was notably fair, barred all bitterness and encouraged conciliation. As in every instance, there were two sides to the street car strike, said the bishop. Wisdom on the part of the disputants, then, should prompt them to compromise at once, before both sides suffered heavily through losses in earnings and wages.

Also Bishop Hoban pointed out, there was a third party to consider—the public, without which neither employer nor employees could exist. The public had rights, and it would be the best policy for both the company and the men, if the public were to be pleased rather than further incensed at the inconvenience, to effect a settlement. He cited examples of ill feeling caused by former strikes. Business was harmed, merchants lost patronage, industry lost production, everyone was bitter.

He then asked both sides to tell their grievances, and asked further for an expression from the representatives of the public. Everyone expressed his opinion. After hearing all sides, the Bishop made a proposal for a common work plan based on conciliation, and requested all to return Friday for another conference.

FEDERAL AUTHORITIES TAKE PART

The federal authorities, hearing of the proposed settlement, immediately sent T. M. Finn, John Davis and L. A. Thomas, federal mediators, from Washington, and Governor Pinchot sent Mathew C. Frederick, of the State Department of Labor and Industry. They arrived for the second conference. At this gathering, Bishop Hoban elaborated his plan to modify the "swing shift" system, granting pay increases where the greatest justification for such action seemed to exist.

The Bishop's proposal was taken back to the labor group, and the company officials took it under advisement. On the following day, again at the invitation of the Bishop, the group once more gathered at the episcopal residence, and after some hours of discussion, both sides accepted the tentative solution the Bishop had advanced. The plan, after providing a direct solution of the more acute points at issue, proposes to submit other considerations to arbitration.

The press of Scranton and vicinity freely gives Bishop Hoban the credit for the settlement, praising him highly for his action and calling attention particularly to the fact that, because of the tactful handling of the mediator, the strike has left no bitterness.

Bishop Hoban is no stranger to the role of industrial mediator. Twice before he has brought the street car company and its men together, and because of the city's general confidence in his sense of justice, he has on several other occasions acted as an arbitrator.

DISCOVERS RELICS OF GREAT MARTYR

BLESSED ANDREW BOBOLA DIED IN YEAR 1657

An absorbing account of the rescue of the great Martyr, Blessed Andrew Bobola, is contained in a recent article appearing in The Month. Blessed Andrew was martyred most brutally by Russian Cossacks at Pinsk in the year 1657. He was solemnly beatified by His Holiness, Pope Pius IX., in 1855.

The remains of the Martyr were preserved at Polodsk in Western Russia, and held in veneration even by the Orthodox.

SEARCH FOR RELICS

When the Soviets began to desecrate and rifle the churches, all things sacred, including relics, were treated with little reverence. It then became a matter of intense interest to Catholics employed on the Papal Relief Mission to discover what had become of the Martyr's body after the churches of Polodsk had been plundered.

In July, 1922, information was given out that the relics of Blessed Andrew Bobola were in a museum somewhere in Moscow and very probably on exhibition before the curious eyes of the public. This news was most distressing to the Catholics of the country.

Previously the Bolsheviks had entered the church at Polodsk, broken open the door leading into the chapel of Blessed Andrew Bobola and brought out the case containing his relics. A priest who was present demanded their authority for such an act, and for answer was fired upon, but fortunately escaped the bullet. As the reliquary was placed upon an auto truck, a woman in the crowd who protested against the outrage was killed on the spot.

The relics were taken to Vitebsk whence they were to be transferred to a museum at Moscow. The Russian government, it appears, was at first disposed to return the relics to Poland, but because of conditions imposed, the restitution was postponed. Thereupon the Vatican requested the return of the relics, trusting to its beneficent record of dispensing largesse in abundance to the distressed country.

Arrangements were finally concluded for the transfer of the relics to Rome, the matter being kept a complete secret. Those who had the affair in charge were then conducted into the Petrovka Museum where they had sought for the relics a whole year before.

"The store room into which we were conducted," says one of the commission, "was filled with discarded furniture, old plaster casts and wax models and other abandoned exhibits piled up topsy-turvy and covered with dust. Close to the door, and almost blocking the entrance, was the large reliquary containing the body of Blessed Andrew Bobola. The reliquary is made of zinc with a coating of silver paint and is decorated with heavy brass trimmings. It is coffin shaped with dome-like cover, bearing a large brass recumbent crucifix, and is fitted with glass along the sides permitting a full view of the relics within.

"It is about six feet three inches long, twenty-five inches wide at the head, nineteen at the foot and thirty-seven inches high. An ordinary cord had been tied about the reliquary and sealed with the wax seal of the police department of Vitebsk, thus assuring us that the relics had not been touched since their coming to Moscow.

"There were no signs of vestments apparent in the reliquary but the body was in a sufficient state of preservation to identify nearly all the marks of martyrdom as related to the Breviary office. After a most minute examination of the relics, we were thoroughly convinced of their authenticity."

After a long and painful delay the precious relics were at length prepared for their long journey to Rome where they arrived safely on the Feast of All Saints. They were brought to the Matilda Chapel in the Vatican where they now rest amid the numerous other holy relics for which the Chapel is famous.

PIONEER LAY SPEAKER DIES AT ENGLISH HOME

London, Eng.—A man who for twenty-five years spoke in the streets on Catholic doctrine, and paved the way in the North of England for the present successful Catholic Evidence Guild campaign, has just died at the age of sixty-four. Charles Unsworth was a well-known figure in Bolton, Lancashire, where he used to stand on the steps of the Town Hall every Sunday evening. At first he was insulted and attacked, and on one occasion was arrested whilst maintaining the right of free speech.

He always looked forward to the day when England would become so tolerant that it would be possible for a Catholic priest to speak in the streets. His ambition was realized

K. K. K. FACE CHARGE OF MURDER

MASKED BAND OF 600 FIRES INTO CROWD AT LILLY

Johnstown, Pa., April 8.—Twenty-four Ku Klux Klan members face murder and rioting charges as a result of the latest Klan outrage Saturday night at Lilly, a small mining town near here, when 600 members of the hooded order fired into a crowd of villagers, then leaped on their special train and sped away. Meantime, two dead, two dying, and twenty others, including a ten-year-old boy, more or less seriously wounded, is the toll of the Klanmen's descent.

The twenty-four were arrested upon the arrival of the special train here. A search revealed twenty-six 44 revolvers. Those held waived preliminary examination yesterday, and are held for the June term of the criminal court at Ebensburg.

Two constables of Indiana, Pa., and a councilman of a suburb of Johnstown are among the group charged with making the little town's railway station a shambles.

Lilly is patrolled by state troopers, and feeling is intense. Six Lilly men are held in the Ebensburg jail in connection with the riot.

BLAMED ON MINE TROUBLE

The shooting came as the Klanmen were boarding their special train after a demonstration in the town, conducted despite the knowledge that the townspeople were strongly opposed to the visit. The crowd which had collected at the station tried to turn a fire hose on the hooded men, and the contention is made the Klanmen were "officially" denied the charge.

"Officials of the Klan deny strongly that the demonstration in Lilly was for the purpose of showing the power of the order. However, there had been trouble at a mine there in connection with the discharge of certain members of the Klan. For two weeks there had been uneasiness. The United Mine Workers are strong at Lilly, and the union opposes the Klan. Most of the residents are Catholics. The Klanmen were discharged from the mine because the other miners refused to work with them.

Feeling over the discharge of the miners had run so strong that leading citizens of Lilly appealed to Judge John E. Evans, the district attorney and the sheriff for police protection against the Klan.

Twice before the Klan had visited Lilly and tried to light fiery crosses. Both times they were driven away by the townspeople. The dead as a result of the shooting are Floyd Paul, twenty-five and Philip Conrad, twenty-five, Patrick Bradley, and Harold Bradley and Frank Miasok lie in the Altoona hospital at the point of death. Each is suffering from pistol wounds in the abdomen. Operations have been performed.

Three Klan members are in a hospital here. They are worthy Davis, of Johnstown; Harry Johnston, of Revloc a mining town nearby, and Samuel Evans, of South Fork.

FOUR WOMEN INJURED

Four women were hurt in the confusion that preceded the shooting. In its woe over its dead and dying today, Lilly denies any action that might have provoked the sudden shooting down of its townspeople.

The only hostile act the town admits is the turning of the fire hose on a group of the hooded men. Until that time throughout the Klanmen's demonstration and the burning of two fiery crosses, the villagers, it is declared, merely looked on, exercising unusual restraint, considering the tense feeling.

Rumors had preceded the Klan visit. It was said there would be a demonstration because of the discharge of the miners. At about 8 o'clock Saturday night, there was sudden confusion as every light in the town went out. Then, against the sky, there appeared two flaming crosses, in a field about half a mile from the business section. Five hundred robed figures surrounded it. Half an hour before, they had alighted from the special train and marched, four abreast, to the field. There had been no hostile demonstration, although a crowd of men and boys had followed the marchers.

The crosses burned out. The Klanmen returned to the train. The little knot of townspeople gathered near the field broke up, also went to the station.

Most of the Klanmen had entered the train. Suddenly there rang out a single shot. This was followed by a volley. The crowd of townspeople, recoiled, scrambled wildly for shelter.

Three hooded figures were picked up wounded and there was a rush of their comrades for the train.

STATION MADE A SHAMBLE

The lights throughout the town flooded on. They revealed the ghastly sight of men lying all about, bleeding. A call was sent to Altoona for police and hospital aid.

GOOD CITIZENS OBEY ALL LAWS

Washington, April 11.—"The good citizen obeys all laws with which he comes in contact. He does not single out for observance those that he likes, rejecting those that he dislikes," the Rev. Dr. John A. Ryan, of Catholic University, declared at the opening here of the College and University Conference in Behalf of Law Observance and Citizenship.

"The outstanding need of our country today is a genuine patriotism of peace," said Dr. Ryan. The duties of patriotism in time of peace he defined as "duties of the subject, the duties of the voter and the duties of the public official."

"No one is bound to obey an unjust law," he said, taking up the duties of the subject. "Nevertheless, the presumption is always in favor of the law. One should not assume without grave and definite reasons that any law is not just."

For the sake of the common good, the lawmakers have the authority to decide what legislation is necessary and useful. Deny this principle in practice and you destroy the foundations of order and of common welfare.

"The wholesale violation of the prohibition laws indicates a deplorable lack of the most elementary feature of patriotism—that is, respect for and obedience to law," declared the speaker. "This duty is not merely civic or political; it is moral and Christian."

STUDENT CONVERTS

ILLINOIS UNIVERSITY REPORTS FORTY-FIVE IN YEAR

Champaign, Ill., April 7.—What is considered to be practically a record of its kind was reached last Sunday when the fourth class of University students made their public profession of Faith at St. John's Student Chapel at the University of Illinois. Three previous classes numbering 12, 16 and 14, respectively, have been received into the Catholic Faith. The addition of the last class of three students brings the numbers received into the fold within the past twelve months of school, up to the surprising total of 45.

The conversions are traceable to a variety of causes. Some of them are due to the habit of many Catholic students in bringing their roommates, if unaffiliated with any church, along with them to Mass on Sunday. A number of them are traceable also to the courses in religious education conducted by the Catholic Foundation at the University. The courses are taken for University credit counting toward degrees, not only by Catholic students but also by a considerable number of unaffiliated non-Catholic students. After completing the course in Fundamental Christian Apologetics, many of them embrace the Catholic Faith.

Moreover classes of instruction in the Catholic Faith are conducted three or four times during the year by Rev. John A. O'Brien, Ph.D., Director of the Catholic Foundation at the University of Illinois, for the benefit of non-Catholic students who are interested in securing a correct understanding of the Church's teachings. Into these classes the Catholic students bring any of their student friends who have evinced an interest in learning about the Catholic Faith. This desire to learn more about the Church is the first of the steps leading ultimately to the embrace of Catholicism.

Because of the considerable number of students coming to the University without any church affiliation, there is a singularly fertile field here for the exposition of the true teachings of the Catholic Faith which are so often misrepresented. Among the converts are numbered some students from foreign lands. After their entrance into the Church the converts become members of the Newman Club, designed to propagate the true teachings of the Catholic Church after the example of the great Cardinal.

Many of these student converts, after graduating from the University, become teachers in the High schools and colleges throughout the country.

CHURCH IN ENGLAND COMING BACK

London, Eng.—Only the Catholic Church can knit the people of England together, declared the Bishop of Nottingham, Mgr. Dunn, when speaking at Leicester of the great social changes which are taking place in this country. These changes are, said the Bishop, regarded by some people with anxiety and apprehension. "But in the midst of all these changes there is one great sheet anchor which England might hold on to, and that is the memory of her Catholic past."

"The old Church of this country is coming back," said Bishop Dunn. "It is not merely a spasmodic movement. The foundations are being laid strongly and will do much in the unknown future. The Church has its roots in the hearts of the people. She did not die, and is now springing up again."

CATHOLIC NOTES

Washington, D. C., April 11.—More than \$9,000,000 was spent in the erection of new central Catholic high schools by sixteen American archdioceses and dioceses alone in the years 1921, 1922 and 1923, it is shown in a compilation just made by the Education Department, National Catholic Welfare Conference.

London, April 7.—The University of Athens has bestowed an honorary degree on T. P. O'Connor, the "Father of the House of Commons," the occasion being the celebration of the centenary of Byron's death. Mr. O'Connor was unable to visit Athens to receive the degree in person, as he is staying in the South of France on the advice of his physician.

London, Eng.—An unusual scene was witnessed at St. George's Cathedral, Southwark, when nearly a hundred missionaries gathered for the blessing of the Bishop before commencing Lenten missions in churches throughout South London. The missionaries wore the habits of their respective Orders. The Bishop will himself preach at one London church during the intensive mission.

London, April 7.—G. K. Chesterton does not agree that people are better off under the present system of economics than they were "in the old Catholic days." The peasants were happier, he thinks. It had been objected to him, he said, that the peasants had no amusements. But the peasants knew how to amuse themselves, whilst the people of the modern world were doing what the people of Rome did in her decadent days—they were looking on at circuses.

London, April 7.—Nothing more will be heard of Lord Buckmaster's Divorce Bill this year. Lord Buckmaster asked the Prime Minister to grant time for its discussion in the House of Commons, but, as already foreshadowed by the N. C. W. C. correspondent, he learned that the time of the House was too heavily mortgaged. It will be recalled that the bill, which aims at facilitating divorce, was passed by the House of Lords, where it was introduced as a private members' bill.

Dublin, April 7.—The Irish Tourist Association has done a lot of practical work in the direction of making the attractions of Ireland better known among outsiders. Advice from America received by the Association show that a number of large parties intend paying visits to Ireland this summer. Mr. Casanva, the agent at Cobh (Queenstown) of the United States Lines, is vice-president of the Association and one of its most active members. He is now in America.

Cologne, April 11.—Prince Gustav Biron of Kurland, one of the most popular personalities in Berlin and under the imperial regime a leader highly esteemed in the upper aristocracy, has been converted to the Catholic Church. The Prince's residence is the Castle of Wartenberg. He is the head of the royal house which from 1737 to 1795 ruled over the duchy of Kurland. The family lost its power after the French Revolution. It has large estates in Baden-Baden, and owns the villa Eden. A son of the Prince preceded him in returning to the Catholic Church some years ago.

Cincinnati, April 8.—Following the announcement by Rev. H. P. Brockman, S. J., President of St. Xavier College this week that the institution has been given the sum of \$50,000 in two parts by an anonymous donor, the College Administration has announced its intention of building a \$200,000 chapel on the Avondale campus of the school. The College authorities have not announced whether the recent gift will be applied toward erection of the chapel, ground for which is to be broken next year, according to tentative plans.

Madison, Wis., April 8.—The second annual Catholic-Protestant conference on community service in rural districts will be held here June 30 to July 11, it has been announced, and the plans already are thoroughly in hand. Topics will be health programs, agricultural subjects, economics of community life, rural sociology, boys' work, and community recreation work, and community recreation and surveys. A between-conferences program also is being prepared. Virtually every Protestant body engaged in this type of work is cooperating. The conference is the outgrowth of last summer's successful gathering.

Fishermen along the Irish coast are forming an association for the promotion and protection of their industry. The clergy are taking an active part in the movement. At a meeting of fishermen in Dingle, Kerry County, Rev. Canon McDonnell, P. P., was the principal speaker. One third of Ireland's mackerel export comes through Dingle and at one time the town carried on an extensive trade with the United States. The principal grievance of the fishermen is that they are not afforded adequate protection against depredations by steam trawlers from other countries.

MARX DEFENDED FOR POLICY REGARDING SCHOOL ACT

By Rev. Dr. Wilhelm Baron von Cantelane

Cologne, April 10.—The Catholic Branch of the Newman National party has attacked the Center party and Chancellor Marx, charging them with failure to pass the School Act. The Centrum is accused of having too close a union with the left, a thing which, it is charged, has made passage of the School Act impossible.

Catholic papers have justly reprobated the union of the Centrists with the Socialists has long since been given up, and that the Center party did not have a sufficient majority in the Reichstag to force through a School Act satisfactory to both Catholics and Protestants. Furthermore, it has been said repeatedly that it was not the Socialists, but the Democrats, who blocked the School Act, making it impossible for the Centrist coalition to obtain action in the face of the hostility of the Democrats and Socialists.

It is pointed out that, on the Catholic side, a special collection was taken up to further the Act, and in Saxony the Catholic Committee made an urgent appeal to the chancellor, himself the head of the Catholic school organization, to speed up passage of the Act. Chancellor Marx has done all he could for the Act, and in the new Reichstag is expected to press for action on it. The Protestant Parents' Union also has urged immediate action.

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GERTRUDE MANNERING

A TALE OF SACRIFICE
BY FRANCES NOBLE

CHAPTER VIII.—CONTINUED

"Well, we must say 'Good-night,' I suppose, Stanley, with many thanks for your escort. I wish you were coming with us to Lady A—s, we shall only stay an hour or two."
"I wish so too; but I must show myself at Mrs. Bauerstock's reception tonight, or I shall give serious offence. I met her this afternoon in the Park, and made a solemn promise not to disappoint her," he replied, with a smile which was somewhat sarcastic, Gertrude thought. "Ah! one of her literary receptions, isn't it? Well, Gertrude, you won't keep him any longer, for he is going into such terrible intellectual company that we must seem very frivolous indeed by comparison." And her ladyship laughed a musical little laugh.

"That is a very unkind speech, Lady Hunter." And as Stanley Graham spoke, taking off his hat with a farewell smile, the carriage began to drive away.
For the next few minutes Gertrude would have given anything to be alone, free even from the kindly affectionate presence of her cousin, so as to be able to collect her thoughts and calm the bewildering feeling—half joy, half pain—with which her brain and heart were throbbing. Ah! it was a beautiful world, she knew now only too surely, all too fascinating and alluring perhaps! No wonder she had been warned against it; no wonder she had been taught to pray for strength to resist its charms if they should prove perilous, to pray that she might not grow to love it too much.

And she could not pause to think quietly and try to define her feelings for Lady Hunter began at once to talk as usual of the opera, of the house to which they were going, and of Stanley Graham; and Gertrude had to listen and reply, thinking as she did so what a strange whirl was this, the fashionable life of a London season.
"Julia," she said rather abruptly, after her cousin had finished some remark about Stanley Graham, "is Mr. Graham a Protestant, or has he any religion at all?"
And though she tried to speak carelessly, Lady Hunter looked at her somewhat with surprise as she asked smilingly:
"What ever made you think of that, Gertrude?"

"Well, I was only wondering, Julia, because I can fancy somehow that he does not think much of anything of the kind." And Gertrude blushed slightly under her cousin's gaze.
"Well, you're right, Gertrude; he does not. I am afraid he is worse than myself in that respect; for while I tolerate all religions, he has no patience with any. Indeed, he is known as a professed infidel."
"O Julia!" escaped from Gertrude almost involuntarily.
"Well, perhaps not quite so bad as that, dear; for he does not believe in the existence of God, but no more. I expect he will be rather shocked if he hears you are a Roman Catholic, though of course he is so much accustomed to them, having been so much abroad. As to a boy doing as Rupert has done, it would make him bitter and scornful even to hear of it; so you must be prepared with the nice explanation of his conduct which you gave me the other day, love."
Lady Hunter spoke lightly and smilingly, knowing not the strange feeling of chilly desolation her words had cast over her listener's heart as she sat there so quietly. Gertrude said no more, but tried to smile, as she fanned herself quickly in her agitation. That Stanley Graham should be proved to be like that, his splendid intellect employed chiefly, perhaps, in hatred of religion, in scornful contempt of its very name!

She seemed able to think of nothing else all through the next hour or two while they were at Lady A—s, and yet the knowledge did not drive away the new joy and wonder in her heart, only mixed it with a vague foreboding and sense of pain.
Only when they were at home again and she was alone did she seem able to pause and face the thoughts and feelings in her heart. She could not sleep, so she sat up in bed, with her long hair all about her shoulders, and her face buried in her hands.
"Oh! what am I doing? What does it all mean?" was her inward cry. "What is Mr. Graham to me? Oh! if he would only go away, or if I could never see him any more! He does not think of me; it is only because he sees I am silly that he is so kind, and, oh! no unlike any one else I have ever seen. Wouldn't I rather die than he should know that I have thought of him like this? I thought I never could feel this way towards any one; I thought I was so strong; and now—! Perhaps I felt too secure; perhaps I did not pray enough; but it is not too late. I can forget it; I can ask our Lord to take the feeling out of my heart before it grows too strong. But, oh! if only the time were over, and I could be safe back again with papa!"

But even in the thought, the idea that in little more than a fortnight she must leave her present life,

with its fascinations, which already had taken such hold of her heart, she shrank with a kind of dismay from the prospect, knowing, alas! too surely, what it was that held her so enchanted—that it was the presence of him whom she tried to wish never to see more. Only a few days before the thought of returning to her quiet home, with its sweet religious atmosphere, to her dear father and his fond, idolizing embrace, had given her unspeakable delight; and now was it really chilling her heart with its prospect, because that heart, which could never feel or love but strongly and with all its depth, had learned to thrill and palpitate at the sight of the face and the sound of the voice of one who, after all, was a mere stranger, who had certainly been very kind and attentive, but who would forget her, of course, when he ceased to meet her daily. An infidel too, one who held religion in contempt—most and more than all, the one true religion, which holy possession she, descendant of martyrs and glorious confessors, had ever guarded as her most precious treasure!

Gertrude turned round at last and threw herself face downwards on the pillow, weeping sadly alone there, in the silence of the night, tears so bitter as she shed then for the first time, which almost seemed in their bitterness to drive away the image of Stanley Graham and make it abhorrent to her.
"O papa! if I were only going back to you tomorrow! If I had only never come here at all, but could wake and find it all a dream, with the crucifix looking down at me in my own little room at home!"
But not so easily was her trial to be ended—not so soon; not until her feet had trod wearily but patiently in the way of the Cross was the young, girlish heart to find peace.

CHAPTER IX.
When Gertrude rose next morning, she hardly looked at the clock, she had always done so previously from her peaceful, healthy sleep. When she had fallen asleep at last, with the tear-traces still on her cheeks, she had been haunted by uneasy dreams, which changed vaguely and rapidly, until she dreamed that she herself was the heroine of the opera she had that night witnessed. She was *Aminia* walking across the broken bridge, when it gave way entirely, and she fell into the abyss below, calling out wildly to Stanley Graham to help her, for somehow he seemed near at hand among the spectators, and the shock awoke her too rudely to allow of her trying to sleep again.

With the bright summer sun streaming into her room, and the long, cheerful day before her, her anguish of the previous night hardly seemed so sharp or so heavy to the still buoyant young heart, but yet her morning prayers were almost one long petition for strength and guidance in the new existence to which she seemed tending, for help in the trials which she felt vaguely, yet certainly, were in store. For the dim foreboding was upon her still, much as she tried to shake off the feeling, striving to tell herself how she longed for the day of her return home, where she would soon forget all her silly fancies, and the fascinations which now seemed at times too strong for her.

Lady Hunter noticed Gertrude's weary looks at breakfast.
"But a good canter in the 'Row' this morning will set you all right, dear, won't it? We can't expect your country roses to be quite so perpetual in London, after all, can we? But they will soon bloom again in their native air, all the better, perhaps, for a short absence. The only thing is, I hope your papa won't scold me for their loss, love."
Gertrude tried to laugh gaily.
"I must take a pot of rouge home, Julia, if you're so afraid, shall I? And the very effort to be gay brought back the color to her cheeks for the time, and her cousin could not guess at the pain the brave little heart was suffering even while she laughed so merrily. They went out to ride at the usual hour, about noon, and Gertrude tried to talk to Sir Robert with her customary ease and gaiety, the open air and bright sunshine kindly helping her in the effort. They had taken but two or three turns up and down the "Row," and were now stopping for a minute to speak to some acquaintances, when Gertrude, looking up, saw Stanley Graham ride in on to the ground, accompanied by two other young men. Alas! for her resolutions, for the strength she fancied she had gained by the discovery of where her heart and thoughts were tending! At the sight of him that poor little heart beat with a tell-tale joy; and had any close or interested observers been at hand, they must have seen the rosy color mount quickly to her face as the brown eyes sparkled with the new light that had come so often to them during these last two days.

Mr. Graham rode up at once to where Sir Robert and Gertrude were halting, and when he had spoken to them was seized upon by the friends to whom they were speaking.
"If one may venture to scold you, Mr. Graham," said a young, fast-looking girl, "I think you ought to apologize to us all for having made us sigh in vain for you so long. And she laughed, somewhat boldly, Gertrude thought.

Stanley Graham's lips curled slightly, but he replied with perfect politeness:
"When I am so highly honored as to be sighed for by you, Lady Flora, I shall certainly be willing to apologize most amply."
Lady Flora shrugged her shoulders and was silent, while Gertrude wondered to herself, "How should I feel if he ever spoke to me like that, with that freezing look and manner!"
"I thought you hated the 'Row,' Stanley," said Lady Flora's brother, a dissipated, shallow-pated youth— "thought you had a great contempt for the whole affair, horses and people and everything," he drawled out, evidently enjoying the idea of being able to attack Stanley on any subject.
"You are right; I do not particularly care for the 'Row,' Edmund," replied Stanley, the haughty lip curling unmistakably now as he spoke the few curt words.
"Perhaps," said Lady Flora, willing to be revenged on Stanley for his speech to herself, "Mr. Graham has turned Papist in Italy, and comes here to practise mortification."
"Don't give me credit for any such self-denying motive, Lady Flora. I certainly did not come to practise mortification." And the tone implied so plainly that the presence of herself and her brother was a mortification to him that even the dull-witted youth understood the hint and hurried away, his sister urging her horse after him, without a bow to Stanley Graham, though she pointedly bestowed one on Gertrude and Sir Robert.

At once Stanley went up to Gertrude's side, the cold look and manner gone, and the look and voice she knew so well already stirring her heart once more, and dispelling like a mist what remained of the last night's anguish.
"I hope *Aminia* did not keep you awake last night, Miss Mannering; and that you did not get up and walk broken bridges, or do anything of the sort?" And he laughed kindly as he rode on by Gertrude's side, his friends following with Sir Robert.
Gertrude blushed slightly.
"Well, I did dream that I was *Aminia*; but I woke suddenly by the bridge seeming to break, so I don't know how I might have ended but for that."
How little he knew, as the sweet voice spoke so gaily, and as he met the bright smile raised to his face—how little he knew of that last night's pain, of its bitter tears and home yearnings; how still less he knew of the "still small voice" which was whispering to the girlish heart even now, but from which she turned shrinkingly, trying not to bear it in her new, absorbing joy!

For nearly an hour they rode on together, up and down, Gertrude hearing nothing but Stanley Graham's voice, seeing nothing but his face, as she raised hers to meet his gaze, while they talked on as earnestly as was consistent with their horse exercise, Gertrude knowing and caring nothing about the remarks which were being passed upon her, and Stanley Graham supremely indifferent to them, if he guessed at their existence.
"Is Stanley Graham bewitched by that little Miss Mannering?" exclaimed one lady to the gentleman with whom she was riding.
"It looks like it," was the reply; "for I never saw him do such a thing before as ride for a whole hour in the 'Row,' much less devoting himself to a young lady all the time."
"Who is that girl who is managing to fascinate Stanley Graham into making a fool of himself?" asked another, who did not know Gertrude, a young officer, a friend of Stanley's. "She is pretty enough for anything, to be sure, and there seems nothing fast about her; but still it is so unlike Stanley."
"Don't you know who she is?" laughed his brother officer. "She is a cousin of Lady Hunter's, a little girl from the country; wonderfully pretty and wonderfully natural and unaffected too; quite refreshing, as I discovered the other night at the Duchess of N—'s ball; being a protegee of the Hunters may account for some of her haughty Stanley's attention to her, but hardly for so much of it as he is bestowing just now."
All unconscious of the talk she excited, Gertrude rode on in her elysium, until Sir Robert again drew close up to her, asking her if she would not like to return home now to luncheon, as they were going to a morning concert immediately afterwards.

"Oh, yes! certainly, Sir Robert; I am ready any time," she replied quickly; and they turned their horses' heads, homewards, Gertrude wondering vaguely how long they had been out, and whether she ought to have proposed of herself to go in sooner.
Stanley Graham bade good-morning to his two friends and rode home with Sir Robert and Gertrude, though he could not remain to luncheon, as he had an appointment elsewhere. But he was coming tonight to a literary soiree which Lady Hunter always gave towards the close of every season, and the thought made Gertrude's heart bound as he bade her a temporary adieu.
"It is only for a few hours—only for a few hours," it seemed to repeat with an inner joyous sound.
"What ever have you been doing?" exclaimed her ladyship, as she came into the hall to meet her husband and Gertrude. "You will

have to lunch very quickly, so I hope you are not very hungry, you two dusty, tired creatures." And she made Gertrude sit down just as she was, in her habit, as she would have to dress directly for the concert.
"Well, we are rather late, I believe," said Sir Robert; but we all seemed to be enjoying ourselves so much that we evidently forgot the time—oh, Gertrude?" And he spoke so kindly, and so unmistakably without any *arriere pensee*, that Gertrude could not feel uncomfortable, though she might have done so could she have known that her cousin, seeing deeper and more quickly than Sir Robert, was wondering what had so bewitched Stanley Graham as to make him remain thus long in a place for which he cared but little, and that the wondering led her on to further reflections.
"Surely it cannot be that. But no, she is too young and girlish; he would never think of her in that way. And if even it were so, there could be no objection to it, rather the contrary, even from a doting father like hers. Except indeed—! Mr. Graham had seemed to strike her, from which she turned away as painful or useless, smiling brightly again as she rid herself of it.
As Gertrude dressed for the concert, she was hardly thinking of her toilet, but of the last hour or two; of her ride in the "Row," with Mr. Graham of their conversation, even their intervals of silence, which had seemed only another stage of her elysium, with those piercing gray eyes bent upon her so kindly—the eyes which but that morning she had seen could look so coldly and scornfully if they chose.

TO BE CONTINUED

WIFE
"There's more pluck and energy and grit in that little fellow's body than in any one of the whole of the other forty boys put together. If he means to do a thing, he'll do it, no matter how many difficulties there are."
So said Mr. Francis Ashton, the boys' schoolmaster, to Canon Cameron, the rector of the parish.
"He does everything so thoroughly, I caught him trying to stand on his head the other day, and was obliged to command him to stop, or he'd have apoplexy. When he genuflects in church, he positively smites the ground with his right knee—"
"Yes," murmured the Canon. "I've heard him behind me when he's been serving my Mass. I told him he would have a housemaid's knee, but I took care to congratulate him at the same time. What's he done now?"
"He sticks to it—the only Mass in Lent," answered Mr. Ashton. "Most of them have given it up, and he was the only one there this morning!"
"But look at the weather this past week," said the Canon, who was always ready to make excuses for the boys, as everyone knew, though, of course, the falling-off of attendance since the beginning of Lent had disappointed him a good deal.
"He's not particularly clever," went on the schoolmaster, "but he's fairly good at lessons, and such a beggar to stick! Once he gets hold of a thing, he's like a bulldog—he'll never drop it!"
"Let's hope he'll hang on to the Faith, then, in the days to come," said the Canon, and Mr. Ashton could not help thinking that he meant a good deal more than he said, as was often the case.
There had been a wonderful mission at St. Christopher's just before Lent, with astonishing results; quite a number under instruction, who seemed likely to make very satisfactory converts; a much larger number of the careless were now always to be seen in their places at Sunday Mass, and most of the worst "relapsed" cases had come humbly to Confession, and so far seemed to be keeping it up in the most edifying way.
But one of the most pleasant results had been the crowds of school children—boys, girls, and even infants—who now went to daily Mass on their way to school. It was true that the Canon, at considerable inconvenience to himself (and to several other people, by the way), had changed the hour of the second Mass from 8 o'clock to 8.30 for this purpose, and the mission Father, who had won all their hearts, had asked them to do it. He had paid so many visits to the schools, and told them so many delightful stories, and said how he would like to think when he went away what a fine show they were making at daily Mass, though, of course, nobody was obliged to go. It was a thing to be offered to Our Lord to show Him how they felt for His sufferings at this time, if it did involve a little discomfort all the better; it made the offering more worth having.
They had begun magnificently. The first week of Lent crowds tramped up the church with muddy, heavy boots to their places. For at St. Christopher's the children had the best places, nearest the sanctuary that is, and the grown-ups set behind. Certainly the crowd at the end of the week had diminished slightly, and by the end of the second week still more. Then gradually the boys fell off, and at last only four or five—and these quite little boys—kept it up.
At last there came a morning (it was a very wet one) when only a

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very small boy sat by himself in one of the sixty chairs provided for the school. And the morning after that even he was absent till after the Gospel, and when he did come, he was carried in on the shoulder of a very tall man, who was well known to some of the congregation as Sir Anthony Merival, a neighboring baronet, who was most certainly not a Catholic; and this requires an explanation.

Wilfrid Aloysius Christopher Carter was on his way to Mass. He was twelve, and slightly made, but wiry and well grown. His small, pale face was lit by a pair of intelligent gray eyes—an attractive little face for its winning smile, though rather plain. His gray knitted jersey was much darned, his shock of rather red hair was well brushed, and the aforesaid face was very clean, and smelt of soap, and so did his thin red hands.

Just as he reached the railings which enclosed the church, two Servite nuns of the Third Order passed him, one guiding and supporting the steps of the other, who was stout, elderly, and apparently nearly blind.

At this moment a huge, boisterous young retriever, bounding along yards ahead of his owner, as usual, paused bellowing and barking furiously in front of the nuns, and threatened to jump as high as their shoulders in his excitement, with the almost certain result of knocking them down, linked together as they were. He evidently did not like the strange and unusual appearance of their veils. The younger and slighter seemed frightened, but they succeeded in getting past the dog, and hurried towards the church porch. He now determined to attack their defenceless retreating figures.

But suddenly a small pair of lean, sinewy hands, like steel in their grip, seized his collar and held him back while the nuns—whose veils acted as blinkers, and made them unconscious of everything not exactly in front of their line of vision—passed on into the porch in safety. Dog and boy rolled over on the ground together. Wilfrid set his teeth, and the more the animal struggled, the tighter he held on, but his heart seemed to be thumping strangely, and his head felt very queer.

He dare not look up to see if the nuns were safe, and his arms felt as if they were being wrenched out of their sockets, but he didn't belong to the Boys' Brigade for nothing, and still he held on, though he knew that the dog's frantic efforts to escape were getting more and more violent. He was kicking, too, with his powerful hind legs, which was anything but pleasant. However, as long as he had life and consciousness he would hold on; but, oh! the relief when a voice above his head thundered:

"Down, you brute, you! Leggo, can't you?" to the boy. "Leggo, I tell you, so that I can thrash him!"

"Are they in?" said the boy, without relaxing his grasp in the least.

"In? Of course they are!" roared the impatient voice.

"Leggo, I tell you. How can I whack him with you holding on there?"

"Then, and then only, did Wilfrid's hands let go, and then he dragged himself up from the muddy asphalt, sat down on the curb, and began to go rather white.

"Deuce, you brute, I'll give it to you!"

And his master took the dog by the collar and whipped him with such energy that he covered and crouched abjectly to heel, helping abjectly under his breath. Wilfrid sat looking, rather helpless, and things seemed to him to be going round and round rather strangely.

"Now then, Sonny, I'm afraid you're hurt. What can I do for you?" said the voice, loud, but very kindly. "Where do you live? I'll take you home."

And he stooped to help the boy up. Wilfrid pulled himself together desperately.

"Not home; not home," he said anxiously. "I'm all right. I'm going to Mass. If you'd just help me to the railings, sir, I'll manage."

Curious to see what this extraordinary boy really would do, Sir Anthony held him out of the mud and deposited him gently on the footpath, picked up his cap and gave it to him. Wilfrid deliberately put it on his head, and then touched it respectfully.

"Thank you, sir," he said, and took one rail in his right hand and the next in his left, and was proceeding to make a slow, but sure, progress towards the gate, but his face grew whiter.

"You'll never get there at that rate," said his friend. "I'll take you in. How long will it last?"

"About twenty minutes by now, sir. I'm late."

but earnestness and a certain anxiety that the right thing should be done, even if he couldn't do it himself.

"All right!" he answered. "Sort of proxy, eh?" and went down on his knees as Wilfrid nodded.

"Good Heavens!" he said to himself. "If any of my people saw me kneeling in an R. C. Church, they'd sit up a bit! Here am I, taking an early morning walk by the doctor's orders to run down my fat, and I find myself at Mass!"

At the Elevation Wilfrid slid off the chair and collapsed in a heap on the floor; but it was quite clear he had not fainted, as he rose again into a squatting position directly after with a suppressed moan. When the Mass was over he lifted up a pair of pleading eyes to his companion's face.

"Mind waiting a minute, sir, till the people have gone?"

"Certainly not."

They remained till only the sacristan was visible, busy about his altar, and the verger was heard beginning to sweep at the far end of the church.

"What now, then? Home and breakfast, eh?"

"No, sir; had breakfast. School. I can manage if you help me outside."

But, though the school was only a very short way from the church, it was quite plain that Wilfrid could not walk without help, and Sir Anthony once more hoisted him on to his shoulders. Deuce had been chained to the rails outside, and was now released, but was too subdued to do anything to show joy at his master's appearance.

"Don't take me in, sir, among the boys," when they reached the building, Wilfrid implored, and there was no need, for, as Sir Anthony was about to ring the bell, the door opened, and Mr. Ashton stood on the threshold. He listened with breathless interest to the story told him. Then, very gently, he took the bruised boy in his arms, laid him down on the sofa by a fire in his own little room, and covered him with a rug.

And presently it seemed to Wilfrid that he went to sleep; at any rate he remembered nothing more till the Angelus woke him, and Mr. Ashton lifted him up and carried him down the hill himself to his mother's cottage.

Before he dismissed the boys for the day at 4 o'clock that afternoon, Mr. Ashton told them of Wilfrid's adventure, and then asked two or three of the elder boys if they would volunteer to carry the boy to the church, supposing he were fit—those who knew something of first aid preferred. This sounded rather exciting, and no fewer than seven offered themselves, also after Mass to carry him to the school.

The consequence was that next morning, at a quarter past eight, boys of all ages and sizes filled up the lane outside the Carters' garden gate, and Mrs. Carter, when she opened the door, was greeted with:

"We've come to fetch Wilfrid!"

"He's ready," she said cheerfully, and he appeared on the door mat behind her, his arm in a sling, his legs and back very stiff still, but his face radiant with the plan proposed.

Mrs. Carter watched the procession go up the hill with pride. She was a woman of few words, and because of that, her husband and children were to rise up and call her blessed in the days to come.

And, when the Canon came in to say Mass, he was agreeably surprised to see almost every boy in the school in his place, and Wilfrid in the front row in the midst of them.

It was Monday, and nearly 9 in the morning. Deuce was once more chained to the railings outside St. Christopher's Church. His master had given him the run of a nice yard or so of well-kept grass, but he could not reach the path nor the legs of the passers-by. But, by way of consolation, he had discovered that by stretching out his hind legs to an almost incredible extent, he could reach the notice board, and had scratched off all the varnish accessible in the first ten minutes. He then turned his attention to the ground.

Inside the church, just behind the boys, knelt Sir Anthony Merival, drawn there by an attraction he could not yet understand. He was extraordinarily disappointed not to see Wilfrid among the 15 or 20 boys present. He had put such faith in his perseverance. Perhaps, after all, very few boys of that age were capable of that steadfastness of character it implied; but he was disappointed. However, that was not what he came for.

Happening at that moment to lift his eyes to the sanctuary, a gesture of the boy stretching out his hind legs, as though he were intensely interested in what he was doing, and his hair was rather red, and it must be—it was Wilfrid! Sir Anthony drew quite a long breath of relief. His faith in human nature was restored. As he left the church, a worried-looking verger confronted him in the porch.

"That your dog, sir?" he said.

"Oh, Lor, yes! What's he done?"

Very little explanation was necessary. A deep pit yawned in the smooth turf at their feet, and earth and stone were scattered round as though a small bomb had fallen there, to say nothing of the notice board.

"The dog's a fool!" exclaimed his owner, and once more Deuce's sides ached, and his yelps resounded through the air. Benson stood looking doubtfully at the two half-crowns which Sir Anthony had given him for the trouble he would have over the grass. He was newly appointed to the post, and extremely conscientious.

"But what am I to say to the Canon about the notice board, sir?" he murmured uneasily, not knowing the stranger by sight.

"Eh! What? Oh, tell him, I'll call and apologise (Sir Anthony Merival) some time today."

"Very good, sir," answered Benson, deferentially, and went to fetch his gardening tools to restore order.

Three months later Sir Anthony was talking to the Canon in his study at the presbytery. He had been received by the latter into the Church a week ago.

"I should like to do something for that boy," he was saying. "If it hadn't been for him, I should never have been to Mass nor been received into the Church, for I should never have known you in the ordinary course of things."

"For the last you must thank Deuce," said the Canon, with a smile. "Do you remember how you called on me to apologise for the damage he did?"

"Well, I trace it all back to Wilfrid's pluck," went on Sir Anthony. "Now, do give me your advice. I mean I should like to provide for his education, to make things easier. His people seemed to be poor, I thought. Aren't they?"

"Yes," answered the Canon, "and there are three girls, and quite a recent baby, another boy. The father is sometimes out of work, not through his own fault. The mother is a most admirable woman. You know boys always get their characters from their mothers, don't you? If you mean you want to educate him, I believe he wants to be a priest, and, if he is of the same mind in three or four years' time, you could pay for the course of study at the seminary, but it would be about twelve years."

"Well, in any case," replied Sir Anthony. "I'll make myself responsible for his future. My wife won't mind; she will want to be a Catholic herself in a few weeks, I am perfectly certain, and our own two boys are well provided for. They'll have quite as much as is good for them, the little beggars!"

And so it was settled.

Fifty years had come and gone, and once more the scene was St. Christopher's Church. The great building was bathed in the golden light of the afternoon June sunlight as of yore. The same shadows cast by its roofs and pinnacles crept across the road with the passing of the hours. Both within and without it was very little changed, but the hands and hearts that had loved it and lived for it and adorned it and worshipped in it were sleeping on the green hillside to the west.

The outlines of the hills around were unchanged, and still the river ebbed and flowed twice a day under the bridge in the little town below the church; but of the people, few were left.

It was three o'clock on a Sunday afternoon of that summer's day, and the sunshine was pouring through the tall narrow windows above St. Christopher's altar in the south transept, whereon scenes of his life are pictured, painting a lively intricate pattern of blues and reds on the mellow stone wall over the sacristy door, and lighting up with its splendor a picturesque ceremony.

Wilfrid, Bishop of Southminster, sat at the entrance to the sanctuary, with his back to the high altar, in cope and mitre, with his pastoral staff in his hand, and surrounded by a group of priests and assistants, for he was holding a Confirmation. And as he looked down over the crowd of young heads in front of him—girls all veiled in white, and boys of all colors, black, brown and red—through memories came over him, and his wonderful eyes, unclouded as yet by his advancing years, almost filled with tears.

The keen, clever face, with that most winning smile of his, softened as the boys each knelt before him and, when he spoke to them all afterwards, those present said they could never forget the beauty of his words and of his voice as he addressed the grandsons and in some cases, the great-grandsons of the boys he had once known. There were not many people, indeed, in the church who had worshipped there fifty years ago but there were a few, and proud and glad they felt, though they knew little of his European reputation as a scholar, and not much more of his extraordinary sanctity.

Next morning he paid a visit to both schools, and, when his tall, bent figure appeared in the boys' class-room, it was all their master could do to restrain their wild enthusiasm, for they had been told something of his story.

It was noticed that he looked for the boy who had served his Mass that morning, and, when he had asked his name, and had been told it was "Wilfrid," he laid his hand on the boy's head, and said:

"My mother used to call me 'Wilf.' Does yours?"

"Yes, my Lord," with a delighted grin, and all their hearts were won.

After that the Bishop went on to the cemetery a few yards further

on, and the boys would have thronged after him through the gates when the Angelus had ceased ringing, but the Bishop closed them, giving the children his blessing, and said they must leave him there alone.

And they left him there in reverent silence, as he bade them.—Catholic Fireside.

INTOLERANCE

At the meeting of the American Sociological Society, Rev. Dr. John A. Ryan read a paper on "Intolerance: Its Cause and Its Future," of which the following is a summary.

"No thoughtful person believes in unlimited freedom of speech. No government permits unlimited freedom of speech, inasmuch as a man can injure his neighbors by the written or spoken word quite as definitely as by physical violence, speech cannot on any logical or rational theory be left unrestrained by the civil law. Therefore, the issue is that of rational limitation, of such limitation as permits the fullest freedom which is consistent with the welfare of the neighbor. After centuries of experience, the balance between individual freedom of speech and limitation in the interest of society received one formulation in the First Amendment to the Constitution of the United States. Those of us who believe that the degree of freedom guaranteed in the amendment does describe a reasonable rule are properly disturbed because we believe the spirit if not the letter, of the amendment has been gravely violated with considerable frequency in the last few years.

In his excellent survey and discussion of this subject in his book, "The Foundation of the Modern Commonwealth," Prof. Arthur N. Hays Sulzberger points out that in the United States the liberty of public discussion has declined in popular favor since the beginning of the twentieth century. According to him, the principal causes of this regrettable change are the strained relations between capital and labor, revolutionary propaganda, particularly that having its origin or its supposed origin in foreign countries, and the espionage acts passed in the years 1917 and 1918. These statutes were much less tolerant of the expression of unpopular opinion than the Sedition Act of 1798. They would not have been supported by public opinion during the Mexican or Civil Wars. . . . Freedom of speech and of the press as the expressions America, . . . is a much less substantial right than the freedom of speech and of the press enjoyed by the men of the early nineteenth century.

"Without attempting to outline an adequate program for the future I wish to specify two or three lines along which our efforts should be directed. First and most immediate is opposition to the Sterling Sedition Bill which has recently been introduced in Congress. There is no need to point out the enormous abuses to which a law of that kind would be subject in the hands of intolerant administrative officials. The second reform activity should be concerted effort for the repeal of all the State anti-syndicalist statutes. I hope it is not necessary for me to protest my opposition to the I. W. W. and my abhorrence of all methods of industrial sabotage. If these statutes merely prevented such destructive tactics, they might be contemplated with indifference, if not with positive favor. But the insidious thing about them, as likewise about the Federal sedition bills, is that they lend themselves to manipulation against necessary freedom of speech. A law which would prohibit written or spoken incitement to specific acts of violence here and now, whether against the Government or against individuals, would be intelligible and reasonable. But a law which forbids membership in a society whose principles include a belief in violent revolution in some vaguely distant future time is neither necessary nor consistent with reasonable freedom of speech. Such 'incitements' to overthrow the Government are merely long-distance prophecies. They ought not to disturb the equanimity or the patriotism of any person who can see straight, and who has a sense of humor. Finally, it is necessary that we should apply to every situation the test which is provided in the First Amendment of the Constitution, and in the centuries of experience which led to the formulation of that amendment. As I understand it the test is this: Is the interference with freedom of expression necessary in order to prevent immediate and considerable injury to any person or institution? If so, the interference is justified; if not, it is not justified. If the matter is doubtful, then all experience teaches that it is better to err on the side of freedom than on the side of repression."—Social Action N. C. W. C.

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LORD, TO WHOM SHALL WE GO?

In these days of religious confusion outside the Catholic Church, when men are striving to strip Jesus of His Divinity, attested by miracle and prophecy, and present Him to the cold fancy of unbeliever as pallid and as human as it is possible to make him under penalty of disobeying the clearest canons of historic certitude, the question of St. Peter, "Lord, to whom shall we go?" forces itself upon us.

To whom shall we go? Not surely to other teachers of religion or morals, such as have risen before the eyes of humanity. Of all such teachers time has made void the claims. The wise men of Greece and Rome survive only through their names—names which few pronounce—upon pages of history which yet fewer read. The great law-maker of Israel was only the leader of the people and only for one period of time. As to Buddha, Confucius, and Mohammed, to whom millions in oriental regions still adhere, no one in Christian lands will be willing to feed his soul upon the Pantheism and the Nirvana of India's prophet, upon the mere moral teachings, vague and low-toned, of the Chinese philosopher, in whose creed there is scarce mention of a God or a future life, or upon the fatalism and sensualism which are vital elements in the Arabian's Koran.

To whom shall we go if not to Jesus? The answer of contemporary unbelief is: neither to other masters, nor to Jesus Himself; today we need no teacher, no Saviour; today science is master and guide; science unlocks all needed knowledge, and provides a secure and sufficient foundation of morality. Before the rise of science, it is said, a teacher was necessary, and Jesus was rightly welcomed by humanity; today there is no place for Him in the world of men; His reign is at an end.

The new religion, the would-be religion of today and tomorrow is science. The new religion has its priests; it has its troops of devoted followers.

Within its sphere science deserves and attains all praise; it is organized knowledge, the knowledge of the phenomena of nature. But to venture beyond the domain of phenomena is not the function of science; those who make such venture cannot do so in the name of science.

Science is not religion and can never take the place of religion. Science maintains absolute silence in regard to the awful questions which for ever fret the human mind, the fitting answers to which can be given by religion alone. "Whence come we: whither go we?" asks a leader in science, Professor Tyndal. The question, he replies, dies without an answer, without even an echo, upon the infinite shores of the unknown. "Let us follow matter to its utmost bound: let us claim it in all its forms to experiment with and to speculate upon. . . Having thus exhausted physics, and reached its

very rim, the real mystery still looms beyond us." And thus it will ever loom beyond the bourne of knowledge. Beyond the phenomenal order of things, Mr. Spencer, speaking for science, finds only an "infinite eternal energy," of which "the unknown" and "the unknowable" must be predicated. "Think only of matter, and see all things in it," is the advice of Professor Haeckel. And so runs science: so it speaks when asked to solve the great problems which reason and conscience refuse to consider insoluble. The promise has been made that science would remove from the universe "all mystery"; science has lamentably failed to keep the promise.

Science affords no rational basis for morality, no sufficient motive or sanction for right-doing. Morality means the repression of the animal in man, the subjection of the lower appetites to the rule of the higher life within him; morality aims to establish the reign of righteousness, and, for that reason, demands that interest and pleasure be sacrificed without regret or hesitation upon the altar of duty. When we remember how strong are human passions, how violent in their protest against the voice that restrains them, we easily realize that they will have their way unless it is shown beyond all doubt that the satisfaction for which they clamor is clearly prohibited, and unless powerful motives are urged why the wrong must be shunned and the right followed. If we have only science, to what shall the appeal be made? Shall it be to the "unknown and the unknowable" of Mr. Spencer? But according to Mr. Frederick Harrison "to ordinary men and women an unknowable and inconceivable reality is practically an unreality." Mr. Harrison tells us to appeal "to the great being, humanity," whose general and ultimate welfare is best served in the self-denial and the virtue of the individual. But what cares the individual, quivering under temptation, for the mass of humanity, of which only a few of the atoms are known to him? Again shall the appeal be to the individual's own good, which, in due course of time, is found in righteousness? But the unfortunate man who is struggling with temptation will reply that the certain present cannot be overlooked for the sake of an uncertain and shadowy future. But it is useless to question further the men or schools who attempt to give us morals based on mere science. Morality is secure only when there reigns in the world a living arbiter of right and wrong, whose arm is extended to reward right and to punish evil doing. Morality is secure only when it is based upon a religion that is pure and elevated in its teachings, as is the religion taught by Jesus Christ. To Jesus Christ, then, let the men of today and of tomorrow turn for light and strength. The needs and the ills of humanity are the same today as they were yesterday. Material conditions may have changed, steam and electricity may have annihilated distance, made earth's hidden treasures tributary to our industry, and increased a thousand fold our sovereignty over nature. But with all this the mind within ceases not its questionings, and the heart within us still quivers beneath the wild storms of passion. If, with the material progress around us, any change has come to the human soul, the change is that the mind is more earnest in its inquiries. Today more than ever is humanity in need of Christ. Fortunately for humanity, Christ remains, and to Him we must go, for He, alone, has the words of eternal life.

RT. REV. MGR. J. J. BLAIR

The CATHOLIC RECORD extends to Right Reverend John J. Blair, D. P., V. G., its heartiest congratulations on the signal honor conferred upon him by His Holiness Pope Pius XI. in appointing him to the office of President of the Catholic Church Extension Society of Canada.

That the great good work for Holy Mother Church accomplished by the Catholic Church Extension Society, under the able management of Right Rev. Thos. O'Donnell, D. D., Bishop of Victoria, may be increased a hundred fold under the presidency of the new incumbent, is the wish and prayer of the CATHOLIC RECORD.

CATHOLICS AND THE CATHOLIC PRESS

By THE OBSERVER
The Christian Family Magazine says:—

"As Catholics we are forbidden by the natural law of spiritual self-preservation and the positive laws of our Mother the Church, to read certain books and periodicals which are certain or likely to undermine our faith and morals. And yet, many pestiferous sheets could not exist if it were not for the Catholic patronage they receive; and at the same time our Catholic publications are for the most part in a very precarious condition financially, our literary workers are shabbily underpaid, our best talent is absorbed by secular journalism, and the whole powerful weapon of the press is not made use of as it should be."

There is in this short editorial note, a concise summary of what is wrong with the condition of the Catholic press. And our contemporary might have added, that this condition exists despite the earnest admonitions of a succession of holy Popes to the Catholic people to remedy it. When one looks over the field carefully, one may say that practically the earnest exhortations of the last four Popes in this regard have gone for nothing.

Yes, our contemporary is quite right: Catholics will support any sort of journalistic rag, and do it without urging, but they are full of excuses when there is a suggestion that they should subscribe for a Catholic paper. This will all be changed. But few of us who are now alive will live to see it. One day the Catholics of the world, both ecclesiastics and laity, will awaken to the need of a Catholic press; but to all appearances that day is yet far off. At least it is hard to think it is near at hand when we see that the strong utterances of Leo XIII., Pius X., Benedict XV. and Pius XI. have had so few, and such faint, echoes in the Catholic dioceses and parishes throughout the world.

Perhaps we ought not to say "throughout the world," for there is Holland, a country where the Catholic minority have won a proud place and their full share of authority by reason of the fact that they have taken to heart the exhortations of the Holy See in respect of the Catholic press. But what is the situation on the continent of North America, in English speaking communities? The situation of the Catholic press is simply a grim joke. That the millions of Catholics should be content, if they are content—and they do not seem to be worrying much—with the few weekly papers they have, on this continent, is proof of one thing; that Catholics are not yet convinced that the Church needs a press; that Catholics need a Catholic press, in spite of the fact that Pope after Pope has tried to drive that idea into their heads.

The total circulation of the Catholic papers published in Canada, in the English language, is about 80,000. Is that a matter on which Catholics are to be congratulated. In the United States, there are said to be about eighteen million Catholics; enough to support a chain of Catholic daily papers twice as great as little Holland. In all that vast country, there is only one Catholic daily published in the English language, The Daily American Tribune, of Dubuque, Iowa. Could anything more clearly demonstrate the apathy of Catholics in general in respect of a work so urgent that Pope Pius the Tenth declared on one occasion that he would pawn his ring to start a Catholic paper if there were no other way of doing it. Speaking generally there is no other Catholic work of any nature or kind which has not, in the English-speaking communities of North America, been considered as worthy of prior attention before a Catholic paper has been given any attention at all.

And what is the condition of even the weeklies? Occasionally, figures are given out which are intended to be encouraging. Lists are made. We are told of some publication which has a huge circulation; and when we inquire what this is, we find that it is a sort of pamphlet which is given away at the church door, or sold for a few cents; and its circulation is added to the grand totals—not so grand after all—of the supposed circulation of the Catholic press. The history of Catholic weekly journalism on this continent is a record of failure; there is no other word that will

accurately describe it. Not one of those papers ought to have been allowed to go down; but there are their bones along the highway of the past.

Catholics are thought by their critics not to be interested in reading; and how can we expect them to think otherwise? Are we interested in reading? If so how is it that the whole field of Catholic literature, in book, magazine or paper, is totally unknown to most of us? How is it that Catholic parents, if they believe in reading, and at the same time believe in their Church, are satisfied with bringing up their children without one touch of Catholic literary or journalistic influence in the home.

NOTES AND COMMENTS

AN ANGLICAN DIGNITARY IN ENGLAND wrote an admonitory letter to a Harrow boy who had decided to become a Catholic. His own argument was: "Is it sporting, dear lad, to leave the dear old Church of England when everyone's so down on her?" After that who will venture to say that the English are deficient in a sense of humor!

THE ROMAN PRESS having included the name of General Montanari of the Italian Army as among those present at a recent Masonic gathering, the General has written in reply: "I am not a Mason; I never was one; nor was I present in any capacity at the meeting in question. Further, I consider that the demands of Freemasonry upon its adherents are incompatible with the duties and discipline of a soldier."

A WRITER in T. P.'s and Cassell's Weekly has been giving some account of the habits of present-day authors. It is the popular belief, he says, that most authors whilst writing insist on absolute silence being maintained about them, since they cannot otherwise concentrate their thoughts. This is quite true of many, but there are exceptions. One notable example is cited by "T. P.'s"—Andrew Soutar to wit, author of the much-discussed novel "Neither Do I Condemn Thee."

MR. SOUTAR, we are told, seldom uses his study except for a quiet pipe. His favorite method is an armchair, with a writing pad resting on a cushion upon his knee. Sometimes this work is done in a drawing or sitting-room, undisturbed by the conversation, or even the singing or piano-playing being carried on about him. On one occasion, it is said, he dashed into a post-office and wrote a short chapter on a writing shelf whilst a queue waited behind to use the post office pen and ink.

ANOTHER EXAMPLE of this temperament—not cited by the magazine in question—was Sir Henry Mayne, whose "Constitutional History of England" was largely written in his family sitting-room, amidst the buzz of conversation, music and laughter being carried on the while. And perhaps a still more remarkable example was John Mackintosh, the "Shoemaker Historian" as he was once dubbed by a literary periodical, who wrote almost the whole of his "History of Civilization in Scotland"—a very learned though not always a judicial work, upon the counter of his little shop in Aberdeen with customers coming in and out and being attended to meanwhile. That is a faculty, however, possessed by the very few.

WHAT is described by spectators as one of the most affecting sights ever seen at the Vatican was the reception in February of over seven thousand children, all members of the Society of the Holy Childhood, by His Holiness. This multitude of little ones of both sexes on the day named climbed the *Scala Nobilis* on the way to the reception rooms used for large delegations or pilgrimages, but as no one room even in that palace of spacious rooms, was large enough, they overflowed into the long corridors where they awaited the coming of their spiritual Father. All were beaming with delight as Cardinal Vincent Vanutelli, Patron of the Work of the Holy Childhood, stood before the Pope and read the address prepared for the children.

PIUS XI. has always been a great child-lover, and on this occasion his paternal heart overflowed as in simple language, suitable to the youngest of them, he addressed the children on the joys of their state and

opportunities for good that was also theirs. He thanked them for their visit, declaring that its effect would be to cheer him in his labors and many trials. His special thanks, he said, were due to them "for that good, for that charity, so widespread, precious and constant which you show in your help to so many infants all over the world." The face of the Holy Father beamed with happiness as he blessed this great concourse of children.

ONE of the notable events of this year is the centenary of the death of Cardinal Consalvi, Secretary of State under Pope Pius VII. He died on January 24th, 1824, and was buried in the church of St. Marcellus on the Corso. Destined to serve under the two Pontiffs, Pius VI. and Pius VII., in one of the stormiest periods of the Church's history, this great man proved himself a fearless champion of the Faith and defender of the rights of the Papacy. In defence of his Master he withstood the tyranny of Napoleon and shared with the Pope all the bitter suffering which that stand entailed. The period has indeed been termed the darkest in the Church's history since she came forth from the Catacombs.

RECOLLECTIONS of Cardinal Wiseman's "Recollections of the Last Four Popes," will recall the pleasing picture there drawn of the virtues and talents of Cardinal Consalvi. It was Wiseman's privilege to know him well, and it is not the least of posterity's debt to the English prelate that he passed on to us some of his experiences and impressions. The Cardinal Secretary was one of those characters, not rare in times of trial, who concealed beneath a gentle exterior a spirit of adamant where the defence of right was concerned. The present generation does well, therefore, to honor his memory and to remember that great share he had in concluding in the name of Pius VII. that concordat with Napoleon that dealt the death-blow to the anti-Christian revolution which, beginning in France, had in its effects at that spread far beyond her boundaries and shaken Europe to its foundations.

JUGOSLAVIA

REVERTS TO POLITICAL STATE HOSTILE TO CATHOLICS

By Dr. Frederick Funder

Vienna.—Events in Yugoslavia have taken a turn which discourages hope for an early abatement of the handicaps under which the Catholic Church is laboring in that country. Formation of the new Pasic-Pribicevic cabinet continues in power that element which has been consistently hostile to the Church. The one hope of the Catholic parties is that the new government controls barely one half of the votes in the Yugoslav Parliament and must rely for support on important measures upon other parties. Thus the position of the Government is very weak and its tenure of office likely to be brief.

The anti-Catholic turn of events is particularly discouraging to Yugoslav Catholics, because for several months it seemed that a satisfactory adjustment of differences was imminent. For a time it was even regarded as probable that a Concordat with the Holy See, blocked by former Belgrade Governments through the expedient of demanding impossible conditions, might be negotiated.

In the Belgrade Parliament the 137 votes against a minority opposition of 106. The majority owed its position to the absence of the 70 Croatian deputies led by Stephen Radoi, who, as a protest against the centralistic character of the Yugoslav State, refused to participate in the affairs of government. In these circumstances, it seemed to be feasible to overthrow the ministry by a coalition of the Croats, with the other opposition parties, the Catholic Slovenes, the Germans, the Albanians, and the Mohammedans. Acting on this theory the Croats agreed to allow fifty of their deputies to take part in the proceedings of the National Parliament in the hope that, thereby, a reform might be effectuated which would do justice to all parties.

The overthrow of the then Pasic ministry, was, in fact, accomplished. The outcome, however, was not what had been hoped for. An element in the Democratic party, which had formerly been a part of the opposition, went over the Pasic group. The Democratic group, headed by Svetozar Pribicevic, combined with the group already controlled by Pasic was strong enough to permit the formation of a new ministry.

Pribicevic has promoted a great deal of anti-Catholic activity in Yugoslavia, hence little is to be hoped for from a Ministry with which he is associated. He was the guiding spirit in the Government's campaign against the Church

several years ago which led the Catholic Hierarchy to register its formal protest to the King in April, 1922, in the following words:

"The program of the Royal Government is intended directly to annihilate almost, the Christian character of instruction in the schools, and to attack even the inner life of the Catholic Church, by persecuting the congregations, by confiscating Catholic institutions and Catholic ecclesiastical property."

THE EASTERN SCHISM

AMERICANS SOON TO HEAR PLANS OF UNION FORMED

By Dr. Frederick Funder
(Vienna Correspondent, N. G. W. C.)

Vienna, April 3.—The work of the "Catholica Unio," that international body which has taken upon itself the task of working for the reunion of the Oriental Schismatics with the Catholic Church, will soon be brought officially to the attention of American Catholics. Father Augustine Galen, O. S. B., President of the organization, is preparing for a speaking tour which will include most of the Catholic centers of the United States. Father Galen is a descendant from a family of the ancient Westphalian nobility whose members hold the rank of Counts. He was educated as a lawyer but, after having completed his legal training, entered the order of the Beuron Benedictines at Prague. During the War he served as a chaplain in the Austrian army. One of Father Galen's sisters is a nun in the order of the Sacred Heart of Jesus and is stationed at St. Louis, Mo.

Father Galen will lecture on the possibilities for missionary work in the East. Approval and assistance have already been given to the work of the "Catholica Unio" by prominent members of the Hierarchies of France, Belgium, Poland and Austria.

LONG CRUSADE EXPECTED

The aim of this organization is high and sublime, a manifestation of that Apostolic spirit which pervades the Church in all ages. During the past few years many things have occurred to stimulate hopes for a reunion of the Eastern Schismatics with the Holy See. It seemed that at least some of the various national divisions of Eastern Orthodoxy would return to Rome. However, it is now becoming apparent that a thousand years of separation have left such scars as will require a long time for healing. The "Catholica Unio" takes the stand that since the union of the Churches is a consummation which may require many years preparation, for that very reason there is all the more need for untiring missionary work in the East. Through such missionary endeavor it is hoped to spread enlightenment concerning the Catholic Church among the people, regardless of the attitude of the Schismatic hierarchies. In this way it is planned to meet the longing of those numerous individuals who are searching for the truth.

TRAIN PRIESTS OF EASTERN RACES

For the purpose of bringing the truth within the reach of these peoples, the "Catholica Unio," will train priests of the Eastern races whose familiarity with the languages and viewpoints of the people among whom they are to work, will enable them to carry on their missionary endeavors more effectively. The preparatory work is already under way. A small group of priests are now studying in Vienna, and another group in Olmutz, receiving specially designed instruction to aid them in present-day mission and dogma of the Catholic Church to the adherents of Orthodoxy.

There is no idea that this work is to be a short and easy accomplished task. The situation is, perhaps, well summarized in the words of that celebrated authority on ecclesiastical history, Dr. Pfeilschifter. In an address made on the occasion of his inauguration as Rector of the University of Munich, he said that he considered possible the formation of a loose confederacy among the Protestant Churches to take in about 26% of all Christians and that in the remote future there may be a union between the Roman and the Eastern Orthodox Churches whereby about 70% of all Christians might be united. He expressed the opinion that a union of Protestantism with the Catholic and Orthodox Churches is so remote as to be practically excluded from consideration, but thought it not possible that a union of the Anglicans and other Protestants might take place.

Commenting on Dr. Pfeilschifter's remarks, Dr. Andrew Biegelmaier of Dillingen, another famous scholar, said:

"Certainly they are not optimistic, but no one who knows the historical development and who will calmly consider the present situation will be more optimistic."

One of the great obstacles to a union between Catholicism and Orthodoxy is the attitude of the Orthodox clergy, particularly in Russia. There are, it is true, some promising symptoms and exceptions to the general rule in the Ukraine. And among the educated laity the idea of a reconciliation between Russia and Rome is more favorably received and more often the subject of favorable comment than among the Orthodox clergy.

THE GREATEST DIFFICULTY IN WAY

Another aspect of the question is dealt with in an essay in the current Schweizer Kirchenzeitung in which it is stated:

"The greatest difficulty lies in the circumstance that the Russians have quite a different conception of the essence of an act of union than we Catholics. For us the essence of such an act consists in an acknowledgment of the sinfulness of schism and a total subjection of the Oriental Churches to all the dogmas proclaimed by the Catholic Church, while retaining their Oriental Rite. But for most Russians, a union is nothing more than an adjustment between two legal parties each of which abandons some claims in order to attain a mutual 'modus vivendi' acceptable to both."

APOLOGY TO POPE

ON FIFTIETH ANNIVERSARY OF THE KULTURKAMPF

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 4.—March 21 was the fiftieth anniversary of the ordination of 27 priests in Cologne, none of whom could be assigned to German parishes when commissioned because of the breaking out of the Kulturkampf. Ten of the young priests were forced to go to other countries to be admitted as curates. After the Kulturkampf, however, they returned, and seven of them were able to celebrate the fiftieth anniversary of the incident March 21.

After the imprisonment of Dr. Eberhard, Bishop of Trier, in 1874, Dr. Paul Melchers, Archbishop of Cologne, who ordained the 27 young men, also was thrown into prison, after being driven from the episcopal residence by a Prussian commissioner, because of his refusal, with other bishops, to obey the Prussian edict forbidding the ordination of priests. The era was one of heroic deeds, when bishops and priests attended to their flocks by stealth at night.

These deeds and the bigotry of the time were vividly recalled recently in the Reichstag, when the prelate-deputy, Dr. Kaas, of Trier, refuted the charges against Catholics made by Ludendorff at his recent trial. The jubilee was indeed one to make Catholics proud, said Dr. Kaas, for with its coming Catholics of Germany have seen the office of a Prussian government the prime minister of which sends a letter of regret to the Pope for an insult to His Holiness and to Catholics in Germany in general, offered in a court of law.

The Prussian official press bureau has seconded the premier's apology to the Pope for the Ludendorff incident. "This letter of the premier is the more remarkable," says the bureau, "since the eleven and a half million Catholics in Prussia who in national loyalty are the equals of their brethren of other confessions know that Ludendorff's attack was aimed not only at the Vatican and the Church, but also at them and at their national honor. It shows not only the trend of the times, but also what Catholics have to expect if such fellows as Ludendorff, the Deutschnationalen and the Deutschvolkischen, should attain a decisive influence in the Reich or in Prussia."

The German papers continue to comment on Ludendorff's speech, with a general tone of indignation. In this connection, the report of the American Committee of Inquiry, addressed to President Wilson, is worthy of note, it has been pointed out. "The neutrality of the Vatican has justly been regarded as pro-German," says this document. The Corriere d'Italia also has pointed out that the Pope's effort for peace was regarded by Italian, French and English anticlerical circles as an attempt to save Germany. The fact that these enemies of Germany reproached the Vatican with impartiality in favor of Germany would seem to prove that, since the charges come from both sides, the Holy See was in reality neutral in its efforts.

Cardinal Faulhaber, in a letter to the president of the court in the Ludendorff-Hitler trial, has denied certain charges made against him.

"In pamphlets of the German People's National Movement," said the cardinal, "General Ludendorff said I worked for the separation of Bavaria from the Reich, and favored uniting it with Austria. I had never heard of such a plan before the trial."

"The general also says that I called the destruction of the Lusitania unlawful and contrary to international law. Never and nowhere have I spoken of the sinking of the Lusitania, nor did I declare that international law had been violated."

PILGRIMAGE TO LOURDES IS ACT OF GRATITUDE

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

When the Black-and-Tan terror was at its height the Irish Hierarchy promised that when peace was restored they would organize a pilgrimage, as soon as circumstances permitted, to Lourdes. In fulfillment of that promise an Irish National Pilgrimage to Lourdes will take place next September.

A representative executive committee is engaged in working out the preliminary arrangements. The total number of pilgrims for whom provision is being made is 4,000.

They are mostly to travel overland, but about 770 will travel by sea.

Each diocese is to furnish a quota in proportion to its Catholic population. All invalids will be required to proceed by sea from Dublin. A ship capable of accommodating 1,500 persons has been already chartered; but the number of passengers is being limited to 770 in order to leave ample room for the sick and infirm.

The actual number of invalids is to be limited to 443. As the pilgrimage is intended to be a great National Act of Religion, it is especially desired that every Irish Catholic who is unable to accompany it will come as an associate. Most Rev. Dr. McHugh, Bishop of Derry, is chairman of the general organizing committee.

ITALIAN ELECTIONS

Rome, April 8.—The return of the Fascisti to power; the weathering of the election storm by the Popolari or Catholic party, which will hold second place in the new chamber, and the fall of the Communists far below their expected vote, marked the Italian elections just completed. Only one of the minority groups, the Republicans was able to increase the number of its seats, under the new election law. With six deputies in the last chamber, it will have seven in the next.

The balloting was unusually quiet, few local fights being reported.

The vote, in round numbers, stands as follows: Fascisti, 1,400,000; Popolari, 250,000; Union Socialists, 196,000 and Communists, less than 88,000. Under the new law, which provides that the party having the largest national vote cast automatically seats two-thirds of the deputies, Mussolini obtained 366 seats for his Fascists. In addition, he will have the backing of 114 sympathizers from other minor parties, giving him a total pledged strength of 419 of the 635 votes in the Chamber.

Former Premiers Orlando and Giolitti were returned, and Giolitti's remaining strength from the old Liberal Parliament will form the nucleus of the opposition, with the support of other scattered votes. The Popolari, reduced from 100 to 89 seats, largely through the new election law, will retain its former relative position as the strongest of the minority groups. Mussolini's opposition, however, will not total more than 129 deputies.

Rome showed its customary lassitude, less than 74,000 of its 177,000 voters appearing at the polls. These gave the Fascisti 42,040 votes, the Popolari 8,000 and scattered the remainder between the Republicans and Communists. Milan, Mussolini's stronghold, however, sent out 70% of its voters, giving the Fascisti 50% of the votes. The United Socialists in Milan polled 28,000. Alexandria, also strongly fascist, turned out 70% of its vote, and 50% voted in Venice.

DUBLIN'S CATHOLIC LIBRARY

Dublin, Ireland.—Barely two years in existence, the Central Catholic Library has grown to such an extent that the Council is on the look-out for more commodious premises. Temporarily it has made a transfer to a building larger than that in which it was originally installed. The library specializes in Catholicism, with a view to supplementing in this particular respect the various existing collections of books in Dublin. Hence its Irish title, *Leshbharlaan na hEireann* (Library of the Faith). It aims at concentrating in one collection the best of Catholic literature, thus forming a permanent exhibition of Catholic achievement, intellectual, educational, artistic, social, and charitable, as well as religious.

Special efforts are being made to collect Catholic literature in foreign languages and in Latin, besides Catholic literature in English published outside Great Britain and Ireland. The first annual report of the Library Council states:

"Gifts of books have come to us from various Catholic organizations—the Irish, English, and Indian Catholic Truth Societies, the *Bexhill* Library, the *Societe d'Etudes Religieuses* (Brussels), the *Societa Editrice Vita e Pensiero* (Turin), the National Catholic Welfare Council of America, the *Comite Catholique des Amities Francaises* (Paris), the *America Press*. Through the good offices of the French Consul in Dublin books to the value of 2,000 frs. were received from the French Government. Gifts have likewise been received from many individual donors, chiefly from residents in Dublin, but also from Cork, Navan, Dundalk, Drogheda, Ballygunnion (Co. Galway), Leighlinbridge, Donabate, Monaghan, Kildare, Carlow. Books came to us also from various parts of the United States, from England, France, Italy, Belgium, Spain, Canada, Australia, and India. For many of these books we are indebted to Miss Charlotte Dease who collected three hundred books in London and one hundred and sixty in Rome. The *Abbe Flynn* collected many books for us in Paris. Notices of the Library have appeared in the press of all the countries named, with the possible exception of Belgium and Italy. Many of the Irish local papers as well as the Dublin press, have kindly called attention to the work.

The *Abbe Flynn*, mentioned above, is a young French priest,

whose name denotes his Irish descent. Dressed in French military uniform, he visited Ireland during the European War, as a member of the entourage of the French Bishops who came in quest of Irish aid.

It is hoped through the Library to promote the production of Catholic literature, the formation of Catholic libraries in the country and the foundation of study clubs and reading circles.

A special department of the library is devoted to works containing studies of non-Christian religions from the Catholic standpoint.

A lending library is about to be opened.

TO PLACE CROSSES ON THE HIGHWAYS

ASSOCIATION PLANS NOBLE MOVEMENT

A Valiant association known under the name of "Friends of the Cross" exists in Belgium at the present day. The association is under the patronage of Mgr. Seghers. It has a very laudable and edifying end: "for the love of God" to erect crosses, Calvaries and small chapels in place of those destroyed during the Great War.

It aims likewise to restore such emblems or shrines where indifference has permitted them to become abandoned or to fall into ruins, and to erect others where it is deemed advisable.

CROSSES ON HIGHWAY

When Catholic proprietors are willing, the association also proposes to erect such pious memorials on the walls of farms, the outbuilding of chateaux and at the cross-ways of roads.

A discourse delivered by M. Georges Pirard at the inauguration of a monumental cross at Prayon-Trooz speaks the heart of the people in this regard:

"Our fathers, said the speaker, never separated any work of theirs from the thought of God. 'God guard you!' was the usual salutation in passing. 'If it be pleasing to God' was the preliminary formula for every project. 'Thanks be to God' was the current expression of thanksgiving.

At each cross-road their piety raised a crucifix, a sure asylum, evoking pious thoughts, assuring protection, affirming the sovereignty of Christ of which Bossuet spoke. Who raises up kings and empires.

Our century, alas, has lost the greater part of these pious practices. What shall revive them? The crucifix along the roads will aid to do this. It speaks. It smiles. It consoles. It makes us raise our eyes toward Heaven, which ought to be our home. 'We must mount, and not descend.'

3,000 NEW YORK POLICE ARE BLESSED BY POPE AND NEW CARDINAL

New York, April 11.—More than 3,000 members of the New York Police Department Holy Name Society received Holy Communion in a body at St. Patrick's Cathedral last Sunday morning. The policemen met at the East Fifty-first Street station and from there marched west on Fifty-first street to Fifth Avenue and then south to the Cathedral. After the Mass the policemen went to the Hotel Commodore where they had breakfast.

The Rev. Father John Coogan, Spiritual Director of the Police Holy Name Society, announced today that he had received a cablegram from Cardinal Hayes too late to be read at the breakfast last Sunday morning. The message which the cablegram conveyed was as follows:

"Big blessing to Police Holy Name Society from the Holy Father and me."

PATRICK, CARDINAL HAYES."

REFORM OF LIQUOR LAWS IN IRELAND BEING DEMANDED

Dublin, April 7.—The Catholic Total Abstinence Federation of Ireland calls upon the authorities to introduce without delay legislation for the reform of the liquor laws. It objects strongly to the facilities given for the granting of club and "occasional" licenses for the sale of intoxicating liquors. It considers that the giving of permission for broadcasting in saloons is a concession which ought to be withdrawn as it is productive of evil.

Another important question to which the Federation has devoted its attention is the teaching of temperance in the primary schools and in the training colleges for teachers. The Education Department has been requested to make this instruction an essential part of the general curriculum. Through such instruction, and by the administration of the total abstinence pledge to all children upon confirmation, it is hoped to bring up the future generation in the ways of strict sobriety.

Although intoxicating liquors are subject to extremely heavy taxation, the consumption is still too high. Those engaged in the trade are clamoring for a reduction in the rates of duty. Their object is to bring about a still greater consumption.

In the twenty-six counties of Southern Ireland a sum of roughly \$50,000,000 was paid during the

year 1923 by way of duty alone on beer and spirits consumed within the southern area. To ascertain the Free State's full liquor outlay the price of the commodity has to be added to this taxation.

The case made by the Catholic Total Abstinence Federation is that this large outlay is purely wasteful expenditure; that on economic and moral grounds it is evil and destructive. To check the traffic the number of licensed saloons must be diminished; the hours of trading must be curtailed; closer supervision must be exercised over the saloons engaged in the trade. These are the main points in the scheme of legislative reform put forward by the Federation.

EAST SIDE BOYS FELICITATE TWO NEW CARDINALS

New York, April 11.—The names Max S. Levine and Abraham Bernstein are signed to a cablegram of felicitation sent Sunday to Cardinal Hayes and Cardinal Mundelein in Rome in the name of the Grand Street Boys' Association of the East Side. Levine is president and Bernstein is secretary of the association.

The cablegram is as follows: "The 4,000 members of the Grand Street Boys' Association, composed of present and former residents of the lower East Side of New York and belonging to every religious denomination, extend felicitations and best wishes to you as the son of this great section of New York. Regardless of race and religion, the East Side rejoices that in you it has given the world a Prince of the Church."

The association at a full meeting voted to send the message.

SPEND NIGHT IN FERVENT PRAYER

500 CATHOLIC AGRICULTURISTS ASSIST AT MASS OF OUR LADY OF VICTORIES

A very impressive ceremony was recently held at Montmartre when a great body of Catholic agriculturists gathered at the beautiful Basilica to assist at the Mass in honor of Our Lady of Victories, and afterward marching in procession to St. Etienne du Mont to pray at the grave of the Unknown Soldier.

500 MEN PRESENT

At 9 o'clock in the evening the delegation of 500 men assembled at Montmartre prepared to spend the night in adoration before the Most Blessed Sacrament. All were hardened physically by rude toil and exposure to the elements, but all were fervent Christians the spiritual beauty of whose lives can be no better illustrated than by this extraordinary act of faith and loyalty to their Redeemer.

At midnight the Holy Sacrifice of the Mass was celebrated by Father Beaudicour. After the Mass the men entered on their sacred vigil.

In the morning all gathered in the crypt of the Basilica, where under the leadership of their President they had an interesting and inspiring reunion. A report of the activities and progress of the Association for the past year was read. This report showed that about fifty dioceses now have associates belonging to the Catholic Agriculturists. In these dioceses are grouped in all about six thousand members. Their faith is the faith of the Breton peasant which the illustrious Pasteur eulogized so highly.

The Act of Consecration was renewed at the foot of the altar, and all the men dedicated themselves anew to the Sacred Heart of the Saviour of mankind.

Solemn Benediction was given; afterward His Eminence, Cardinal Dubois addressed the men briefly, encouraging them to perseverance in good deeds and bestowing his felicitations and blessings upon them and their work.

CARING FOR INSANE

IRISH PRIEST WORKS FOR MODERN METHODS (By N. C. W. News Service)

Dublin, Ireland.—The alarming increase of insanity in Ireland, and the low record of cures, has led to a demand for a more modern and more thorough treatment of mental patients. Medical experts are doing what they can, but they are encountering a sometimes discouraging lassitude on the part of the country.

It is pointed out that lunacy in Ireland increased from 12,982 in 1880 to 29,000 in 1918, and that the proportion of insane to 100,000 population is now put at about 522. Recoveries are less than 6%.

In spite of this fact, say those working on the problem, the public fails to encourage nerve clinics or the latest methods of treatment.

It is contended by Father Edward Boyd Barrett, one of those who have particularly interested themselves in the plight of the country's insane, that the difficulty lies largely in the fact that the curable cases are not separated from the incurable soon enough. Because of this, he says, nerve cases are continually developing into cases of hopeless lunacy.

With no separation of the two classes, Father Barrett points out, it is impracticable to apply proper methods to cases of incipient insanity. These methods, based on the latest psycho-therapeutic findings, consist largely in psychical, as

opposed to physical, treatments. The patient's mental state is explored, and by re-education is led back to normal. This treatment, says Father Barrett, has not found favor in Ireland, despite the alarming increase in lunacy, and no more has the proposal to separate the curable from the incurable cases. He is working for a separation of the classes and a popularization of the newer method of treatment.

GERMAN SISTERHOODS PREY TO TUBERCULOSIS

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 11.—In an effort to curb the distressing inroads of tuberculosis among the Catholic sisterhoods of Germany, the St. Elizabeth's Union for Sick Catholic Sisters has been formed, with headquarters here. Cardinal Schulte is the protector of the new organization, the purpose of which is to send sick nuns to sanitariums. An agreement has been made with the sanitarium for tubercular at Hehn, in the Rhineland, and already twenty sisters suffering with tuberculosis have been sent there.

Since the War, tuberculosis among the sisters has been on the increase, and the extent of the disease was revealed by a recent survey in Cologne. This situation exists despite the fact a thorough medical examination is made before the sisters accept new members into their ranks. The survey also showed that 70% of the sisters who have died did not attain forty years of age.

NEW PROTESTANT PARTY IN SAXONY

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 11.—A new Protestant party, long planned, has been launched in Saxony, with its headquarters in Dresden. It is called the Evangelic Party in Saxony. A list for the Reichstag elections already has been published, and candidates named.

In the announcement of the new party's program, issued March 24, its aims are stated as follows: "The Evangelic Party in Saxony is based on the Biblical gospel, and endeavors to imbue all political problems with living Christianity. It advocates Christian conscience in all public life. Marriage and the family are the pillars of our people's life, and therefore sacred and unimpeachable. In cultural matters, the party will defend the separation of the Church from the State, with mutual good will; it will defend schools for our children of the evangelic confession, and the development of the higher schools in the Protestant spirit, the promotion of art and science and any wholesome progress, and the prohibition of all acts and manifestations violating Christian and German feeling, the interdiction of immorality of any kind. It will combat alcohol and promote the people's welfare."

INTRODUCE BILL TO MAKE PRIESTS ELIGIBLE FOR SEATS IN COMMONS

London, April 7.—Catholic priests are debarred from election to the House of Commons. A bill presented by John H. Harris, M. P., aims at removing this disability, which applies also to Church of England clergymen, although Free Church ministers are eligible for parliamentary election.

Priests are not only excluded from Parliament, but they are disqualified from membership of city councils and even of some borough councils.

There are four Free Church ministers in Parliament. One belongs to the Church of Scotland, one is a Presbyterian, one a Wesleyan and the other a Congregationalist.

"The clergy of Great Britain," says Mr. Harris, "are asking for no privileges over their fellow citizens; they are merely asking that as they are called upon to take their full share of the burdens of citizenship they may be accorded full and equal rights of that citizenship."

Mr. Harris, who is sponsoring the bill, is not a Catholic. He claims the Government and a clear majority of members are in its favor.

AGRICULTURE MAIN WEALTH PRODUCER

Dublin, Ireland.—For the first time statistics relating to the external trade of the twenty-six counties of Southern Ireland have been published. They deal with the month of January, 1924.

In connection with these returns the first point to be noted is that more than seventy-eight per cent. of the exports from Southern Ireland came from the land. In other words, more than three-fourths of the trade is in the hands of the Catholic farmers.

Great Britain and the North-east area of Ireland are the best customers of the twenty-six counties. They took all the exports with the exception of a negligible quantity. In fact the rest of the world took only \$185,000 worth of goods from the South of Ireland during the month of January. On the other hand the rest of the world sent the twenty-six counties nearly \$5,000,000 worth of goods.

Economic authorities consider that these facts do not represent a healthy state of Irish trade. Ireland cannot prosper until she has industries that will enable her to sell to the world. At present her imports exceed her exports. In short, she is living on her capital.

LEAGUE LEARNS SLAVERY IN WORLD IS ON INCREASE

Paris, April 7.—However surprising it may seem, it is nevertheless true that at the present time there is an increase in slavery throughout the world. The fact has been reported to the League of Nations and the Council of the League has decided to appoint a temporary committee of six experts to study the question.

The question of the revival of slavery was brought before the assembly of the League for the first time in September, 1922, by the delegation from New Zealand. During the year 1923 the Council of the League of Nations undertook an investigation among the nations which are members of the League, but with very few results. The French Government alone sent a thoroughly informed report.

In September, 1923, the Council was invited by the assembly to entrust the investigation to a competent agency in order to obtain additional information on the subject from the governments of nations which are not members of

the League and from persons or groups whose testimony is worthy of confidence.

It was in obedience to this resolution that the Council decided to appoint a committee of experts.

Among the groups worthy of faith whose opinions would be accepted by the experts, the Catholic missions occupy the very first place. It appears they may be requested to collect and forward to the League of Nations at Geneva the valuable information at their disposal with regard to slavery, in order to provide the committee with the documentary evidence and data required to enable it to work for the repression and suppression of the evil.

WEEKLY CALENDAR

Sunday, April 27.—St. Zita, virgin, was a servant of a citizen of Lucca. She was seduced by a man of her gentle nature, but she was faithful to her fellow servants. When she died in 1272 a bright star appeared over her attic to show that she had gained eternal rest.

Monday, April 28.—St. Paul of the Cross, enlisted in a Crusade against the Turks, but warned by Heaven, abandoned this work and founded the Passionist Monastery of Monte Argentario. His life was modeled on the Passion of Christ and he died while the Passion was being read to him.

Tuesday, April 29.—St. Hugh, Abbot, was a prince related to the sovereign house of the Dukes of Burgundy. When sixteen years old he made his profession in the religious life and when only twenty-five he succeeded to the government of the great Abbey of Cluny. He died in 1109 and was canonized twenty years later by Pope Calixtus II.

Wednesday, April 30.—St. Catherine of Siena travelled through Italy bringing back rebellious cities to obedience to the Holy See. She brought Gregory XI. back from Avignon to Rome and was councillor to Urban VI. She died in Rome at the age of thirty-three in 1380.

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Toronto, April 11th, 1924.

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"When one has lived a long time in a Catholic country, when each day one sees Catholic faces, hears Catholic language and breathes a Catholic atmosphere, one understands that to formulate a judgment on the present state of things it is not sufficient to have studied the history of the Reformation and Counter-Reformation. To have been in contact with a few Catholics, to have read one or the other of their papers, is to understand that it is an illusion to think that soon the peoples will awaken to shake off the yoke of Rome and assemble joyously with us in the bosom of the pure Gospel."

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"What is the president of a Parochial Council or of a German Consistory in the face of the Pope at Rome?"

FOURTH BOY SCOUT LEADERS' CAMP AT NOTRE DAME

Notre Dame, Ind., April 18.—Notre Dame University here has announced its fourth annual Boy Scout Leaders' Camp for July 9 to 19 inclusive. The object is to prepare Catholic men to handle Catholic Boy Scout troops in the parishes and civic clubs, a thing held urgently necessary for the proper development of this beneficial movement.

Students at the camp will be boys again for ten days, hiking, swimming in the university's beautiful lakes, cooking out of doors, playing games, practicing signaling and studying nature. They will live in large army tents, and classes will be held in the open or in the university boat house. J. P. Freeman, assistant field director of the National Council, Boy Scouts of America, will have the direction of the camp, assisted by special lecturers prominent in Boy Scout work, and by trained specialists from the university.

The camp is sponsored officially by the Department of Education of the National Council, Boy Scouts, and the National Catholic Welfare Conference. "Catholic men to Direct the Energies of Catholic Boys" is the slogan the university is using in urging a full attendance. The enrollment is limited to one hundred.

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Speaking of the Pope, the pastor adds:

"What is the president of a Parochial Council or of a German Consistory in the face of the Pope at Rome?"

"Yes, this organization is worthy of admiration which permitted Pius X., the son of humble peasants, a poor country priest, to rise through all degrees of the hierarchy and despite all prejudices of birth, condition and education, to be seated on the highest throne on earth. What a spirit of discipline. The Catholic Church is accused of rigidity and it is said that it is no longer of our times. I think, on the contrary, that the Catholic Church is right in seeking the salvation of her own not in freedom of conscience, but in authority and obedience."

"The Catholic Church offers its adherents a sure, fixed doctrine which, perhaps, does not meet the taste of the day, but which is not out of date. The past centuries, have tried it, the centuries to come will guard it unchanged."

The sublime idea which Catholics form of their Church, their unshakable conviction that in that Church alone they will find happiness, that he alone has the power to remit sins, this is the source of her power."

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

LOW SUNDAY

FAITH AND SKEPTICISM

"If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because He has testified of His Son. He that believeth in the Son of God hath the testimony of God in himself." (1 John v. 9, 10.)

God made man in such a way that he depends to a great extent upon others for his knowledge. He cannot acquire it intuitively; but, by patient labor and listening, it is engrained in him. This in itself would be sufficient proof of how far below Himself has the Maker placed man, the noblest of His earthly creatures.

God is omniscience. No creature can possess this attribute; consequently, even though an individual be capable of acquiring a knowledge of many things, there still remains an infinite amount of which he can know nothing, while dwelling in the flesh.

As regards temporal things, man shows but little skepticism when told of the things of which he hitherto knew little or nothing; but, with many, it is a different question when an attempt is made to impart to them a knowledge of the things of God. It is true that faith is necessary for a proper and sufficient knowledge of God here below, and this faith is infused by God in those who possess this greatest of earthly blessings. Many place their own minds against that of their Creator, and refuse to believe anything they cannot understand, or which human knowledge—either their own or that of others—can not teach them.

They may become learned, to a great extent, in the sciences of earth, and manifest signs of great education. But they are not lifted thereby above the things of this world; and, as long as they remain in this state—no matter how meritorious their lives may be from a natural standpoint—they can not acquire one whit of merit before God.

Belief in God is necessary before all else; and even those who profess no belief in Him during life, unconsciously reap, even and anon, the fruits of His beneficent existence and presence even in the world. It is pride—the cause of the fall of both angels and men—that keeps them aloof from their Master. A natural outcome of pride is a feeling of self-sufficiency, and very often Satan aids one to feel, at least, that he can and does exist without the help of God. It is one of his clever ways of deceiving man, and of causing him to walk on an apparently elevated plane, but from which, in the end, he will step to an abyss of misery. Every mortal is a creature of God, belongs to Him, and, sooner or later, must abandon helplessly into the hands of God that which now appears as sufficiency.

This belief in God also is easy—considering the great blessings God has bestowed upon us, not only by creating us and enabling us to share in His happiness, but also by redeeming us from our bondage by the sufferings and death of His own beloved Son. Herein is contained the greatest exhibition of truth and sincerity that man ever could witness. Ages come, ages go, but man remains ever the same. With the aid and help of the knowledge of past generations, and that of the present great age with its discoveries and inventions adding immeasurably to the conveniences of life, he is not brought one step higher in a spiritual sense, if he refuses belief in God, and neglects the duties he owes to Him. In fact, all these things, wrongly interpreted by many, have been the means of continuously detaching great numbers from God. In the narrowness of their comprehension and the pride of their lives, they have believed, and still believe, that happiness will consist in perfecting these benefits to man, and this to come about with God eliminated from the process.

It is true that since the coming of the Son of God, more believe than did before His advent. Yet, through the wicked schemes and designs and pride of various heresiarchs, the faith in Him has been blighted, and its bright glow, in the case of many, still refuses to shine forth. The unswerving faith of the early Christians has not come down through the centuries to all in its purity. The various influences antagonistic to it have not been without results, and now it is difficult to find the simple faith of the ancient true lovers of Christ. Of course, this is said mainly of people outside of the pale of the Catholic Church, but, even within her most sanctified walls, there are many who stand aloof, pass judgment on her doctrines and practices, and offer her a very unwilling obedience.

But the testimony of centuries stands by her and with her. The impress of God's goodness and help is evident upon her, and her great sanctifying influence attested by the lives of millions of her children. Yet, in the face of it all, there is but too often to be found a weakling bearing the name of "Catholic." It is sad to think that such should be the condition of some within the Church, yet it is not surprising, for, if the good Master Himself had to bear insults and ingratitude, can the Church, His spouse, expect to be free of sorrow?

Will man ever try to master the lesson that he needs God—whether he pretends to realize it or not? His very existence is due to God; His present and his future are in

God's hands. His knowledge—no matter how comprehensive—is but a slight spark of God's infinite knowledge; and if he expects happiness beyond this life, it can be only in a share of the very happiness of God.

WHAT THE PACKAGE DOES

Tea growers have found from experience that it is necessary immediately to pack tea in airtight metal-lined chests, to preserve the flavour and goodness of the leaf. Equally so is an airtight package necessary for the small lots of tea for individual consumption. Bulk tea is always inferior tea because it is exposed to air. The "Salada" airtight aluminum package is the most efficient way of preserving tea known.

GREAT MIRACLE OF EUCHARIST

CITY IN WHICH CONGRESS WILL CONVENE IS SINGULARLY BLESSED

(In view of the interest created by the coming International Eucharistic Congress in Amsterdam, the Fathers of the Blessed Sacrament have prepared the following article on the special Miracle of the Eucharist with which the name of the city of Amsterdam has been associated for several centuries.)

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

Since the eyes of the whole Catholic world will be centered on Amsterdam in the coming month of July, when the 27th International Eucharistic Congress will be held there, it may be interesting to know the facts concerning the Eucharistic Miracle that took place in that city almost six centuries ago.

In 1345, on the Tuesday before Palm Sunday, that is to say, on March 15th, a pious inhabitant of Amsterdam, being very sick and having expressed his desire for Holy Viaticum, piously received the Body of Our Lord Jesus Christ from the hands of a parish priest. Soon after, however, he was greatly distressed and the persons who were attending him cast into the open fireplace what he had vomited, without thinking of the Blessed Sacrament which he had not had the time to digest.

Very early the next morning, a servant who was watching by the sick man's bedside approached the open fireplace to poke the fire. To her amazement, she saw a brilliant Host, complete and entire, in the midst of the flaming hearth. She was frightened naturally, but nevertheless she was brave enough to withdraw the Host from the fire without burning herself! As soon as she touched the Sacred Species she felt her hand become cold. Then she took the Host with her other hand and the Host changed color miraculously and became brown as though it had been burnt by the fire.

Very much upset, the servant hastened to the lady of the house and said to her: "I have the Body of Our Lord Jesus Christ in my hand." Immediately she handed her the precious Host. The lady drew from the cupboard a linen cloth of fine baptiste and wrapped the Host in it and deposited it in this way in a clothes-bin. The sick man himself wanted to see the Miraculous Host. He took it in his hands to examine it, at the same moment it slipped through his fingers.

TAKEN IN PROCESSION TO CHURCH

We are not told why these good people acted thus, but it seems the woman began to tell all her neighbors in the street what had happened. The news spread like wild-fire and reached the ears of a priest very quickly. He came in haste to the house where the miracle had taken place. He took the Sacred Host, put it into a ciborium and transported it to a nearby church. Three days later, the lady of the house to her great surprise found the Host in the trunk again. She ran to tell the clergy of this event and they saw in this a sign of Providence desiring that greater honor should be paid to the Miraculous Host. Consequently all the clergy of Amsterdam came solemnly to his house to take the Blessed Sacrament and transport it in procession to the parish church.

In the meantime, the sick man had become well, and he grumbled at his wife for not having held her tongue and for having aroused the population of the whole city. Two days before the Sacred Host was transported in procession to the parish church, the man, in a fit of temper, was bitterly abusing his wife, when his young child who was on his knees near the open fireplace suddenly fell into the fire. He had barely time to pull him out and the unfortunate child had frequent epileptic fits thereafter until the day when his father had come back to his senses, atoned for his sin by going with his whole family, barefoot, to the church to adore the Miraculous Host.

This event was carefully examined and submitted to the Bishop of Utrecht, who declared that God should be looked upon as the Author of the miraculous events which had happened at Amsterdam.

Veneration for the Miraculous Host spread rapidly, not only in Amsterdam, but throughout Holland, especially because many

miraculous cures took place and many favors were granted. A chapel was built on the spot where the miracle had taken place. It was destroyed by fire in 1421 and a second chapel built in its place.

On May 25, 1452 a fire broke out in one of the houses of Amsterdam and spread so rapidly from house to house that in a short time the whole city was an immense conflagration. The Chapel of the Blessed Sacrament of the Miracle was soon reached. The faithful did all they could to save the chapel from destruction. They tried to open the doors and to save the precious Host at least, but to no avail.

They were beginning to deplore their loss, when God performed another miracle. As soon as the fire was put out, they hastened into the midst of the smoking ruins and found the vase which contained the Host intact! The fire had not even left the slightest trace on the linen veil that covered the ciborium! This miraculous preservation was soon known throughout Holland and other countries. Devotion to the August Sacrament increased and a new chapel was soon built to take the place of the other destroyed by fire.

MANY FAVORS GRANTED

Many miraculous favors were granted in this chapel. The Emperor Maximilian, Archduke of Austria, and Count of Holland, was taken very sick in 1479. Human means could not cure him. He promised that if he were cured he would go to Amsterdam and venerate the Miraculous Host. He was restored to health and accomplished his promise in 1484.

The cult of this particular miracle of the Blessed Sacrament of Amsterdam reached its height in the sixteenth century. In 1504, the Bishop of Utrecht ordered that a feast be celebrated every year on the 15th of March with a solemn octave, during which the Blessed Sacrament of the Miracle would be carried in procession through the city. Fifty years later, his successor on the Episcopal See of Utrecht confirmed the feast and the solemn Octave.

The apotheosis of worship of the Miraculous Host took place when the Emperor Charles V. came as a pilgrim to venerate this Miraculous Host. Soon after, the Reformation set in and the Protestants did all they could to destroy devotion to the Blessed Sacrament. They went so far as to attack the church where the Sacred Host was kept; tore the paintings to pieces; broke the stained-glass windows and profaned the altars. This was in August 1566.

For the first time since 1345 the procession of the Miraculous Host did not take place in March, 1567. The church was closed to the faithful in 1568; transformed into an orphanage, the following years rented out for various purposes until 1616. Then the Protestants took possession and have remained there ever since. The Miraculous Host exists no longer. It is thought that the Bishop of Utrecht consumed it during the troubled times of the Reformation.

Nowadays, every year Amsterdam witnesses the clandestine procession, which takes place at night around the church—the *oude Kerk* as it is popularly called—where the Miraculous Host was formerly kept and which is now in the hands of Protestants.

WOMEN UNITE IN PRAYER

This procession takes place during the solemn octave in the month of March. Only men may take part in this nocturnal procession, while the women remain in prayer at home. As many as 50,000 men at a time march in silence along the streets whereon the solemn procession formerly took place. When the procession is over, they separate into various churches of the city where all hear Mass and receive Communion.

This solemn procession, this magnificent manifestation, this sublime and majestic, every year by a whole population, full of faith and love for the Divine Eucharist, is very impressive. It is easy to understand then why the torch of Catholic truth could never be extinguished in a country where the faith of the inhabitants knows no human respect no matter what sacrifice it may demand of them.

There is no doubt but that the coming International Eucharistic Congress which will be held from July 22nd to the 27th this year at Amsterdam will bring out once more the sturdy and loyal faith of these Catholics of the Low Countries. Americans who can go to this Congress will witness one of the most remarkable demonstrations in honor of the Blessed Sacrament that the world has ever known.

JUBILEE OF RETURN TO ROMAN LITURGY

Paris, France.—A solemn ceremony in the church of Saint Roch, organized by the Amis de l'Art Liturgique, marked the fiftieth anniversary of the establishment of the Roman Liturgy in the diocese of Paris. It was on the first Sunday of Lent, 1874, that an order issued by Cardinal Guibert, then Archbishop of Paris brought about the replacement of the diocesan liturgy by the Roman liturgy.

The proper diocesan rite had been established in Paris in the eighteenth century as in other French dioceses, when under the influence of Gallicanism the music of hymns, the text of certain prayers of the

Mass and certain prayers of the breviary were altered.

But during the last century Dom Gueranger, approved by Pius IX, conducted an ardent campaign for the reestablishment of the Roman liturgy. He gained the support of several bishops but his greatest help was received from the Catholic writer Louis Veuillot, whose remarkable articles made a deep impression on public opinion. Nevertheless, Paris held back, and several of its archbishops refused to depart from the tradition. In 1874, however, Mgr. Guibert, who had accepted the reasons presented by Dom Gueranger, having received the unanimous approval of the Metropolitan Chapter, substituted the Roman liturgy for the Paris liturgy. No change has been made since that time.

WORLD'S GREATEST MORAL INFLUENCE

Prescribing remedies for an ailing world has always been the favorite pastime of reformers. Today the world is suffering from grievous ailments, but it is also suffering from too much advice. Every so-called thinker and writer on social and moral subjects feels the urge to tell the world just what is the matter with it, and how it can be cured. The result is that so much gratuitous advice like too many cooks defeats the end it is intended to accomplish.

When we hear the evils of the world diagnosed and their cure proposed by well intentioned but nevertheless irresponsible speakers and writers, it is well for us as good Catholics to remember that the Holy Father has given deep study to the evils of the world, diagnosed its malady and proposed the supreme remedy. In his Encyclical, *Ubi Arcano Dei*, Pope Plus XI, has given us the best treatment of world problems and their solution.

His Holiness has pointed out in that luminous document, that the causes of the world's present plight are certain fatal errors which the world has embraced and clung to with fatal pertinacity. Among these errors is an exaggerated nationalism that exalts one's own nation above others and claims for it rights which it denies to others. This form of collective egotism has its counterpart in class warfare among various social classes that is fomented by envy and hatred.

False notions of the family have brought about loose doctrines of morality, and undermined the foundations of society. But the basic error of our age is the deification of the individual and the glorification of natural impulses. According to

the resolutions adopted recently by the Central Verein, paraphrasing the Holy Father's encyclical, "this false conception of human life leads men to reject moral restraint of every kind and to bid open defiance to the laws of God. In the wake of this lamentable revolt against the moral order, we see lawlessness, disregard of established authority, irreverence, self-seeking, greed, an uncontrollable thirst for pleasure, aversion to work, immodesty of every form, and a veritable craze for amusements of a dangerous type."

This is a strong indictment of modern civilization, but it is true. The Holy Father has given this as his diagnosis of the malady from which the world is suffering, but he adds a further enlightening remark. He tells us that manifold as these errors are they grow from one common root "the spirit of irreligion." Our age has lost its spiritual vision and has become indifferent to the supernatural.

Finding the basic cause of the world's malady will suggest the remedy. That remedy is nothing else than the contrite renunciation of these errors and the immediate conversion to Christian life and Christian teaching. There is no work at the present time more necessary or more salutary than the restoration of the Christian religion, the reestablishment of Christian principles, and the return to Christian ideals of social life, of family life, of public life and of business life.

This is why the Holy Father has chosen for the motto of his pontificate the phrase that suggests this remedy to every mind, The Peace of Christ in the Reign of Christ. Recognizing the benefits that will come to the world from the Peace of Christ in the Reign of Christ, the Holy Father is working night and day to impress the Christian conception of human life upon mankind.

We on our part can co-operate with him in this noble endeavor by familiarizing ourselves with his utterances, by studying his writings, by following his counsels, and by making the Christian ideal of life operative in our homes, in our schools, in our work, and in our daily lives. Then let reformers rave and visionaries dream about the better world that is to come.

We, following the Vicar of Christ and his suggestions and commands, will feel that we are doing more than they to bring about world peace and concord by helping in our own humble way, by word and action, to lift the world from the worship of Mammon and place it where it belongs at the feet of Christ.—The Pilot.

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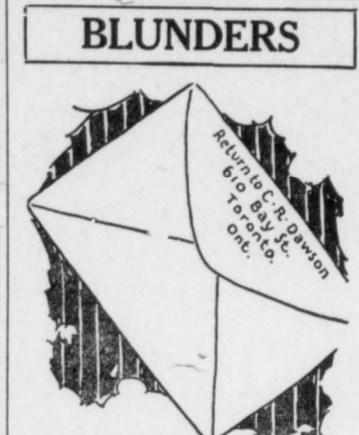
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CHATS WITH YOUNG MEN

COURTESY

Of Courtesy, it is much less than courage of heart or holiness, yet in my walks it seems to me that the Grace of God is in Courtesy.

On monks I did in Storrington fall, they took me straight into their hall.

I saw three pictures on a wall, And Courtesy was in them all.

The first the Annunciation; The second the Visitation; The third the Consolation, Of God that was our Lady's Son.

The first was St. Gabriel; On wings a-flame from heaven he fell;

And as he went upon one knee, He shone with heavenly Courtesy.

Our Lady of Nazareth rode— It was her month of heavy load: Yet was her face both great and kind,

For Courtesy was in her mind.

The third it was our little Lord, Whom all the kings in arms adored; He was so small you could not see His large intent of Courtesy.

Our Lord, that was our Lady's Son, God bless you, people, one by one, My rhyme is written, my work is done.

—HILAIRE BELLOC

LIFE'S LITTLE WORRIES

It has been well said that a great many people imagine that the pressure of burden and care is wholesome; to take life hard is praiseworthy. It is looked upon as a kind of self-indulgence to take life easily. Now there is no doubt that the spirit of intensity and care, up to a certain point, is required for a wholesome cultivation of mind. But a care that brings burdens, that takes away light, that deprives us of self-control, that causes us to bring unhappiness to others, has passed beyond the wholesome line. Now if this spirit of care did any good or led to any desirable results, there would be some justifying reason for it. But when it dominates our working day, spoils our temper, makes us unapproachable, it is not only useless, but mischievous. There are two atmospheres in which one may work—the atmosphere of trust and the atmosphere of worry. The atmosphere of trust is a religious atmosphere, and the atmosphere of worry is a worldly atmosphere.

In quietness and in confidence shall be your strength, said the prophet Isaiah of old, and his words hold good today. The man who accomplishes most is the man who has serenity in his heart. The worrying mind is unfitted for the best work. Some people are always in a feverish haste, and they want everything done on their lines, and according to their particular lights, or else they worry that everything is going wrong, or will be done wrong. Behind much of this spirit of worry and nervous irritation lies an under-estimation of the capabilities of those they have to deal with, and an over-estimation of their own excellent qualities of head and mind and powers of organization and administration. Old Isaiah says also: "He that believeth shall not be in haste," and commentaries tell us that the word may be translated: "He that believeth shall not fuss." Nothing hinders more in life than hurry and worry. A fretful restlessness dissipates our energies, makes us weak, disquiets our mind, unnerves our hand, leaves us excited, flustered, irritable, a trial to ourselves, and a grievous trial to those around us who consider the price paid for our worldly or external success exorbitant, who would in their desperation prefer failure if it brought peace and tranquillity and humility in its train.

What avails a life of fretting? If some stars must needs be setting, Others rise as good as they."

Our work lacks power and permanent influence when we worry, for worry always means we are presumptuously shouldering burdens, staggering under self-appointed loads which should be left to God or laid at His feet with confidence that He will share and sweeten the weight in His loving wisdom. Worry and loud-voiced hurry often spell self-advertisement, resembling the noisy, fussy stream that splutters down the hill-side with great splashing, and not like the full river that is noiseless and quiet, its hidden depths unaffected by surface storms. One day of quiet work with the peace of Christ in the heart is of more incalculable value than a month of nervous, explosive activity, whatever be its material success.

If I remember rightly, it was Phillips Brooks who said that in our own little sphere it is certainly not the most active people to whom we owe the most. Among the ordinary people we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their serene brightness, up to which we look, and from which we draw courage and peace. God always works very slowly, very surely, very silently. We must not go faster than He does, we must not outstrip His graces for ourselves or for others.

"I am glad to think I am not bound to make the world go right. But only to discover and to do, with cheerful heart the work that God appoints."

Worry is banished by an atmosphere of trust. Every worker for the world's welfare has sooner or later to take comfort and strength in the thought: "I have not made the world, and He that made it will guide." Life is full of little worries, and the best philosophy is to expect them, and prepare for them, and bend to them for the moment as the reed does to the wind, and not to allow them to get on our nerves, as the popular excuse has it. A breakdown is more often due to a state of spiritual or mental overstrain than to physical overwork. A nervous condition often implies in plain language a permanent state of irritation, a temper getting raggy at the edges until every molehill of worry is magnified into a Himalayan height of exasperation. And so much of this nervous wear and tear is needless. Our worry was out of all proportion to its cause. Some old lines are appropriate to the subject: "I wrote down my sorrows every day— And after a few short years, When I read o'er the heart-aches passed away, I read them with smiles—not tears!"

If one doubts this, it would be worth the experiment to write down one's daily worries in a book for a week or a month—and forget them. Then see what they are worth this time next year. When one is in ill-health, worries are apt to weigh heavily on the mind, and all life can be envisioned in distorted perspective. It needs grace and mighty courage to say dauntlessly to oneself: "I will unpack my mind of all my fears."—The Catholic Herald of India.

OUR BOYS AND GIRLS

A GENTLEMAN OF TEN

I knew him for a gentleman By signs that never fail; His coat was rough and rather worn, His cheeks were thin and pale— A lad who had his way to make, With little time for play; I knew him for a gentleman By certain signs today.

He met his mother on the street— Off came his little cap; My door was shut—he waited there Until I heard his rap; He took the bundle from my hand; And when I dropped my pen, He sprang to pick it up for me— This gentleman of ten.

He does not push the crowd among; His voice is gently pitched; He does not fling his books about As if he were bewitched; He stands aside to let you pass; He always shuts the door; He runs on errands willingly, To forge, and mill, and store.

He thinks of you before himself; He serves you if he can; For in whatever company The manners make the man; At ten or forty, 'tis the same; The manners tell the tale; And I discern the gentleman By signs that never fail.

A GIRL'S CHARACTER

A girl cannot be too careful about her character, for like a snowy lily, the least blemish tarnishes its beauty. Some girls do not really mean and harm, but they seem to lack a delicate sense of propriety and frequently invite criticism of an unkind nature. They laugh loudly, make acquaintances too freely and consider reticence a requisite best suited for our grand-mother's day.

The girl who is slow to make acquaintances, is generally speaking, the best sort of girl. When you get to know her, you feel her worth and place her on the list of your friends with a feeling of pleasure. A little dignity is an excellent thing. It checks the familiarity of others and affords the superior attitude of mind. The girl who is truly up-to-date in her ideas follows the dictates of good form. Thus she proves herself to be well bred and smart, shielding herself from the unpleasantness that is sure to come from a careless demeanor.—The Pilot.

FISHERMEN "FIDDLE" FOR WORMS DOWN IN FLORIDA

On a recent trip to Florida, writes a correspondent, I saw something that was new to me. I was stopping at my uncle's in Lynn Haven near St. Andrew bay on the Gulf shore. While sitting on the piazza I had frequently noticed an old colored couple going past at about the same time every day; he always had a shingle and a heavy hard pine stick under his arm, and she carried a tin can. One day out of curiosity I inquired where they were going and what for. "They are going to fiddle for worms," my uncle replied. "Come and see how it is done." We walked a little way on the opposite side of the street and saw the old couple turn into a vacant field where the grass grew sparsely and in tufts. The old darkey drove the thin end of his shingle into the ground until it was firm; then he began to draw the heavy stick across the top of it, making a most unearthly noise: "Ka-roo-roo-up! Ka-roo-roo-up!" The noise grew

worse as the old fellow warmed to his work. Presently his wife began to walk in a circle round him, picking up something that she put into the can. We went over where they were, and, unbelievable as it may seem, she was picking up worms that apparently had come up out of the ground at the call of the "music." I measured one that was 10 1/2 inches long. No one there digs worms for bait; they all "fiddle" for them.—Youth's Companion.

PLEASURE IN WORK

There are many young women who look upon themselves as most unfortunate because they are required to labor, either from the necessity of supporting themselves or others dependent on them.

Labor is a universal law of nature, and none can violate it without suffering the due penalty. It is the giving out of a certain force, a certain energy, and in this world so full of life and activity, everybody must work. A life of idleness soon falls upon the young woman who is a "do-nothing." She kills time by spending it in sleep, by reading trashy novels, or by chatting with people who are as useless as herself, and she hungers for something more real; yet she is too indolent to do anything that requires application.

You can find pleasure in work well done, not only from the fruits of your labor, but also from the work itself. Your nature demands something upon which to spend its force and energy and when thus engaged it grows stronger and better. Young women of today find employment in almost every kind of occupation and business. Many are forced to labor for a living, but others engage in some occupation for their own improvement. Do not imagine that a life of ease is a happy life. Far from it. Labor has many rewards; it develops the faculties of the soul and the strength of the body.

Sometimes work becomes a drudgery and is hard to endure. It is work, work all the time for barely enough to keep body and soul together and if it were not for your faith where could you find comfort. If the joys of this life were to be your only hope of happiness, your lot would be a hard one, but our Saviour says, "Come to Me, all you that labor and are burdened, and I will refresh you." You can have patience, purity of heart and strength in mind and body, and spiritual writers tell us that labor is a great safeguard to the soul, just as idleness is its ruin.

If necessity obliges you to work, strive to do your work well. Endeavor to perform your task with care and diligence. One who labors in this way will find that the most disagreeable work will in time become easy, and those to whom you work soon will appreciate you as you deserve.—The Echo.

CHURCH'S INTEREST IN SCIENCE

The formal transfer of the Casina in the Vatican Gardens to the Pontifical Academy of Science by Our Holy Father, Pope Pius XI, is another striking proof of the Holy Father's constant encouragement of scientific research. It shows that the Church and the Popes in the present as in the past, far from opposing scientific investigation, as is sometimes falsely asserted, are ever on the alert to aid science and to foster its advancement.

The Pontifical Academy of Science has a long and interesting history. It was founded in 1603. A young Roman prince, Frederico Cesi, a famous philosopher and naturalist, founded the Academia de Lincei in his palace. Its students were chosen from the most illustrious men of science. Galileo gained much of his scientific knowledge in this institution. Pope Pius IX, revived it in 1847, and successive Popes have encouraged and assisted it. In giving the Pontifical Academy of Science a home in the Vatican Gardens, Pope Pius XI, has not only performed a generous and gracious act, but has given to science an impetus that will result in great things in the future.

The Vatican is now known as one of the most famous centres of scientific research in the world. Grouped around the Holy Father in Rome are abodes of science and learning, filled with scholars investigating the secrets of nature, the laws of the heavenly bodies, and the composition of the visible universe. They regard science as the handmaid of religion, and are actuated by the principle so often enunciated by the Church that every discovery of natural science is but a manifestation of that Eternal Truth, that makes God and His ways more intelligible to men.

Pope Pius beautifully elaborated this thought in his address to the scientists assembled to receive his gift. "The surroundings of this place," said the Holy Father, "seems to us to have a special significance, and to contain a treasury of precious promises." Immediately behind you is the Vatican Observatory with its elevated towers of observation, speculation, and calculation. In front of you is the Picture Gallery, Archives, Library, Museums, all treasures of art, and incomparable collection of objects of every description, from which science and art will be able for long centuries to feed generously. At your side is the truly superb pan-

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orama of Monte Mario and its Via Trionfale, announcing for you new triumphs in science and in truth. On the other side is the magnificent cupola of St. Peter's where one might say that a supreme effort of art and science has endeavored to carry us nearer to the Creator, to the very feet of God Himself, that magnificent monument to which are directed and gathered the prayers of all the Catholic world.

It was a happy thought of the Holy Father to have the Pontifical Academy of Science housed in such inspiring surroundings. There it can and will keep its eyes turned and open towards God, and with the ever present reminder of the universal commingling of prayers of Catholics throughout the world, labor fruitfully and zealously for the science, for God, and for Truth. The Pontifical Academy of Science established for scientific research under papal auspices, and housed in the Vatican Gardens by the kindness and thoughtfulness of Pope Pius XI, should be a standing refutation of the ancient calumny that the Church is opposed to scientific investigation, and a striking proof to all fair-minded observers

that there is no conflict between religion and science and that the Catholic Church is the friend and patron of the arts and sciences, as well as "the pillar and ground of truth."—The Pilot.

THE TABERNACLE

In every need of life we can have recourse to the Tabernacle in our churches and we find how true is His loving invitation spoken long ago on the hills of Galilee, and now spoken daily to sad and weary from the hills of the Altar: "Come to Me all you that labor and are burdened, and I will refresh you." Men and women often go elsewhere for comfort in their sorrows, and the tears flow only the faster; they go elsewhere for strength, only to become weaker and die. In the Tabernacle is He Who is the Truth, the Way, and the Life. Upon our altar is He Who in the temple gave sight to the darkened eyes of the man blind from his birth. The Tabernacle contains Him Whom Heaven and earth cannot contain and whose sanctity dazzles even the strong vision of angels and archangels. This is what makes our

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OBITUARY

ANTOINE VALENTIN

The death occurred on Friday, April 11th, the feast of the Seven Dolours of the Blessed Virgin Mary, of one of the oldest pioneers of Windsor and Essex County, in the person of Antoine Valentin, aged eighty-nine, who passed away in Providence Hospital, Detroit, after an illness of three weeks, assisted by his son Rev. Father Valentin and Rev. T. Hussey of the hospital.

Born on January 1, 1835, in Alsace Lorraine, France, he came to this country at the age of seventeen, with his uncle, Antoine Valentin. When he moved to Windsor some years later, his residence was the most southerly house on Ouellette avenue, being situated on the corner opposite the Prince Edward Hotel, the property now being the site of a drug store.

Predeceased by his wife twenty-one years ago, the late Mr. Valentin had lived with his daughter, Mrs. George H. Kirchner, 618 Boston boulevard east, Detroit. He is also survived by two sons, Rev. Theodore J. Valentin, Chaplain of St. Joseph's Hospital, London, Ont., and Alphonse D. Valentin, 811 Ouellette avenue, Windsor. He was a brother-in-law of the late Very Rev. Dean Wagner, formerly of St. Alphonsus church, Windsor. He was a charter member of the C. M. B. A. Branch 1.

The funeral was held on Monday, April 14, from the residence of Mrs. George H. Kirchner, Detroit, to St. Alphonsus church, Windsor, and then to St. Alphonsus Cemetery. Very Rev. Dean Downey sang the Mass, with Fathers Egeau of Loiselville and Frank Brennan of London as deacon and subdeacon.

The following priests attended in the sanctuary: Right Rev. Mgr. McKee, London, Ont.; Rev. James Stapleton, Detroit, Mich.; Rev. R. T. Burke, C. S. B., Detroit; Rev. Vincent Donnelly, C. S. B., Detroit; Rev. P. J. Howard, C. S. B., Sandwich; Rev. A. P. Dumouchelle, C. S. B., Sandwich; Rev. P. McCabe, Maidstone, Ont.; Rev. P. L'Heureux, Belle River; Rev. F. X. Laurendeau, Ford, Ont.; Rev. W. J. Langlois, Ford, Ont.; Rev. A. McNab, Ford, Ont.; Rev. John Brennan, Wallaceburg; Rev. J. A. Andrewski, Windsor; Rev. James Neville, Walkerville; Rev. J. A. Rooney, Windsor; Rev. J. Gleeson, Leamington; Rev. J. E. Gerard, Windsor; Rev. F. A. McCauley, Windsor; Rev. J. I. Ducharme, Windsor; Rev. H. T. Fallon, Windsor.

During the service Rev. Father Valentin offered Mass at the Blessed Virgin Altar, his altar boy being Mr. Valentin's youngest grandson, Master Gregory Valentin. Four grandsons, Ralph T. Kirchner, Angus Kirchner, Theodore A. Valentin, and Alphonse T. Valentin, Jr., with Messrs. Albert and Walter Hannon were the pall-bearers. Other grandchildren surviving are Lawrence Valentin, George H. Kirchner, Jr., Constance Kirchner, Virginia Kirchner, and two great grandchildren Shirley and Ralph Kirchner, Jr.

Many were the spiritual offerings received in testimony of esteem and affection for the late Mr. Valentin.

THOMAS CARROLL

A highly esteemed and respected resident of Waltham, Que., passed away recently in the person of Thomas Carroll, whose death occurred on March 21st, in his seventy-seventh year.

The late Mr. Carroll, who was a life-long resident of Waltham, was a man of sterling character and strong faith, and took an active

interest in the affairs of the district. In his earliest years he was a capable woods and river man, helping to build and conduct several rafts to Quebec City. He married Mary Kelly, who survives him, and settled on the farm at the post-office which bears his name. Their happy union was blessed with nine children of whom three have departed this life. Bridget Ellen in infancy, Anastasia in 1913, and Michael in 1923. Besides his widow, there are left to mourn him, four sons, Louis James and Thomas William, Allumette Island; Andrew, Waltham; John, London, Ont.; and two daughters Mrs. A. M. Donnellan and Mrs. M. J. Coughlin, Chapeau, Que., and some twenty-three grand-children, among whom are Miss Collette Carroll, Chapeau, Que.; Miss Bernice Carroll, North Bay; and Carl Donnellan of St. Augustine's Seminary, Toronto. May his soul rest in peace.

MRS. JOHN MCGOY

The death occurred on April 9th, of Mrs. Mary Ann McGoy at the residence of her son, Rev. Father McGoy, P. P. of Markdale, Ont. The deceased was the relict of the late John McGoy who died on Sept. 9th, 1923. Mrs. McGoy had been failing in health for some time and her death was not unexpected. She was in her seventy-fifth year. Being fortified by the last rites of Holy Mother the Church she peacefully yielded up her soul to God.

The funeral took place on April 11th, at 10:30 from the homestead in Wellesley Township now occupied by her son Francis, to St. Joseph's Church, Markdale. Solemn Requiem High Mass was celebrated by her son Rev. J. S. McGoy with Rev. Father Weber, of Hesson as Deacon and Rev. Father Morgan as Subdeacon. Rev. Father Morgan also preached an appropriate sermon. After the chanting of the Libera the remains were respectfully placed in St. Joseph's Cemetery, Markdale.

The deceased is survived by one daughter, Wm. Hay of Waterloo, Ont., and three sons, Francis on the homestead, Edgar of Grand Coulee, Sask., and Rev. J. S. McGoy, P. P. at Markdale, Ont. R. I. P.

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It is impossible to feel active and energetic when the bowels are clogged from undigested food.

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THE CANADIAN PILGRIMAGE

INTERNATIONAL EUCHARISTIC CONGRESS

LEAVING BY THE "MELITA" JULY 9TH

The Canadian Pilgrimage to the International Eucharistic Congress at Amsterdam will leave Montreal July 9th by the Canadian Pacific Steamship "Melita" under the Spiritual Direction of the Rev. Father Edmund J. Cornelli, O. M. I., Parish Priest of St. Joseph's Church, Ottawa. The itinerary is a most attractive one with many special features which have not previously been included in a European Tour, including the great British Empire Exhibition which will be held in London this summer and which will attract thousands of visitors from all parts of the world.

The "Melita" will land the party at Cherbourg about July 17th, and after spending five days at Paris with a wonderful program of sight-seeing drives and a visit to the Palace and Gardens of Versailles, they will leave for Amsterdam to attend the International Eucharistic Congress. The party will take part in the ceremonies in connection with the Congress and during the stay at Amsterdam several interesting excursions will be provided including a trip on the Zuider Zee to Volendam and the Isle of Marken and a visit to The Hague and Scheveningen.

From Amsterdam they will travel via Belgium, Alsace and Switzerland to Italy and thence to Nice, Monte Carlo and Mentone on the French Riviera, Nimes and a visit to the famous Shrine at Lourdes, returning via Bordeaux and Lisieux, a picturesque village of Normandy where our pilgrims will deposit a banner in the sanctuary of the Carmelite Monastery. At Lisieux is the tomb of the Blessed Sister Theresia of the Infant Jesus and the Canadian Pilgrimage this year will

be the first official pilgrimage from Canada to this celebrated sanctuary which is destined to become in a few years as well known as Lourdes.

At Honfleur, a short distance from Lisieux, the party will receive a public reception from the Civic and Ecclesiastical Authorities before the final departure from the shores of France. Honfleur is a Normandy fishing village on the Coast of France, where Champlain set forth on his voyage to the New World and founded the City of Quebec.

They will leave Havre for Southampton and London. Several interesting excursions will be provided during the stay in London, including the principal places of interest in the city, the British Empire Exhibition at Wembley Park, and a visit to Hampton Court and Windsor Castle.

During the tour they will visit many of the chief European cities and places of historic and scenic interest. At Rome they hope to receive the great favor of an audience and celebrate Mass with His Holiness Pope Pius XI. Optional free excursions will be provided for those who wish to visit Naples during the stay at Rome. The tour will include many other features of historic and religious interest, and the itinerary is probably the most comprehensive and attractive that has ever been offered for a Pilgrimage Tour to Europe.

The travel arrangements for the Tour are under the business management of Thos. Cook & Son.

C. W. L. ANNUAL MEETING

The Bathurst, N. B., Sub. Division of the Catholic Women's League held their annual meeting on Friday, April 4th, last.

President Mrs. H. A. Melanson in the Chair. The object of this meeting being to elect officers for ensuing year, and to hear reports of the year's work from the different committees, and have same filed with Recording Secretary. The Conveners of the different Committees submitted splendid reports of the work done throughout the year, and the same show that all the Committees worked most harmoniously in an earnest endeavor to promote the interests of our League.

The Officers elected are as follows:

President—Mrs. H. White. 1st Vice President—Mrs. J. P. Byrne. 2nd Vice President—Mrs. F. O. Landry.

3rd Vice President—Miss Estelle Hachey. Recording Secretary—Miss A. Melanson. Corresponding Secretary—Mrs. Frank E. Hutton. Treasurer—Mrs. E. Boissoneault.

STUDENT CRUSADERS

This is the import of a letter addressed to the Canadian Catholic Students' Mission Crusade by one of our Venerable Archbishops. We quote his communication in full: "Two years ago a convention of eight thousand students was held in Omaha for the purpose of arousing a missionary spirit. Three special trains were required to carry students from all the provinces of Canada to that Convention. But they were all Protestant Students. It is surely time for Catholic Students in Canada to become interested in the conversion on the non-Christian world."

To every student in Canada these words must convey a powerful and personal message. To every student in College, Convent or High school must the question suggest itself, "Am I interested in the conversion of the non-Christian world?" Surely the answer will be a loud- ringing—Yes. Every true Catholic Student is interested in the cause of the Missions. But these eight thousand students assembled in a convention—they were organized—they realized that in unity there is strength.

Again must be answered these questions, "Are we, Catholic Students organized? Do we belong to the Canadian Catholic Students' Mission Crusade? Has our School a Mission Unit?" Perhaps the reply will be a plaintive—No. Yet today, there exists a Students' Crusade Movement—an organization which hopes to establish a Mission Unit in every institution of learning in Canada; to enroll every student as a Crusader under the motto of "The Kingdom of the World for its King and Lord." Will you, Student, Reader, harken to our invitation to unite, and write for information regarding this noble work to C. C. S. M. C., St. Augustine's Seminary, Kingston Road, Toronto, Ont.

DIED

WALSH.—On Feb. 27, 1924, Bertha, the beloved wife of Patrick Walsh, Ferris St., Whitney Pier (nee Bertha McLaughlin) aged twenty-eight. May her soul rest in peace.

GALLAGHER.—In Strathroy, on March 16th, 1924, Hannah Gallagher, daughter of the late Owen and Catherine Gallagher, of the Township of Caradoc. May her soul rest in peace.

EZEKIEL.—At Wabana, Nfld., on February 21, 1924, Mrs. John Ezekiel, aged fifty-seven years, leaving a husband, three daughters and one son to mourn her sad loss. May her soul rest in peace.

IN MEMORIAM

DES LAURIER'S.—In loving memory of Mrs. Genevieve DesLaurier's, relict of the late Joseph DesLaurier's, who died at Tracadia, Nova Scotia, March 19th, 1923. Eternal rest grant her O Lord. Requiescat in peace. Amen.

—Inserted by her eldest son, Monsieur W. A. DesLaurier's, Stellarton, N. S.

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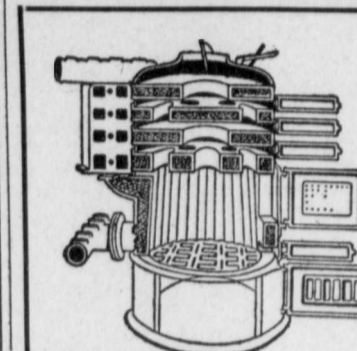
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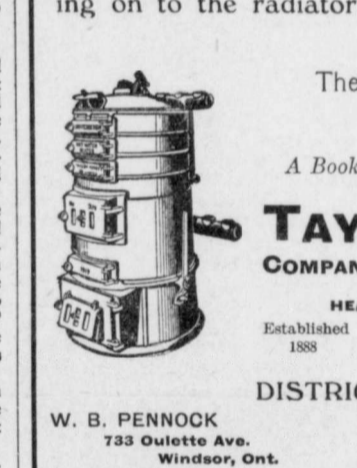
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