

The Catholic Record.

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

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WINS THE KING'S PRIZE

DESMOND BURKE, OTTAWA, IS CONGRATULATED BY PRINCE, GOVERNOR-GENERAL AND PRIME MINISTER

Bisley Camp, Eng., July 19.—(Canadian Press Cable.)—Pte. D. Burke, of Ottawa, won the King's prize today, from 968 crack marksmen from all parts of the British Empire.

Pte. Burke's aggregate score in the competition was 230 out of a possible 250.

By a remarkable coincidence Burke fired on the same target where Sergt.-Major W. A. Hawkins, of Toronto, won the King's prize in 1918.

Burke finished his shooting today for the King's prize early in the competition, and, although those around him assured him that no aggregate made by other competitors could beat him, he laughingly declined to accept their assurances.

"Wait till I have won," Burke modestly replied to photographers eager to get busy taking his picture as the King's prize winner of 1924.

At length, when the last shot in the match had been fired, Burke, the victor in the great competition, with a mighty crowd pressing around him, was conducted to the Prince of Wales, who heartily congratulated the young Canadian on his prowess with the rifle.

"I am very glad to have seen the shooting," His Royal Highness declared. The prince, who presented the prizes to the Bisley winners this evening, made it a point to be present when the final was being shot.

Lord Chelmsford, president of the National Rifle Association, and Hon. P. C. Larkin, Canadian high commissioner in London, also congratulated Burke.

Thereupon the press photographers, who had been held in leash thus far, got busy at once. There were at least 30 of them ready to "shoot" the Ottawa victor.

"Rapid fire," the prince remarked to the camera brigade.

"Would Your Royal Highness mind shaking hands with the King's prize winner?" one of the press photographers requested.

The prince at once graciously complied and again a fusillade from the cameras opened up on Burke, with the heir-apparent to the British throne being in the picture.

Burke, with a sprig of maple in his tunic, was hoisted aloft in the famous chair, which has borne previous King's prize winners and was carried by his fellow team mates on the customary tour of Bisley Camp.

The Ottawa young man's win was as popular as any in the King's prize shoot in recent years. While Burke, very naturally, was gratified at his victory, his modesty was generally noted.

"The very idea of a youngster like you coming and beating all us old stagers," was the exclamation of a veteran Bisleyite to Burke, uttered in a cordial spirit of appreciation as the winner made his way to the Prince of Wales just after the great victory had been announced.

Burke was given another great reception subsequently when he received his prizes in the umbrella tent in camp.

REJOICING IN OTTAWA

Ottawa, July 19.—In regimental, collegiate, and other circles today the remarkable performance of Pte. Desmond Burke, of "C" Company, Governor-General's Foot Guards, in winning the King's prize at Bisley, was hailed with great rejoicing.

Desmond Burke is a twin son of William Burke, principal of St. Patrick's Separate School, Ottawa. He was born in Ottawa on December 5, 1905, and after obtaining his early education at St. Matthew's Separate School in the Glebe district, entered the Ottawa Collegiate Institute in 1918, when he began to take up marksmanship seriously.

His progress, strongly supported by his quiet disposition and his coolness, earned him rapid progress and many prizes while shooting as a Collegiate cadet, and eventually made a member of the O. I. cadet team at last year's shoot of the Dominion Rifle Association at the shoot of the Ontario Rifle Association and on the empire cadet shoot.

It was last year over the Connaught ranges in the Dominion Rifle Association shoot that he earned his place as a tyro on the Canadian Bisley team. During the D. R. A. shoot an old shot, witnessing the performance of Desmond Burke, advised him to take precautions to qualify for the Bisley team, and he did so.

LORD BYNG CABLES WINNER

Ottawa, July 20.—One of the first persons in Ottawa to extend congratulations to Pte. Desmond Burke, winner of the King's prize at Bisley Camp on Saturday, was Governor-General Lord Byng.

When word was conveyed to His Excellency that the nineteen-year-old marksman had gained the highest honors obtainable on the ranges

of the British Empire Lord Byng immediately sent the following cablegram to Pte. Burke:

"Congratulations on your achievement."

Lord Byng is honorary colonel of the Governor-General's Foot Guards, Ottawa, of which Pte. Burke is a member.

"Heartily congratulations on the honor you have won for yourself and Canada" were cabled tonight by Right Hon. W. L. Mackenzie-King, prime minister, to Pte. Desmond Burke, of Ottawa, winner of the King's prize at Bisley this year.

"Canadians everywhere are proud of your achievement in winning the King's prize," the premier's message says.

THE COMPETITION

The King's prize is the blue ribbon event of the Bisley meeting and also the oldest, dating back to 1860, the year in which the National Rifle Association, which was formed for the encouragement of rifle corps and the promotion of shooting throughout Great Britain, held its first meeting at Wimbledon, Queen Victoria, who was present at Wimbledon for the opening ceremonies, fired the first shot in the match, scoring a bull's-eye at the 40-yard mark.

The aggregate value of the King's prize is £1,170, of which £250, given by the King, as well as the N. R. A.'s gold medal and gold badge, go to the winner. The second prize carries £50, the third £20 and the fourth £10, and there are other prizes ranging down to £1. There are 400 prizes in all. In addition 99 N. R. A. badges are awarded to those in the first 100 scores, with the exception of the gold medalist.

The competition for the King's prize is open only to past or present members of His Majesty's forces. It is shot in three stages. It began on Wednesday at 200, 500 and 600 yards, seven shots at each distance.

The second stage was shot yesterday at 300 and 600 yards, ten shots at each distance, and was open only to the 300 who had qualified by taking the highest places in the first stage. The third and final stage shot today was open only to the 100 who had taken the highest places in the second stage. The distances were 900 and 1,000 yards, 15 shots at each distance.

POPE SENDS BLESSING TO ENGLISH COUNCIL

London, July 11.—The new national Catholic effort to eliminate unnecessary warfare has secured the approval and blessing of the Holy Father. Discussed a year ago at a conference held at Reading, the outline of a national council which would co-operate with Catholics abroad to establish "The Peace of Christ" was submitted to the Hierarchy of England and Wales.

With the approval of the Bishops an inaugural meeting was called at which representatives of every competent Catholic society in England were invited to be present.

Sub-committees of specialists were appointed to study the question of international relationships in its every aspect.

Now that the organization is in being, these sub-committees will report on matters within their sphere and immediately be taken by an executive committee, upon which all sections will be represented, subject to the approval of ecclesiastical authority.

A message was sent to the Pope, after the inaugural meeting, expressing the Council's desire to promote just and peaceful international relations, and pledging itself to be "at the immediate disposal of the Holy Father to carry into effect the desires which he has at heart and has expressed in his letters and encyclicals."

The Holy Father has just wired that he is delighted by the sentiments of the Catholic Council for International Relations—the name which has been determined upon—and that he imparts the Apostolic Blessing to the movement.

SEND WOMAN TO LOURDES

London, July 11.—For the first time on record a public body has decided to send an invalid on a pilgrimage to Lourdes at the expense of the ratepayers.

The Mother Superior of a Catholic Convalescent Home at Dover wrote to the Southwark Board of Poor Law Guardians, asking that an inmate of the home, chargeable to public funds, should be sent to Lourdes. She enclosed a medical certificate with a recommendation to that effect.

One Guardian opposed the application and said there were health resorts nearer home. But another non-Catholic member of the Board insisted that the woman on whose behalf the application was made had strong faith and might benefit from a visit to the shrine.

The Guardians sanctioned the expenditure of \$100 to send the woman on a pilgrimage.

ALSATIAN CATHOLICS

STRONGLY OPPOSE ANTI-CLERICAL POLICY

By M. Masanti (Paris Correspondent, N. C. W. C.)

Paris, July 11.—The threatened application of the Law of Separation and the laws of secularization to Alsace-Lorraine has caused the most intense agitation throughout the two provinces. It would not be correct to say that the project formulated by M. Herriot has been unanimously condemned. In Alsace-Lorraine, as elsewhere, there are radicals, Freemasons and Social anti-clericals. These elements have noisily applauded the new premier and it is even reported that they suggested the statements he made on the subject. The leaders of these anti-clericals are Jews: M. Weill and M. Blumenthal, who have caused two resolutions approving M. Herriot to be adopted by the municipal councils of two cities, namely, Strasbourg and Colmar. But even there the motions carried only by a 10 to 7 vote.

There is no doubt whatever of the feelings of the majority of the population. All the Catholics, most of the Protestants and even a large portion of the Jews are opposed to the dangerous initiative of the radical government, and out of the twenty-four deputies of Alsace-Lorraine, twenty-one are frankly hostile to the measures of secularization.

BOTH PROVINCES AROUSED

But if any uncertainty existed, the Catholics of the two provinces have dispelled it. Absolutely sure that the immense majority of their fellow citizens are with them, they are demanding that the question be submitted to a referendum. "If the Government does not accept this action, it is because it feels it is beaten in advance," says a statement issued by the twenty-one deputies opposing secularization and echoed by the Union Populaire, the most powerful party in Alsace, and the same cry is taken up daily in the meetings of the numerous political groups.

And now another voice has been raised—that of the head of the Catholics, the Bishop of Strasbourg, Mgr. Ruch, former Bishop of Nancy and head chaplain of the French Army during the War. Mgr. Ruch has sent out to the pastors and faithful of Alsace an important letter, laying down definite instructions for the present and the future.

"This is not the time for talk," he says, "but for action. We must act at once. The League of Catholics of Alsace, founded for the defense of Catholic interests, will be organized immediately in all the communities where it does not exist. In each canton the communal committees will join in cantonal groups. At the headquarters of the League, in Strasbourg, a religious defense fund and a committee of jurists will be established immediately to give aid and useful information to the faithful. Liaison between the central headquarters in Strasbourg and the cantons will be assured by the deans.

"As it is necessary that all the Catholics of Alsace should know without delay the measures with which they are threatened, the League will publish short, clear, accurate tracts on the laws governing the school, the relations of the Church and State and religious congregations in the other departments of France."

The Bishop has ordered the League to organize before August 24, one or several conferences on these three subjects in every parish in the diocese, so that the faithful everywhere may be aware of what it is that is to be taken from them and what it is that is to be imposed upon them.

The duty of the present hour is to enlighten public opinion concerning the sentiment and will of the people of Alsace. The central council of the League and the parish committees will therefore strive, from now on, to invite the greatest possible number of associations and groups of the faithful to explain their views on the introduction in Alsace of the religious laws governing the other provinces of France. With the help of the Catholic deputies and senators, through the press, by the resolutions of associations, the wishes and demands of the country will be brought to the attention of the authorities of the entire nation.

CONGRESS OF CATHOLICS CALLED

A general congress of Alsatian Catholics will be held August 24 at Molsheim, where the resolutions demanded by the circumstances will be adopted. These resolutions will later be published throughout the diocese at meetings to be held in every canton during September and October.

After giving these details, Mgr. Ruch continues:

"Sang-froid: No mistakes, no blunders. Our adversaries are waiting for them in order to exploit them. They are getting ready to say that we are fighting the Repub-

lic; do not let us confuse our cause with any other; we are Catholics fighting for our religion. We are accused of combating France. No one will be mistaken. The obvious truth is that to wound the Catholics of Alsace in what is dearest and most sacred to them is to work for the foreigner, to play into the hands of the enemy.

"Rapidity: The operations prescribed by this letter impose themselves at the present time. There is not a minute to lose. France is a mother. We should like to prevent at any price, unhappy conflicts the seriousness of which it is impossible to measure. Let us speak quickly, all together, with respect, but very loud. Let us tell the country: 'You have no sons more loving, more devoted than we; you may ask of us anything that a country has a right to exact of its sons; we shall never refuse. But your power expires where the power of a mother expires; against our religious faith you have no rights. To our country all that is our country's. To God alone that which is of God.'"

Mgr. Ruch concludes with the following words to the faithful of his diocese: "He who has the high honor but also the very heavy responsibility of directing the Catholics of Alsace in these very serious times expressed to you in advance his deep gratitude and his full confidence."

PROTESTS FOUR IN

Already, as has been stated, M. Herriot is receiving protests from every side. The League of French Women, which has 62,000 members in Alsace, wrote to the Premier:

"Women contributed, in a large measure, during the fifty years of annexation, to the preservation of the French tongue and of French sentiment in Alsace.

"As Catholics and as Frenchwomen, they want the confessional school and the religious freedom which was solemnly promised them by the voice of those who liberated them from Germany."

In addition to this, 35,000 women in the department of Moselle, members of the Ligue Patriotique des Francaises, have written to remind the President of the Council of the solemn promises given to Alsace by Marshal Joffre, M. Poincaré and by Mr. Clemenceau, that their liberties would be respected.

"As to the outcome of the conflict no doubt is possible," declared a leading Protestant, M. Fritz Kiener, Professor at the University of Strasbourg and Councillor-General, in an article in the Echo de Paris. "Alsace and Lorraine will win out. The Catholics will not give in, and willy-nilly the French government will go to Canossa just as Prince Bismarck did after the Kulturkampf. Alsatian Catholicism is the bronze rock which nothing can break."

IRELAND'S PRIMARY SCHOOLS

Education, primary, secondary and university, costs the taxpayers of the twenty-six counties of Southern Ireland \$20,000,000 a year for a population of 3,160,000. In addition, there are contributions from other sources, while the Christian Brothers, who conduct a number of schools throughout the country do not receive any State grant for their primary schools.

In the course of a discussion in the Free State Dail, many and grave faults in the system were exposed. Deputy Thrift, a Professor in Trinity College, said:

"This country does not get by any means the most efficient educational results, although it gives a larger sum for this purpose in proportion to the revenue than any other country in Europe. We are spending half as much again as we ought to spend and not getting half as good value. In the technical, industrial and agricultural branches, we want one thing above all others—a sound primary education so framed as to fit pupils for their work in life."

The same point has been frequently stressed by Rev. Thomas Finlay, S. J., and by the Bishops and clergy. Participating actively in the work of Technical Instruction Committees, the Bishops and clergy have peculiar opportunities of observing the weakness of the primary system. What they find is that students going from the primary schools to the technical schools are not sufficiently educated to appreciate properly the principles and the advantages of technical instruction.

It is considered that the school-leaving age, fourteen years, is too low. Another complaint is that 30% of those on the school rolls are absent from school every day.

Deputies representing the Commercial Labor and Farmers parties plead strongly for a better standard of primary education. To promote industrial development, it is essential that the standard should be improved.

In connection with secondary and university education, the complaint is that too much attention is de-

voted to training for the professions and that no adequate effort is made to induce young men who are to follow a career on the land or in commercial life to avail themselves of the secondary schools and universities.

ETHIOPIAN RULER AND THE POPE

By Mrs. Enrico Pucci (Rome Correspondent, N. C. W. C.)

The visit of His Highness Ras Tafari Makonnen, Crown Prince and Regent of Ethiopia, to the Pope was one of the most interesting that royalty has yet paid to the Roman Pontiff.

Ras Tafari Makonnen is not a Catholic, but belongs, as do the majority of his people, to the Coptic schism through which the Church in Ethiopia separated from the Roman unity to follow the monophysite heresy. Reunited for a short time with Rome, in the Council of Florence in 1442, Ethiopia again separated from the Roman communion. In 1742, however, the Copt Bishop of Jerusalem, Amba Athanasius, was converted to Catholicism and was put at the head of the Catholic community of the Coptic rite by the Sacred Congregation of Propaganda, with the title of Apostolic Vicar of Upper Egypt.

Pope Leo XIII. included the Copts in his vast design of consolidation and reorganization of the Oriental churches, and in 1895 he instituted three dioceses of the Copt Catholic rite. At that time, the members of the rite were few, but two years ago they had grown to 25,000. The clergy enjoy high repute because of their education. In 1919 Pope Benedict XV. opened the Pontifical Ethiopian College in Rome, in charge of the Capuchins, who conduct the missions in Ethiopia.

CATHOLIC BISHOP CHIEF ADVISER

Besides two Bishops of the Copt rite, Ethiopia now has three Apostolic Vicars.

Ras Tafari Makonnen, though of the schismatic religion, is profoundly religious, and is filled with admiration for Catholics. He was educated by Catholic missionaries, and still has a sincere affection for them. The Apostolic Vicar of Galla, Monsignor Jarossan, is his most trusted counsellor. When Ras Tafari decided to make his present journey to Europe, and to visit the Pope, Bishop Jarossan wanted to accompany him. But the ruler begged him to remain because, he said, only he could be a sure element of pacification in his absence in case of disturbances, which are never lacking in a country so divided into tribes and races as the Ethiopian Empire. Also, with Bishop Jarossan alone would Ras Tafari leave his telegraphic correspondence.

Wishing, however, to be accompanied by a Capuchin missionary on his visit to the Pope, the prince chose Father Gonsalvo, whom he had sent three years ago to inform Pope Benedict XV. of his ascension to the Regency of the Empire and to take to the Pontiff rich gifts.

RELICS OF EARLY CATHOLICITY

In view of these sentiments, it was natural that the meeting between Ras Tafari Makonnen and the Pope was inspired by the greatest veneration and respect. The Ethiopian Prince spoke with Pope Pius XI. as with the supreme head of all Christianity. At times he expressed his profound veneration for him, for the See where the successor of the Prince of the Apostles reigns, and for Rome, where rests his glorious tomb. The Pope in turn was very agreeably impressed by the visit of this Prince from distant Africa who brought him the homage of his people.

During the stay in Rome, Ras Tafari was able to see the only souvenirs that Ethiopia left in Rome in the early centuries. They are chiefly connected with the Pontificate and with the Catholic religion. He found them principally in the little Church of St. Stephen of the Abyssinians, behind the Vatican Basilica. There he saw stones written on in two languages, Latin and "Ghez," the sacred language of Ethiopia. There he found also, Ethiopian subjects among the students of the Pontifical college founded by the present Pope's predecessor for Ethiopia's sons who wish to become priests.

But another venerable memory of the ties which in the past bound Ethiopia to Rome was found by the prince in the greatest temple of Christianity, the Vatican Basilica itself. The chief door of St. Peter's is all bronze, the work of Filarete, a celebrated fifteenth century artist. Its piers present, besides the martyrdoms of Saints Peter and Paul, other episodes of ecclesiastical history, and among these is a representation of the cavalcade of Ethiopian delegates who came to Rome to visit the Basilica after the reunion with the Roman Church in 1442.

The pleasure of Ras Tafari in thus seeing the venerable records of his country's one-time intimate connection with Rome was shown not

only by words, but by deeds as well, and by visible acts of worship. Before the tomb of St. Peter he knelt and kissed the step on which the Pope kneels when he prays. Before his departure, too, he left gifts of money for the churches he had visited.

PRESENTS ETHIOPIAN CODEX

Besides the two gold crosses and the carpet the Prince presented to the Pope, he also gave him a codex. The Pontiff immediately retired to his private library to examine this codex, written in large Ethiopian characters on parchment. The Pope himself immediately recognized it as an inscription from the Gospel in Amharic, and after having examined it himself, sent it to the Vatican Library, where the experts might examine it. Afterward it will be preserved in the Department of Ethiopian Manuscripts of the Library.

APOSTOLIC DELEGATE PRAISES NUNS

Washington, July 18.—The Catholic University Summer School was visited yesterday afternoon by His Excellency, the Apostolic Delegate, Monsignor Peter Fumasoni-Biondi. Accompanied by the Rector of the University, Bishop Shahan, by the Auditor of the Apostolic Delegation, Monsignor Paul Marcella, and the Secretary, Dr. George Leech, Archbishop Fumasoni called at McMahon Hall, where he was met by the Summer School Faculty, headed by the Dean of the Summer School, Dr. P. J. McCormick, and escorted to the Assembly Hall.

After the introduction by Bishop Shahan, in which Monsignor Fumasoni-Biondi was introduced as "one of the most learned and distinguished of the Apostolic Delegates appointed to the United States," His Excellency spoke to the assembled students. He said that he was very gratified to learn that the Summer School numbered 437 students, of whom 420 were religious teachers representing 58 different communities. The Sisters were praised by him in glowing terms for their self-abnegation. The fact that all of them were in actual teaching service, yet had given up a well-earned vacation in order to prepare themselves better for their work, was evidence, said His Excellency, of the noble spirit in which educational work was taken up by the religious who were teachers.

"The Church in the United States, of which the Holy Father is so justly proud," remarked His Excellency, "is greatly indebted to the teaching Sisterhoods for the wonderful manifestations of faith I have seen here. I have visited many of the dioceses and every Bishop has spoken in the highest terms of the work of the Sisters. I congratulate you upon your accomplishments and sincerely hope that you will do everything possible to prepare yourselves for your professional work, so that the Catholic schools of the United States shall be not only equal but superior to every other kind of school."

Archbishop Fumasoni-Biondi closed his inspiring address by asking God's blessing upon the faculty and students of the Summer School, and by imparting, in the name of the Pope, the Apostolic Blessing upon all present, their schools, and their communities.

INDIAN CONVERTS PROTEST LAW

Trichur, South India.—Seven hundred delegates, representing the eight dioceses in Malabar, attended the sixth session of the Malabar Catholic Congress which closed recently at Trichur.

Two notable things stand out in the deliberations of the Congress: An eloquent appeal from the young Bishop Vashapilly, of Trichur, that a forward policy be maintained in conversion work throughout Malabar; and a strong protest against the law in native States which puts a heavy disability on converts from Hinduism to Christianity.

Bishop Vashapilly, who presided at the Congress, dealt largely with conversion work in his presidential address, stressing the need for an alert and vigorous program in this respect. He congratulated the new Ernakulam Archdiocese on attaining to second place among the missions in India in point of actual conversions in the last few years.

The protest against the disability of converts was particularly aimed at the law in Travencore and Cochin, which forces converts to Christianity to forfeit their rights to the family property. This disability existed throughout India until the British Government removed it by special enactment fifty years ago, providing for freedom of conscience. This freedom, however, applies only to the territories directly under British jurisdiction, and in the protected native States the old order holds. There are many other disabilities of Christians living in native States.

CATHOLIC NOTES

"There are 43 high schools, 26 colleges and 9 universities in charge of the Jesuit Order in the United States and Canada. Over 35,000 students, exclusive of those attending the summer sessions, are taught at these schools."

Milwaukee, Wis., July 5.—Provision for religious instruction of pupils in school hours here was voted by the Milwaukee School Board this week. Children will be dismissed one hour a week beginning with the next school year, to go to the various churches for instruction, according to their religious faiths.

Dublin, July 7.—In the art of bell-founding, Dublin maintains its high and long-established reputation. A magnificent peal of nine bells has been cast recently here for St. James' Church, near Liverpool, in England. Another bell is ready for forwarding from the works to Right Rev. Bishop Cox, Johannesburg, South Africa.

New York, July 11.—Twenty-eight Catholic Sisters, who came to this country to become nurses in hospitals conducted by their orders and who had been held at Ellis Island for three weeks as in excess of the quotas of their respective countries, were admitted Monday, on orders from the Immigration Bureau, Department of Labor, at Washington.

London, July 11.—Those who hope to establish a Catholic Parliamentary Party in England—indeed which was condemned by the Catholic Young Men's Society in annual conference recently—have also to reckon with the opposition of Mr. W. A. S. Hewins, who formerly was Under-Secretary of State for the Colonies. A Catholic Party, he maintains, could never be united except on matters which affect religion.

Paris, France.—The famous monastery of the Grand Chartreuse has been completely deserted since the departure of the monks twenty years ago. The Government after expelling them was unable to do anything with it, and there is now some question of turning it into a home for retired or invalid public school teachers. Mgr. Fallot, Bishop of Grenoble, has demanded that the Grand Chartreuse be restored to the Chartreuse.

Paris, July 8.—On the feast of Saint Thomas Aquinas, at Saint Maximin, in the department of Var, Mr. W. Thompson, an American and a recent convert to Catholicism, who has been sent to Europe by the United States Government to study plant diseases, defended the twenty-four fundamental theses of the doctrine of Saint Thomas before a jury of theologians and philosophers of Aix en Provence and Chambéry, the Bishop of Frejus and the auxiliary Bishop of Nice also were present. The examination lasted two hours, and the jury and bishops congratulated the candidate on his theological science.

Edmonton, Canada, July 5.—A venerable French priest, bearded and lined by thirty years of patient service in the far-flung missions of Canada, recently arrived in Edmonton on his way to Brittany, in France. He is Father Vacher, known and loved throughout the North, and he is about to revisit the home of his childhood for the first time in more than a quarter of a century. After a year at home, Father Vacher will return to his scattered flock. "After that I shall not leave them again in this life," he says.

Bangalore, India, June 25.—India, despite the proverbial poverty of its people and the fact it is still a mission country dependent on Europe and America, is doing its mite for the propagation of the Faith. This fact is brought concretely to the fore by the report just issued by Father J. Faisandier, director general of the Societies for the Propagation of the Faith of India. Father Faisandier reports that in 1923 more than 10,000 rupees were collected for the purpose of the Societies. While this sum is comparatively small, in view of the conditions here it is regarded as highly encouraging.

Louvain, June 27.—Belgian papers announce the impending return to his fatherland, for a recent cure, of His Grace Brice Meuleman, S. J., Archbishop of Calcutta, whom competent observers have called "the greatest missionary of our days." His diocese numbers seventeen Indian-born priests; and the perfected organization of the schools and of his two seminaries—one for secular priests and the other for religious—is a safe augury for a rapid increase of their ranks in the near future. There are those who say even now that the day is not far off when the chief pastor of Calcutta will be a native Indian, as is the case already in the Diocese of Tuticorum, whose bishop is Monsignor Tiburce Roche, S. J., of the caste of the Paravars, and upon the Coast of Malabar, where Bishop Pais, of the native clergy, is the Apostolic administrator.

GERTRUDE MANNERING
A TALE OF SACRIFICE
BY FRANCES NOBLE

CHAPTER XIX.—CONTINUED

"If you please, Miss Mannering, Lady Hunter wishes to know if you are unwell, and if she may come up to you, or would you like anything. She said I was to tell you that Mr. Graham told her you were not well, and had gone up-stairs; and as you did not come down, they did not like to go to bed without hearing how you are, miss."

"Thank you, Roberts. Will you say I am better now—quite well, indeed; but that I prefer going to bed at once instead of coming down again, as I have still a slight headache, and it is getting late? Perhaps Lady Hunter will come to me in the morning if I lie a little longer than usual, as I think I must ask her to let me; but if she does not mind, Roberts, tell her I would rather she did not trouble to come now, as I am all right, and shall be in bed directly."

"And you won't have anything brought up to you, miss?"

"Oh, no! thank you, Roberts; I don't want anything, Good-night! And with the sweet, courteous smile which made her a favorite with every one, Gerty shut the door, and was alone again."

"He has betrayed nothing, then, yet. But he is too proud ever to do that, whatever he suffers. Is he suffering much, or is his anger too great against me?"

But she dare not think of his suffering, the thought of which was more terrible than her own—harder, oh! so much harder to bear: the thought that, as he said, he might really bring himself to believe she did not love him, in his inability to appreciate or understand the motives which had obliged her to renounce him.

"I must not let myself think of it. It is all over now; I must never see him again unless—unless—but why do I deceive myself again with hope?"

Then she stood before the fire, with her hands clasped and a perplexed look on her face.

"No, I must not see him again; I dare not trust myself. I think I could be strong; I do not feel afraid now; but we can never tell; we may not even put ourselves in the way of temptation if it can be avoided. I must go away to-morrow—home again to papa. My cousin when I tell her all, will help me. If he goes out for any length of time I can easily manage it; and he will, I think. But in any case I must not see him. God will help me, and will not let me be put in his way, I know. My cousin shall give him a note from me when I am gone; and she will excuse me to the rest. She will know best how; she is always so kind, though it will grieve her so terribly—her and dear old Sir Robert. I can telegraph from the station to papa that I am coming home, and then he will not be so startled to see me." And she thought it out all methodically, as though she were planning, not for herself, but for some one else, with that numb state of feeling coming over her again.

Then, instead of undressing, she began to make preparations for departure. Mechanically she gathered together all her things, her clothes, and all her little possessions which she had brought to Nethercotes, and laid them in readiness to be repacked by the maid in the morning, pursuing her occupation quickly, never pausing until it was finished. Then she drew from her finger the ring which somehow in her agitation she had forgotten until now—the pretty ring which Stanley had given her the evening before, intending as he told her, to replace it later by a handsomer one which he meant to purchase specially for herself, and which he would like her to choose. She took it off quickly, as though not daring to linger over it or look at it, and put it away to be returned to the giver; then, as she stood by the dressing-table, she glanced at the mirror, almost starting at the sight of the face reflected there—so white and ghastly, years older, she thought, since yesterday. Her task over, she lingered still by the fire, as though reluctant to seek the sleep from which the awakening would be so terrible.

"I could do better, I think to stay up all night and face it—the life that is before me—for I have now begun to realize it a little. But to have to let myself forget it for a few hours—to go to sleep and dream perhaps, and then to wake again to it all! But I must, or I should, perhaps, be ill in the morning, and they would not let me go. And I shall have to grow used to it at home; the forgetting it in sleep and dreams, and then the awaking, in all the weary days that are only beginning."

And when once undressed and in bed, with her little convent crucifix clasped tightly in her hand, Gerty soon fell into the heavy, kindly sleep, almost stupor, of exhaustion and utter weariness which often comes when all is over, after a cruel mental struggle such as she had experienced, after a day of such agitation as hers had been.

CHAPTER XX.

The shock was over, the shock of awakening and remembering everything, which was so much worse

even than she had pictured; and Gerty lay still a while longer, with her eyes closed, as though wishing to defer as long as possible at least the bodily facing of the duty which lay before her. She had glanced at her watch, and found it late for an early riser like herself; but she knew Lady Hunter would not expect her down early, and she must keep her room, if she could, until Stanley should go out, as she hoped and felt sure, somehow, he would do.

In a few minutes there was a gentle knock, and the maid entered, bringing a cup of tea, which Lady Hunter had sent up in case Gerty should be awake.

"Lady Hunter will come up directly, miss," she said.

Gerty drank the tea, and when the maid had left the room she remained sitting up in bed waiting for her cousin, nervously herself for her task. A few minutes more brought Lady Hunter, who sat down at once by the bedside and took both Gerty's hands as she kissed her.

"My love, how white and ill you look; and I expected to find you all right and blooming again! But you did not look well all day yesterday, and I thought at the time something more must allude to the mere Stanley's day's absence."

The color rose now deeply enough to Gerty's face.

"Indeed I am not ill, Julia—not as you think. Nothing ails me—bodily, except I am—a little tired, Julia," she added, forcing herself to the effort, "has Stanley gone out, or—is he going?"

Her cousin looked at her anxiously and earnestly.

"Yes, love, he has gone out with the hounds, with Sir Robert and the rest, for the day; but he will be back before the others, an hour or two, he said, love."

A strange look contracted Gerty's face for an instant, and her lips quivered.

"What," she whispered, "before he comes back, before he returns this evening, I must be gone away, back home to Whitwell, to papa."

For a moment Lady Hunter genuinely feared she had gone suddenly demented, or was going to have brain fever or something of the kind; but, seeing her alarm, Gerty smiled so quietly and naturally, though sadly, that the fear of that kind vanished, and she only asked very gently and anxiously:

"Oh! surely not, Gerty! It cannot be anything so bad as that. Tell me, if you can, love, what is wrong. You and Stanley have not quarrelled; or, if there has been anything, it will be all right again? You take it too much to heart, love, whatever it is; for though Stanley is stern and hasty, no one is more just or tender in reality; no one could be more sorry if he has said anything to hurt you, Gerty."

Without answering her yet, Gerty questioned her in turn:

"Did he—say anything, Julia, to—make you think anything was wrong?"

"He said nothing, love, not a word, last night. He merely told me he thought you were not very well, and had gone up-stairs, when I wondered why you did not come back to the drawing-room. But his look and manner were so gloomy and abstracted that I could not but suspect something, and that was why I did not come to you last night; because I knew in troubles of that kind one likes to be alone, at first at least. Then you did not come down to breakfast, as I felt you would not, love; and as soon as I saw Stanley this morning he told me he was going out with the rest; at which I was surprised, if only because you know, he cares so little about hunting. He was very quiet and silent then, until, as they were preparing to go out, he came to me and said that he should be back an hour or so before the rest, if possible; and though he did not say your name, Gerty, I felt, from his look and manner, that it was a kind of message for you, love."

"And I must not be here when he comes back, Julia; you must let me go this afternoon." Then putting her hand again in her cousin's, she continued, her heart beating once more after its unnatural calm:

"You remember, don't you, Julia, saying to me yesterday, when I was telling you the news—and her lips quivered—"that I should not always get my own way like you do, that I should have to give in a good deal to Stanley when I became his wife; and I laughed and said I was not afraid; that I should never want my own way, because I should always think his wishes the best for me. Even as I said that, Julia, the fear came up in my heart, though I dared not listen to it then, that there might be one thing which he would ask me to do in which I could not obey him, and about which I must make sure before I became his wife. I think you guess, Julia, what I mean: my religion—whether he would always let me practise it; whether—if there should be children, I might have them too brought up Catholics. Well, I have asked him, Julia, spoken to him about it, pleaded with him as well as I could, telling him I could never be his wife unless I won from him that promise; and—and he—refused to give it, Julia. He pleaded, on his side, that I would yield, as hard as I did on mine to him; for his hatred of religion—our religion—is something terrible, Julia. Even you would be startled at it, I think, if you heard how stern it made him

when he saw that I could not yield; for, O Julia he did love me so! And as the pent-up heart poured out some of its agony in words, a terrible sob broke from it too, and Gerty paused a minute, while her cousin made her rest her head on her shoulder.

"He told me what a love he would give me if I would only yield; that never wife had been so cherished before as I should be; and then when I had to break from him and the temptation of you understand me, don't you, Julia, though you do not care for our holy faith? and when I had to ask him finally if he would grant what I asked, he told me plainly and honorably that he could not—that as his wife I should never practise my religion with his knowledge. Then—then I just said a word of farewell and—left him. You will help me to get away, Julia, won't you, not to pain him again uselessly—for I cannot yield, cannot lose God for him, Julia, though I would give up all else; and he will not yield, never will, as he told me so—sternly."

There was a minute's silence, for Gerty could say no more, and Lady Hunter's tears were flowing fast.

"Gerty," she whispered at last, "is there no other way? Is it not too cruel? God is so good and merciful; does He, even in your idea of Him, ask a sacrifice like this?"

"He has the first claim on us, has He not, Julia? If to please a creature we must give Him up, give up what He has revealed as His one holy religion, then He does ask such a sacrifice, even like this; but promising, oh! such a reward, Julia—Heaven and His love for all eternity! And she paused a minute ere she continued: "You would not have me give up God, Julia, would you, believing as I do that I should lose my soul by so doing—lose it for ever in hell, unless time were given me to repent truly? and I could not expect or be sure of that."

"Gerty, do you remember, when you first came to me in London?" and Lady Hunter spoke slowly and solemnly now—"one day that you were explaining the doctrine of hell to me—at least, why it should be easy to believe, even to those who are not Catholics, who take it of course with the rest—and I told you you only fancied you believed it, but that you could not really do so? Well, I shall never say that again, Gerty—never say you do not believe that or any other doctrine. You have proved your faith to me, love, better than a hundred sermons could have done."

TO BE CONTINUED

THE STOLEN ROSARY

The last Thursday of July brought a measure of relief to the twomillion odd who "summered," or as Charlotte Martin expressed it, to her best friend, Della Smith, "summered in the city."

As a usual thing Charlotte had scant time or words to expend on weather discussions. The busy little brain under her smart sport hat (bought at a "mark-down" sale, of course) had more than enough to occupy it, what with the ever-present problem of stretching a pitiful small check beyond all possibility, and the occasional, very occasional, "soda" might be indulged in. But in the last two weeks even Charlotte had been drawn into weather discussions.

"What do you think of mother calling me back to get my coat this morning?" she demanded of Della. "I might as well put it on; it just ruins a coat to carry it all twisted upon your arm."

They were hurrying along Michigan avenue, and Della smoothed down the offending garment with a sympathetic hand.

"It is lots cooler; I wish I had mine," she said, shivering a little as a boisterous wind swept across the park. "Believe me, I'm actually cold!"

The doors of the sky-scraper which they were passing opened, and out poured a stream of workers. As tiny chips venturing out of a quiet pool are caught up by the waters of a hurrying river, so the two girls were whirled along in the happy, chattering crowd.

The pale, red-eyed man who had been ambling along on the east side of the street, stopping now and again to test the merits of an unoccupied bench, had evidently been waiting for this moment. With no perceptible increase in his shuffling pace, he crossed the street.

The hand of the traffic policeman waved him with a hundred others to safety, holding back the panting automobiles until the passage had been made.

After that, to become one with the home-going throng was a simple matter. The red-eyed man quickened his steps until his heels were in unison with those of a tall woman who swung a bead bag. His hand moved scarce a fraction of an inch toward it, when a promising looking bulge in the jaunty pocket of a blue tricotine coat (purchased also at a bargain sale) made him realize the folly of bag snatching in such a crowd where a "get-away" verged on the impossible. Here was a fat roll in an outside pocket, easy of attainment to fingers long, slim and practiced in their guilty trade. He elbowed the tall woman aside and as she indignantly turned to wither the owner of that offending elbow with a look, the red-eyed man brushed against the distended blue pocket.

"Oh, goodness, don't you wish some of these people would look

where they're going?" scolded Della. "That woman is so anxious to see everything in sight that she doesn't care who she bangs with her old bead purse!"

"Old? I bet you she bought it yesterday; it's exactly like one I saw, but I gave it one glance and passed on. Bead bags don't fit my salary, not this year," laughed Charlotte. Let's take that bus. Oh, we can't! It's filled up and gone. Now we are in for a wait."

They stood in the shelter of the tall building, but the red-eyed man was around the corner and shuffling along Wabash avenue. His soiled fingers were around a bulging leather case. "Feels like good times alright," he chuckled to himself. A closer examination could wait until he had put at least three or four blocks between himself and his victim. The red-eyed man was hungry, luck had been against him all week. He blamed himself for coming into the city at such a time.

"Everything," he said, "feels like good times alright," he chuckled to himself. A closer examination could wait until he had put at least three or four blocks between himself and his victim. The red-eyed man was hungry, luck had been against him all week. He blamed himself for coming into the city at such a time.

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miserable, neglected child passed from one unwilling relative to another, to finally drift away from all that she loved and taught him to love!

"Prayers?" When did he leave off saying them? So long ago that it was as if he had never known them. And here he was picking a tempting pocket for a little garnet rosary. He clenched his hand and bit his thin, colorless lips.

"Well, Della, we might just as well. You saw yourself that all those buses would be filled for the next half hour. And when I telephoned mother she said it would be much better for us to go to confession down here. She just hates to have me go out again after dinner. We're so far from church! And I can't miss a First Friday!"

"A First Friday!" The shabby man drew aside to let the two girls pass. His shifty eyes, only lifted when they were a half dozen feet ahead, flashed an unbelievable message to his wretched mind. It was the same girl! He would know that pocket among a thousand, though now it had no bulge. Charlotte was laughing as they hurried along; certainly she had not yet missed her beads. With no definite resolve he followed. To hand over the stolen property was not to be thought of, and yet why did his feet keep straying back to that happy little boy?

"I'll not go inside," he told himself when the girls had disappeared within the swinging doors of the old church. "I can't." But he did, after a long moment. Charlotte was half-way down the aisle, Della a few seats away. With his breath coming fast, the red-eyed man fingered the little crucifix. An awkward youngster stumbled noisily over a kneeling-bench and then came on tip toe down the aisle. He did not see the poorly dressed man at the back of the chapel until he felt a cold hand touch him.

"Say, give this rosary to that girl up there, the one with the blue coat and tan hat, will you? She lost it outside," he whispered hoarsely. He held out the leather case. "What ya say?" asked the astonished boy. "I told you, give this rosary to that girl. I saw her lose it outside," whispered the man. "Oh, all right," said the boy, and he tiptoed back to the place where Charlotte knelt. The man stepped into a nearby pew and buried his white face in his slim hands.—Church Progress.

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Company, Inc. Published by arrangement with the McClure Newspaper Syndicate

THE COUNTRY Jesus, like all great souls, loved the country. The slimmer saving purification the saint moved to prayer, the poet eager to create, take refuge on the mountains in green shadows, by the sound of the water, in the midst of fields which perfume heaven, or on steep desert hills parched by the sun. Jesus took His language from the country: He hardly ever uses learned words, abstract conceptions, and generalizing terms. His talk blossoms with colors, is perfumed by odors of field and orchard, is peopled by the figures of familiar animals. He saw in His Galilee the figs swelling and ripening under the great, dark leaves: He saw the dry tendrils of the vine greened over with leaves, and from the trellises the white and purple clusters hanging down for the joy of the vintage: He saw from the invisible seed, the great corn which raised itself up with its rich light branches, He heard in the night the mournful rustle of the reeds shaken by the wind along the ditches: He saw the seed of grain buried in the earth and its resurrection in the form of a full ear: when the air first began to be warm, He saw the beautiful red, yellow and purple lilies in the midst of the tender green of the wheat: He saw the fresh tufts of grass, luxuriant today and tomorrow dried and cast into the oven; He saw the peaceful animals and the harmful animals, the dove a little vain of its brilliant neck, cooing of love on the roof, the eagle swooping down with widespread wings upon its prey: the swallows of the air which like kings cannot fall if it is not God's wish: the crows tearing flesh from carrion with their beaks; the loving mother-hen calling the chickens under her wings when the sky darkens and thunders; the treacherous fox, after its kill, slinking back into its dark lair; and the dogs under the table of their masters begging for scraps that fall to the ground. He saw the serpent writhing through the grass and the dark viper hiding among the scattered stones of the tombs.

Born among the shepherds, He who was to become shepherd of men knew and loved the flocks; the ewes searching for the lost lamb, the lambs bleating weakly, and sucking, almost hidden under their mother's woolly bodies, the flocks sweeter on the thin hot pastures of their hills; He loved with equal love the tiny seed which you can scarcely see on the palm of your hand and the ancient fig tree, casting its shade over the poor man's house; the birds of the air which sow not neither do they reap; the fish silencing the meshes of the

nets to feed His faithful; and raising His eyes in the sultry evenings of gathering storm, He saw the lightning flashing out of the east and shattering the darkness of the night, even into the west.

But Jesus did not read only in the open many-colored book of the world. He knew that God spoke to men through angels, patriarchs and prophets. His words, His laws, His victories are written in the Book. Jesus knew the magic black signs by which the dead pass on to those not yet born, the thoughts and memories of olden times. Jesus read only the books where His ancestors had set down the story of His people, the will of the Lord, the vision of the Prophets, but He knew them in the letter and spirit better than the scribes and the doctors: and that knowledge gave Him the right to leave off being scholar and to become teacher.

THE OLD COVENANT

Among all peoples the Jew was the most happy and the most unknown. His story is a mystery which begins with the idyl in the Garden of Eden and ends with the tragedy of the hill of Golgotha. His first parents were molded by the luminous hands of God, were made masters of Paradise, the country of eternal, fertile summer, set in the midst of rivers, where the rich Oriental fruits hung down ready to their hand, heavy with pulp in the shade of the new young leaves. The new-created sky, not yet sullied by clouds, set riven by lightning, or harassed by winds, watched over the first two with all its stars.

The first couple had as their duty to love God and to love each other. This was the First Covenant. Weariness unknown, grief unknown, unknown death and its terror! The first disobedience brought the first exile; the man was condemned to work, the woman to bring forth her young in pain. Work is painful, but it brings the reward of harvest; to give birth means suffering, but it brings the consolation of children. And yet even these inferior and imperfect felicities passed away like leaves devoured by worms. For the first time brother killed brother: human blood fallen on the earth became corrupt, gave forth an exhalation of sin: the daughters of men united themselves with demons and from them were born giants, fierce hunters and slayers of men, who turned the world into a bloody hell.

Then God sent His second punishment: to purify the world in an exterminating baptism He drowned in the waters of the flood all men and their crimes. One only, a righteous man, was saved and with him God signed the Second Covenant.

With Noah there began the happy days of antiquity, the epoch of the patriarchs, nomad shepherds, centenarians who wandered between Chaldea and Egypt searching for grazing lands, for wells, and for peace. They had no fixed country, no houses, no cities. They brought along in caravans, numerous as armies, their fruitful wives, their loving sons, their docile daughters-in-law, their innumerable descendants, obedient man-servants and maid-servants, goring, bellowing bulls, cows with hanging udders, playful calves, rams and strong snoring he-goats, mild sheep laden with wool, great ear-colored camels, mares with round cruppers, she-goats holding their heads high and stamping impatiently; and hidden in the saddle-bags, vases of gold and silver, domestic idols of stone and metal.

Arrived at their destination, they spread their tents near a cistern, and the patriarch sat out under the shade of the oaks and sycamores contemplating the great camp from which rose up the smoke of the fires, the sound of the bustling steps of the women and herdsmen, the moanings, the brayings, the bleating of the animals. And the patriarch's heart was filled with content to see all this progeny issued from his seed, all these, his herds, the human increase and the animal increase multiplying year by year.

In the evening, he raised his eyes to greet the first punctual star which shone like white fire on the summit of the hill; and sometimes his curled white beard shone in the white light of the moon, which for more than a century he was wont to see in the sky at night.

Sometimes an angel of the Lord came to visit him, and before giving the message with which he was charged, ate at his table. Or, in the heat of the day, the Lord Himself, in the garb of a pilgrim, came and sat down with the old man in the shadow of the tent where they talked with each other, face to face, like two old friends who come together to discuss their affairs. The head of the tribe, master of the servants, became a servant in his turn, listened to the commands and counsels and promises and prophecies of his divine master. And between Jehovah and Abraham was signed the Third Covenant, more solemn than the other two.

The son of a patriarch, sold by his brothers as a slave, rises to power in Egypt, and calls his race to him. The Jews think that they have found a fatherland and grow great in numbers and riches. But they allow themselves to be seduced by the gods of Egypt, and Jehovah prepares the third punishment. The envious Egyptians reduce them to abject slavery. That the punishment may be longer, Jehovah hardens the heart of Pharaoh, but

finally raises up the second Saviour, who leads them forth from their sufferings and from the mud of Egypt.

Their trials are not yet finished; for forty years they wander in the desert. A pillar of cloud guides them by day and a pillar of fire by night. God has assured them a Land of Promise, with rich grazing lands, well-watered, shaded by grape-vines and olives. But in the meantime they have neither water to drink nor bread to eat, and they yearn for the flesh-pots of Egypt. God brings water gushing from a rock; and manna and quails fall from heaven; but tired and uneasy, the Jews betray their God, make a calf of gold and worship it. Moses, saddened like all prophets, misunderstood like all saviours, followed unwillingly like all discoverers of new lands, falls back of the restless and rebellious crowd and begs God to let him lie down forever. But at any cost, Jehovah desires to sign the Fourth Covenant with His people. Moses goes down from the smoke-capped thundering mountain, with the two tables of stone whereon the very finger of God has written the Ten Commandments.

Moses is not to see the Promised Land, the new Paradise to be reconquered in place of the lost Paradise. But the divine pledge is kept: Joshua and the other heroes cross the Jordan, enter into the land of Canaan, and conquer the people; the cities fall at the breath of their trumpets; Deborah can sing her song of triumph. The people carry with them the God of battles, hidden behind the tents, on a cart drawn by oxen. But the enemies are numerous and have no mind to give way to the newcomers. The Jews wander here and there, shepherds and brigands, victorious when they maintain the covenants of the Law, defeated when they forget them.

A giant with unshorn hair kills, single handed, thousands of Philistines and Amalekites, but a woman betrays him; enemies blind him and set him to turn a mill. Heroes alone are not enough. Kings are needed. A young man of the tribe of Benjamin, tall and well-grown, while looking for his father's strayed asses, is met by a Prophet who anoints him with the sacred oil, and makes him king of all the people. Saul becomes a powerful warrior, overcomes the Ammonites and Amalekites and founds a military kingdom, dreaded by neighboring tribes. But the same prophet who made him king, now aroused against him, raises up a rival. David, the boy shepherd, kills the king's giant foe, tempers with his harp the black rages of the king, is loved by the king's oldest son, marries the daughter of the king, is among the king's captains. But Saul, suspicious and unbalanced, wishes to kill him. David hides himself in the caves of the mountains, becomes a robber chief. He goes into the service of the Philistines, and when they conquer and kill Saul on the hills of Gilboa, he becomes in his turn king of all Israel. The bold, self-confident, and lustful, finds his house in Jerusalem, and with the aid of his gibeonim, or body-guard, overcomes and subjugates the surrounding kingdoms. For the first time, the Jew is feared: for centuries after this he was to long for the return of David, and to hope for a descendant of David to save him from his abject subjugation.

David is the King of the sword and of song. Solomon is the King of gold and of wisdom. Gold is brought to him as a tribute: he decks with gold the first sumptuous house of Jehovah. He sends ships to faraway Ophir in search of gold; the Queen of Sheba lays down sacks of gold at his feet. But all the splendor of gold and the wisdom of Solomon are not enough to save the king from impurity and his kingdom from ruin. He takes strange women to wife and worships strange gods. The Lord pardons his old age, in memory of his youth, but at his death the kingdom is divided and the dark and shameful centuries of the decadence begin. Plots in the palace, murders of kings, revolts of chiefs, wretched civil wars, periods of idol-worship followed by passing reforms, fill the period of the separation. Prophets appear and admonish, but the kings turn a deaf ear or drive them away. The enemies of Israel grow more powerful. The Phoenicians, the Egyptians, the Assyrians, the Babylonians, one after another, invade the two kingdoms, extort tribute and finally, about 600 years before the birth of Jesus, Jerusalem is destroyed, the temple of Jehovah is demolished and the Jews are led as slaves to the rivers of Babylon. The cup of their infidelity and of their sins runs over and the same

God who liberated them from the slavery of the Egyptians gives them over as slaves to the Babylonians. This is the fourth punishment and the most terrible of all because it is to have no end. From that time on, the Jews were always to be dispersed among strangers and subject to foreigners. Some of them were to return to reconstruct Jerusalem and its temple, but the country invaded by the Scythians, tributary to the Persians, conquered by the Greeks, was after the last attempt of the Maccabees finally given over to the hands of a dynasty of Arab barbarians, subject to the Romans.

This race, which for so many years lived rich and free in the desert, and for a day was master of kingdoms and believed itself, under the protection of its God, the first people of the earth, was now reduced in numbers, spurned and commanded by foreigners, was the laughing-stock of the nations, the job among peoples. After the death of Jesus, its fate was to be harder yet; Jerusalem destroyed for the second time; in the devastated province only Greeks and Romans holding sway, and the last fragments of Israel scattered over the earth like dust of the street driven before the sirocco.

Never were people so loved nor so dreadfully chastised by their God. Chosen to be the first, they were the servants of the last. Aspiring to have a victorious country of their own, they were exiles and slaves in other men's lands.

Although more pastoral than warlike, they never were at peace either with themselves or with others. They fought with their neighbors, with their guests, with their leaders. They fought with their prophets and with their God Himself.

Breeding-ground of corruption, governed by men guilty of homicide, treachery, adultery, incest, robbery, simony and idolatry, yet their women gave birth to the most perfect saints of the Orient, upright, admonishing, solitary prophets; and finally from this race was born the Father of the new saviors, He who had been awaited by all the Prophets.

This people which created no metaphysics nor science, nor music, nor sculpture, nor art, nor architecture of its own, wrote the grandest poetry of antiquity, glowing with sublimity in the Psalms and in the Prophets, imitatively tender in the stories of Joseph and Ruth, burning with voluptuous passion in the Song of Songs.

Grown up in the midst of the cults of local rustic gods, they conceived the love of God, the one universal Father. Rich in gold and lands, they could boast in their prophets of the first defenders of the poor, and they conceived of the negation of riches. The same people who had cut the throat of human victims on their altars, and massacred whole cities of guiltless people, gave disciples to Him who preached love for our enemies. This people, jealous of their jealous God, always betrayed Him to run after other gods. Of their temple, three times built and three times destroyed, nothing remains but a piece of a wall, barely enough so that a line of mourners may lean their heads against it to hide their tears.

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LONDON, SATURDAY, AUGUST 2, 1924

THE COLLAPSE OF THE SCHOOL SYSTEM

Rather a startling title, but it is borrowed; it is not ours.

In British Columbia the Government has appointed a School Survey Commission in order to ascertain, under expert investigation and counsel, the best means of improving the educational situation.

Whereupon the Vancouver Sun makes some remarks and suggestions remarkable for their candor and sane common sense. They are well worth quoting in full:

"If the School Survey Commission, appointed to investigate the school situation in British Columbia wants to render real service, it will devote most of its time to an intensive study of the fundamental causes of the dissatisfaction with the Public school that is becoming so widespread in this province.

"The extent of that dissatisfaction is indicated in two ways:

"1. By the increase in the number of Private schools in large centres in Vancouver.

"2. By the absolute refusal of the public to support the Public schools by voting them additional funds.

"The public, today, has got to the point of believing that primary education, as handled by the State, has become so extensive as to be unwieldy, so detailed as to be ineffective, so 'scientific' as to be dehumanizing.

"In short, the Public school, so the public has come to believe, is usurping the functions of the home without actually having the moral force of true home life.

"The Public school says to parents, in effect, 'Give us your children; we will classify them, and run them through our machine so that they will all be turned out equal in intellect, teeth, eyes, muscles and ideas like so many brown little loaves baked in an oven.'

"The ordinary parent, dazzled by all this display of scientific knowledge and skill, is only too glad to be relieved of the worries of parental responsibility and delivers the hapless offspring over to the educational machine, body, mind and soul.

"The result is that the child depends upon the school system for the development of its character as well as its brain. And the Public school system, so far as the formation of character is concerned, is not delivering the goods.

"Parents are beginning to find it out.

"Will this situation result eventually in the collapse of the Public school system? Will the State eventually admit its inability to take the place of the home in the training of the child?

"Or will trained experts like Dr. George Weir find a solution to the present problem?

"The future of our civilization depends upon the answer."

An irresponsible Twelfth of July orator charged the CATHOLIC RECORD with "always attacking the school system of the province—the Goddess Public schools." That, as our readers well know, is not true. It is shamelessly false. We have never characterized the Public schools as "Goddess," for the reason that we know that the epithet implies a false accusation or ignorance. We are glad to know and happy to testify that God is recognized in the Public schools by the fact that they open with the reading of Scriptures and with prayer, that they close with prayer; that God and His providence and man's accountability to Him are recognized both implicitly and explicitly. The Public schools of France are Godless schools. The very name of God, even where it occurs in those extracts from French classics that find their way into the class-books, is expunged. The Public schools of France are and glory in being God-

less. They are often more than that, they are positively anti-Christian and atheistic. We are too deeply grateful for this contrast between the Public schools of Canada and the Public schools of France to use the language attributed to us.

But we have often, insistently and consistently, upheld the Catholic position with regard to schools. And we have quoted over and over again from non-Catholic educators, from men of eminence or responsibility, from practically every gathering of Protestant clergymen of this province in recent years, in support of that position. We want schools—and we have the legal and constitutional right to have them—which are not only not anti-religious or irreligious or Godless, but in which there is positive teaching of religion. That is schools supported by our own taxes and our own share of public grants, in which our own children shall be taught their own religion. We seek not to impose such teaching on a single other child in the province. Now we know that we have discussed this question of schools without giving offence to our Protestant fellow-citizens and fellow-countrymen; without "attacking Public schools" and without that zeal which is not according to knowledge and which indulges in ignorant exaggeration and vulgar abuse of opponents. For what others have done we are not responsible. Scripta manent. The written word remains. So does the printed word. An honest opponent would substantiate such a charge as we are considering with quotations from THE CATHOLIC RECORD.

With this more or less necessary digression let us return to our muttons.

No one will accuse the Vancouver Sun of "attacking the Public schools." Nor do we quote it in support of the Catholic position. The Sun's discussion is fair, dispassionate, candid and sane. If the Public schools—and the Separate schools as well—cannot stand that sort of discussion then they are in a bad way.

Gladstone, in his day and according to his lights, spent himself in the service of his country and of his countrymen. His work was appreciated and he was loved and honored for his work. That was grateful to him for he was human. But also he was bitterly criticized and virulently abused. Toward the close of a long life he said that he would sooner be without praise or appreciation than to be deprived of the bracing air of free criticism. Perhaps he benefited more from the criticism than from the praise.

What is true of persons is true of institutions; it is especially true of schools.

The Vancouver Sun's editorial has the merit of being direct and unmistakably clear. We have read it more than once. It is worth re-reading; it is worth thinking over. But it is not the Public schools of British Columbia nor the Public schools anywhere else that we have in mind. It is our own Catholic schools. Our schools are necessarily very closely assimilated to the Public schools. They have the same curriculum, very largely the same text-books, the same tests, the same standards, the same training and qualifications for their teachers. May they not have the same weaknesses, the same defects, the same shortcomings? Is there a consideration in the Sun's article on Public schools that may not profitably be taken into account by every one of us whose chief interest lies with Separate schools?

True we have positive religious teaching and, what is of equal importance, the holy and wholesome religious atmosphere throughout school life. But even in the matter of teaching religion do we take full advantage of our opportunities? No one may teach a class or a subject in our Separate schools without adequate training. Not a class unless it is a class of Catechism; not a subject unless it is religion. There is not a subject for the teaching of which we do not exact special training—except religion.

"The Public school," says the Sun, "is usurping the functions of home without actually having the moral force of true home life." And again, "the ordinary parent is only too glad to be relieved of the worries of parental responsibility."

Even our self-sacrificing, devoted and thoroughly competent religious teachers can not make the school a

substitute for the home. Not even in the teaching of religion. And, we have been told by those in a position to know whereof they speak, it is very often the case that where Catholic children go to Public schools with Protestant teachers they are taught their religion at home conscientiously, effectively, by their parents; but where they go to Catholic schools the parents shuffle off their responsibility on to the religious teachers and neglect the great duty and privilege of attending personally to the religious instruction and formation of their children.

It does not follow, it need hardly be said, that it is therefore better that Catholic children should go to Public schools. But it must be driven home to parents that sending their children to Catholic schools and religious teachers does not and can not relieve them of a bounden duty imposed on them by God.

Nor is the parental duty fulfilled by the teaching of Catechism in the home. The Home must be the school of obedience, the school of unselfish service to others, the school in which the practical duties of religion are learned by practice; the school, in short, where the character is formed and the foundation laid for the habits of a lifetime.

It is a matter of universal comment that the influence of the home is growing weak and weaker, that parents, to an alarming degree, fail more and more to measure up to their responsibilities and their unique opportunities. Catholic parents should be an exception. They have learned in Catechism that at every examination of conscience they must examine themselves "on the duties of their station in life." That above all. How then can fathers and mothers who go again and again to Confession fail to realize their responsibility with its duties and its privileges? "Stir up the grace that is in thee by the imposition of my hands," writes St. Paul to Timothy. Stir up the grace that is in you, fathers and mothers, by the great sacrament of matrimony. Through it, if you earnestly strive to acquit yourselves of the duties of your station in life, you will be able to bring up your children in the fear and love of God. Thereby you will not only fulfil your gravest duties imposed by God and religion; but you will render the highest possible service to Canada.

FRANCE RESUMES HER WAR ON RELIGION

By THE OBSERVER

Canadians have kept up their sympathy with France longer than any other people who were engaged as allies of that country in the War. Perhaps Belgium may be regarded as an equally firm friend of France; but certainly public opinion in Canada has been more firmly with France than any other population amongst the Allies has manifested these last few years. The reason for this firmness, this staunchness on the part of Canada is not far to seek.

In Canada we were influenced by the higher motives which actuated the Allies. We had not very much to fear for the actual safety of our own country. We had not the tremendous pressure on our sentiments which was excited by the sight of the ravages of war close at hand. We proceeded on motives which were largely those of chivalrous anger and scorn for the breaking of treaties and the invasion of unoffending countries. In no country did the hatred of powerful oppression find a more potent reaction than in Canada. We regarded France and Belgium as nations attacked most unjustly and unnecessarily and fighting for their national safety and for the principles of liberty. The idea of liberty in the abstract, more than the fear of actual invasion or conquest of this country, moved powerfully the public opinion of Canada.

We were most enthusiastic about France. We regarded her as the champion of national and individual liberty. We recalled the story of her lost provinces; and we thrilled at the thought that we should have a part in aiding her not only to throw back the tide of the Hun invasion but also to recover the provinces that had been wrested from her in the former war. During the four year's struggle we thought continually of France as the pattern of chivalry; fighting to save freedom for Europe and to restore freedom to Alsace and Lorraine.

Were we right or were we wrong? We have begun to ask ourselves the question. The people of Alsace and Lorraine have begun to ask the world this question. Frenchmen have begun to ask each other whether the proposed war on religion in Alsace and Lorraine will serve France well or ill; will confirm her in the respect and love of her recent Allies or will drive home to them the fact that by allying themselves with France in the War they have taken from the re-conquered provinces the liberty which Prussia never dared to take from them, and has opened to them a prospect of tyranny; a tyranny the more detestable because it is to be practiced there, as it has so long been practiced in France itself, with shibboleth formulas on the lips; with insincere mouth proclamation of liberty and equality; as though the world had forgotten the record of French legislation against religious liberty these last thirty years.

What is to be the future attitude of Canadians towards the country which has just gained the friendship and admiration of the world for its bravery and by its loud declarations of regard for liberty, and which at the very moment when its affairs are at a critical juncture, and it needs all the friendship it can get, is yet so infected with the poison of hatred for religion that it is ready to antagonize and disgust its friends? How have the people of Alsace and Lorraine benefited by the restoration of a power which is at once to be exercised in restraint of liberty?

Let us hear no more of mock liberty in France. We have heard too much of it in the past. Let the truth be told at last. Is it liberty to be told that you may not educate your children in the religion of their forefathers? Is it liberty to be told that you may educate them as you choose; but that the State intends to take away and to expel from the country the teachers you want to teach your children? Is it liberty to be told that you may set up schools if you will, but as soon as you have set them up the State will seize all the money and property you have put into them?

The liberty and equality of France are farcical if they are to be so interpreted. In France these last thirty years, the man who has desired to teach atheism has been free and protected; while the man who desired to teach the existence of God and the commandments of God and the science of Christian doctrine has been persecuted and hampered by every devisable means. Is that what the French nation means by liberty? If so, we shall in this country remember it in the future, and we shall not so soon again be deceived by the mouthing of mere formulas.

But there is more: The people of Alsace were distinctly promised by Marshal Joffre in 1914 in the name of France that their religious liberties would be respected. They are now told that they may swim if they like but they must not go near the water. We were in our senses or were we under the influence of a shibboleth when we sent our men to die in France for the establishing in Alsace and Lorraine of that sort of liberty?

NOTES AND COMMENTS

THE VERY citadel of advanced Ritualism (or "Anglo-Catholicism," as ritualists now prefer to call it) has been invaded by the conversion of Miss Adeline Thelluson, niece of Lord Halifax. This well-known peer has long been the leader of the High Church party and zealous of his maintenance of the "Catholicity" of the Establishment. The reception of his niece into the Catholic Church, therefore, has a significance all its own.

A RECENT issue of the Weekly Scotsman (Edinburgh) has some interesting references to the Hebridean emigration enterprise of Father Andrew Macdonell to which the daily papers on both sides of the Atlantic have given much space during the past year. Father Macdonell, it is pleasing to learn, is more than satisfied with the result of his labors. With very few exceptions all his protégés have materially benefited by the change, and Canada, we may also be assured, will in the long run be very much the gainer by this absorption into her citizenship of these virtuous and hardy people, who for so many generations maintained the hard struggle for existence on the storm-beaten isles of the West.

MANY of the immigrants, we are further assured, are already well established on farms of their own in Alberta; the others have found satisfactory employment in the service of farmers or townpeople. An occasional man has "wearied" for the sea and drifted out to the Pacific coast, but the main body have remained in the places where they were originally located, and, in pursuance of Father Macdonell's policy, families have been kept together as much as possible. As fresh contingents arrive (and there are many in prospect) the same policy will be pursued and there will therefore naturally grow up a community united in purpose and ideals, bringing to the up-building of this Canadian nation qualities which have stood the test through centuries of hard toil and stress. The gain, let us repeat, is all Canada's.

FATHER MACDONELL has now on foot another scheme to make transition easier for his people. From the British Government he is obtaining a grant of £25,000 for the erection of 100 cottages; he proposes to obtain from 100 farmers in Alberta a plot of land three acres in extent, on each of which he will erect a cottage. In each of these cottages he will place a Scottish family, whose members, he hopes, will find employment with the grantee of the plot or a neighbor. The male head of the family will thereby gain an apprenticeship in Canadian farm conditions, and yet be able to remain with his family. In a year or two he will be ready to take up a farm of his own, under the supervision of the Settlement Board, and make room for another family freshly arrived from Scotland. On these replicas of their former crofts, the settlers will be able to keep a cow and poultry, and raise sufficient vegetables for their own use. By this means Canada is assured of a steady reinforcement of immigrants of the right type. Scotland, alas! will be correspondingly the loser.

NOTWITHSTANDING this drain of emigration upon the diocese of Argyll and the Isles religion continues to progress and the diocese to promise restoration some day to something of the glories of this ancient See. Although restored only in 1878, (the restoration of the Scottish Hierarchy being almost the first act of Pope Leo XIII. on ascending the Papal throne) it dates back beyond the thirteenth century. Originally there were two distinct dioceses; that of Argyll founded in the year 1200, and that of the Isles which was much more ancient. Indeed, it claimed foundation by St. Patrick himself about the year 477. It was in the thirteenth century that the two dioceses were combined in one.

BY REASON of its geographical situation it is a scattered diocese, most of it embraced within the shires of Argyll and Inverness. A peculiar glory attaches to its outlying portions in the numerous islands on the Western coast of Scotland. Some of these enjoy the unusual distinction in Scotland of having always remained Catholic. For a long period priests visited them at the risk of their lives and from 1553 to 1878 they were without a bishop. The story of their existence as Catholics during this trying period forms one of the most inspiring chapters in the history of British Christianity. Canada's immigrants above alluded to are the descendants of these men. Some of them have indeed a spiritual ancestry going back in an unbroken line for some fifteen hundred years.

DEPRIVED of its property and its churches levelled to the ground by the "rascal multitude" of the sixteenth century, the united diocese of Argyll and the Isles is at length to have a new cathedral. Ever since its restoration in 1878 the presiding bishop has been obliged to put up with "his little tin tabernacle" at Oban, the episcopal seat, but a project has now been launched for a more adequate structure and with innate Highland loyalty, the Bishop's flock has entered joyfully into the enterprise. The Holy Father himself, whose interest in things Scottish is well known, has warmly approved the scheme and given his special blessing to its promoters. This, then, is one more stone towards the restoration of that ancient

fabric of Scots Catholicity, which every day gives increasing promise of arising once more from the despoiled ruins left by the so-called Reformation.

BRITISH MARTYRS

TWO HUNDRED AND FIFTY-TWO CAUSES IN ALL

By George Barnard (London Correspondent, N. C. W. C. News Service)

The claims to beatification and canonization of 252 Catholics who lost their lives in England during the persecutions of the sixteenth and seventeenth centuries are being considered by an ecclesiastical court.

Exhaustive inquiries covering every part of the country have been made for many years in preparation for this enormous "trial" of the claims to sanctity of so large a body of martyrs. The court, which has been appointed by the Pope, is now meeting regularly at Westminster.

The possibility of having 252 new British saints has annoyed some organs of the press, which would prefer to forget the Catholic blood which was spilt in the old days, but G. K. Chesterton, in an interview, says he thinks it a splendid idea that the English, who are profoundly ignorant of their own history, should know their heroes.

FROM ALL WALKS OF LIFE

Among the 252 martyrs whose lives are being investigated by the court are many priests and lay folk in every walk of life—peers, servants, tradesmen, schoolmasters, a printer and some women: one the mother of a family.

"High treason" was the charge against them. It was high treason in the reign of Henry VIII. to refuse to recognize the King as head of the Church. In the days of Elizabeth it was high treason for a priest to be in England, and it was high treason for a layman to accept the ministrations of a priest.

The martyrdoms occurred in many parts of the country. Of the 11 London martyrs included in the inquiry, one is a printer named William Carter, who died for the Faith at Tyburn in 1584.

The Earl of Arundel, who died in the Tower of London and Viscount Stafford who was done to death on Tower Hill are two nobles who appear on the London list.

Another interesting name is that of Edward Shelley, of the family of the poet Shelley. He went to his death at Tyburn in 1588.

Most of the 252 martyrs were hanged, drawn and quartered, usually to the accompaniment of other indignities. Margaret Clitheroe, whose story still lives in York, was pressed to death.

Two other women on the list include Ann Line, described as "a delicate, elderly widow lady," and Margaret Ward, an unmarried woman of London who was slaughtered at Tyburn for helping a priest to escape from Bridewell Prison.

Canon Burton, who is taking an important part in the investigation, says that the Catholics of England have always regarded the victims of the old persecutions as martyrs, but before public honor can be paid to them it is necessary for the Church to set the seal of approval upon their sacrifice by beatification.

EVIDENCE FOUND IN LETTERS

The evidence which will be advanced in favor of the martyrs is largely contained in contemporary letters. When the persecutions were in progress, Catholics who had fled to colleges abroad received from their friends in England accounts of the executions.

In one case letters to seven different refugees agree in substance on the circumstances surrounding the death of a martyr.

Bishops, priests and laymen will appear before the court to give evidence. The evidence is so strong that a member of the court has expressed the opinion that he will live to see most of the 252 beatified. This could not, of course, happen immediately, as even after the Westminster Court has finished its deliberations, there will be a long and careful inquiry at Rome into the evidence submitted.

G. K. Chesterton, when asked if England needs 252 saints, said he thought it a splendid thing that the lives of a number of people, mostly of no social importance, should be scrutinized after the lapse of centuries, in order to determine if their martyrdom warrants their becoming, in the end, the patron saints of the villages and towns in which they lived.

"When in course of time a large number of English centers have a local patron of their own—Saint Margaret of York, for instance—I see no reason," he said, "why we should not see in England those wayside shrines which in France are erected in special intercession to local saints."

"This close and diligent inquiry into the lives and martyrdom of obscure English people is tremendously important historically."

"The English are profoundly ignorant of their own history, especially of the history of their own localities. They know nothing of the fine and gallant people who lived in the same town, perhaps in the same street, as themselves. So, while the acquisition by a village of a local patron of its own will tend to bring about amongst Catholics a livelier ardor towards their faith,

the whole community will know, probably for the first time, of a man of their own town who in savagely intolerant times was courageous enough to stand by his opinion against all the tyrannies of the ruling sovereign."

Mr. Chesterton explained to his newspaper interviewer the rigidity of the scrutiny to which the lives of the martyrs were subjected before the Church would accord recognition. He playfully suggested that it would be a good thing if such a tribunal could judge a man's life before a public statue was erected to him. "Memorials to nobodies are run up without question or scrutiny," he said.

"No one in England, I should think, will take exception to the canonization of our martyrs," Mr. Chesterton concluded.

THE PEACE OF CHRIST

INTERNATIONAL GATHERING AT VENICE TO PROMOTE NOBLE END

Venice, July 10.—The official program for the Fourth International Catholic Congress to be held here under the auspices of the International Catholic League, August 15-20, has just been issued. It calls for general and sectional meetings covering a wide field of Catholic endeavor.

The Congress, exclusively Catholic and non-political, aims at uniting fraternally the Catholics of the world, without regard to nation or language, in a great movement to promote the Peace of Christ and international mutual Catholic collaboration.

On Friday, August 15, a religious service will be held in the morning in the parish church of San Salvatore, followed by the opening meeting. In the afternoon, a general meeting on the First Group of peace subjects will be held. This group will deal with the fundamental principles of the Peace of Christ under the following headings: "The Teaching of the Sermon on the Mount and the Idea of the Peace of Christ," "The Chief Modern Heresies Concerning International Law," and "Patriotism, Nationalism, Internationalism, in the Light of Catholic Doctrine."

Saturday morning, the general meeting will consider the Second Group of peace subjects, dealing with the "State as a Member of Human Society" under the following headings: "The Teaching of St. Thomas Aquinas Concerning International Law," "The Limits of Sovereignty of the State," and "Duties of the State as a Member of Human Society." In the afternoon, the Press Conference will be held, with a discussion of the creation of an international Catholic press agency.

Sunday, there will be a Solemn Mass for Peace, with general Communion for world peace, followed by a meeting to discuss the Third Group of peace subjects, "Peaceful Solution of International Conflicts; Elimination of War by Law." Under this heading, there will be discussed "The Teachings of Suarez and Vittoria," "The Solution of Conflicts by Friendly Mediation, International Tribunals, etc.," and "Catholics and the League of Nations Idea." In the evening, there will be a great public demonstration, "The Pope and Peace."

Monday morning, "Completion of the International Christian Law" will be taken up as the Fourth Group of peace subjects, and the following will be discussed: "Peace Work of the Great Bishop Las Casas," "Catholic Juristic Philosophy, Natural Law, International Law," and "The Realization of Catholic Bibliography Concerning International Law." In the afternoon, there will be special conferences on "Cooperation of the Clergy," with the aim of bringing about an international relationship among associations of priests; and on "The Auxiliary Language, Esperanto," with a discussion of utility of a modern international language medium.

Tuesday morning will be devoted to a special conference of teachers at which international cooperation of Catholic teachers for the defense of the Catholic school will be sought; a conference of traders, at which international relations among traders also will be sought, and a conference on immigration, at which the religious and economic protection of Catholic emigrants will be discussed. In the afternoon, the Fifth Group of peace subjects will be discussed. This group has been called "Practical Duties of Catholics in the Labor for the Peace of Christ," and will be discussed under the headings "The Spread of the True Christian Spirit of Peace. Especially in Instructions, Sermons and at Catholic Meetings," "The Duties of the Catholic Press Toward Christian Peace," and "Active Participation of Catholics in the Pacification of the World, Especially in those Institutions which Truly Serve Christian Peace."

One of the main topics of discussion will be that of an "International Peace Week," in which prominent theologians and Catholic laymen will speak on the Catholic principles of peace and international law.

Among the international celebrities whose names appear on the program are the Rev. Don Ernesto Vercesi, of Milan; Count Emmanuel de Rougé, of Paris; Mgr. Eppstein, of London; Mgr. Dr.

Niklaus Pfeiffer, of Kaachau; and Mgr. Montero Diaz, head of the Spanish Catholic press organization, "Ora et Labora," of Sevilla.

SOCIALISTS CONTROL VIENNA SCHOOLS

The attacks on religious education in the schools of Vienna are becoming more and more virulent. Already twenty-six large Vienna schools are without religious instruction because the Socialistic local administration refuses to appoint religious teachers for these schools, although the Austrian law makes religious instruction obligatory and although certificates which do not show that the pupil has received religious instruction are declared invalid and prevent the pupils from admission to higher schools.

What we must do at present to suppress clerical influence on our children by untiring struggle for the removal from the schools of religion as a teaching subject, as well as by unceasing educational work in favor of the children by proletarians.

Many rich became richer, just as they did in this country by wartime profiteering and the knowledge of it only contributed toward the spread of communism in Germany.

The Rhineland, the most beautiful part of Germany, is in the so-called occupied zone, and the inhabitants thereof have a too-vivid daily reminder of the frightful war to be happy and contented, even if business were good.

The stabilization of money and prices by the introduction of the Rentenmark was the greatest achievement of the government since the war, and would itself have given great impetus to business if the quantity of Rentenmarks in circulation were greater.

The political agitators have done much to divide the people of Germany, and there is in any other country, it is a case of "divided we fall."

On last New Year's day, the Cardinal at Munich preached a sermon in behalf of peace and forgiveness. In his sermon he declared that "even the Jews should have justice," and that "the sinking of the Lusitania was unfortunate in its effect."

Catholic educational institutions are by far in the majority among the denominational schools of India, it is shown by the eighth quinquennial review of the progress of education in the Empire, recently published.

There are at present in India, the review shows, 41,782 European and Anglo-Indian students, in 44 European schools. A little more than thirteen million rupees is expended on all these higher schools put together.

twenty by the Y. M. C. A., and fifteen by Anglicans. Another interesting thing shown by the review is that among the Catholic teachers, 170 are unpaid, while among the Protestant teachers, only four are unpaid, and they are women.

MORALE OF GERMAN PEOPLE

Whatever may be said about Germany's ability or inability to pay, the fact is that the morale of the German people has been seriously broken, and the population been terribly disunited since the close of the war.

The Australian ballot was used for the first time, and there were twenty-three different sets of candidates running for the same offices; in other words, Germany's population was divided among that many different political groups.

Hence the poor people, the working people generally, were necessarily destitute. The middle class had become poor by the loss of all interest on whatever investments it had made, and by losing at least 75% of the principal because no one expects to recover more than 25% of pre-war invested capital.

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The Bavarians would welcome a local King, because they lived and prospered under the rule of King Ludwig III. They care little who is at the head of Germany as a whole.

Protestantism has gone to pieces in Germany, and Ludendorff has the backing of its scattered pieces because his anti-Catholic program is only one side of his pro-Proteranand zeal. This anti-Catholic propaganda prevents the people from seeing what would otherwise be so patent to any unprejudiced observer, namely that the Catholic Church alone can save Germany.

CARD. MERRY DEL VAL AS COMPOSER

The organs in the Vatican Basilica have been repaired. As is known, the Church of St. Peter in the Vatican has not an organ corresponding to its immense size.

When the repairs were completed the trial of the instruments was made publicly in the presence of the Cardinal Archbishop Merry del Val, the Vatican Chapter and many guests, amongst whom, besides the different members of the Diplomatic Corps, Bishops and prelates, were some of the most famous professors of sacred music in Rome, and the celebrated Polish pianist Professor Radwan.

The most interesting items of the program played at the trial were a prelude for two organs written by the famous composer Renzi, organist of the Vatican Basilica, and a motet, "O Salutaris Hostia" composed by Cardinal Merry del Val.

It was a surprise for the greater part of the audience to find a composition by the ex-Secretary of State of Pius X. in the musical program because it was no known that Cardinal Merry del Val, besides so many other qualities, was also a clever musician.

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"Tantum Ergo," a "Te Deum" and a full Requiem Mass.

MISSION EXHIBITION MEDICAL SECTION

That the Medical Section, which will be one of the most interesting features of the Vatican Mission Exhibition in connection with the coming Jubilee Year, received a prominent place at the explicit direction of the Pope because of his solicitude for the health of Catholic missionaries, is revealed in the second number of the Exhibition report.

How many missionaries, as a matter of fact, lose their lives from trivial causes! In tropical countries especially, the sting of an insect is sufficient to generate a dangerous malady; water may transmit serious infection.

This section will demonstrate: 1. Diseases peculiar to missionary countries; 2. Their causes and pathogenetic organization; 3. The means of prevention; 4. The remedies.

For this purpose, the pavilion will be divided into corresponding departments, in each of which will be illustrated the distinctive characteristics of each group of diseases. At the same time, there will be summarized data relating to the diffusion of diseases, statistics, remedies, etc.

For the organization, and especially for the preparation of material, a sub-committee has been formed as follows: President, Prof. P. Gemelli Agostino, Rector of the Catholic University of Milan; members: Prof. Havet, of the University of Louvain; Prof. Franchini, of the University of Bologna; Prof. Durk, of the University of Munich, and the Rev. Dr. Totuska, of the University of Tokio.

WEEKLY CALENDAR

Sunday, August 3.—The Finding of St. Stephen's Relics. This feast commemorates the finding of the body of the first Christian martyr concealed under the ruin of an old tomb twenty miles from Jerusalem.

Tuesday, August 5.—The Dedication of St. Mary ad Nives. This is one of the three patriarchal churches in Rome. It received its name from the popular tradition that the site was selected by the Blessed Virgin who manifested her selection through a snowfall which descended upon the spot in the middle of summer.

Thursday, August 7.—St. Cajetan, was born at Vicenza in 1480 of pious and noble parents who dedicated him to Our Blessed Lady. He founded the first community of Regular Clerks, known as the Theatines and was the first to introduce the Forty Hours Adoration of the Blessed Sacrament as an antidote to the heresy of Calvin.

Friday, August 8.—St. Syriacus and his companions, Martyrs. St. Syriacus was a holy deacon at Rome under Pope Marcellinus and Marcellus. In the persecution under Diocletian, together with Largus and Smaragdus and twenty

others, he received the crown of martyrdom.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

APOSTLES OF THE NORTH WEST III

By R. F. O'Connor CONTINUED FROM LAST WEEK

In 1801, the fiftieth anniversary of the arrival of the Oblates in Canada, Archbishop Taché, preaching in Montreal, said: "The Oblates have certainly worked hard in the countries which are now Manitoba, Saskatchewan, Alberta and British Columbia, but they have not been alone, and they were not the first. Members of the secular clergy have gone before us, carrying high and carrying very far into those inhospitable regions the sacred banner of salvation."

Most precious of all was the high esteem in which the worth and work of the Oblates was held by the Supreme Pontiff. Pius IX., taking Bishop Faraud's hands into his own, said: "I know your works; I am greatly edified by all that I hear of your missionaries; I grant you all the faculties you have asked."

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"An All Canadian Company" LIVE STOCK INSURANCE SPECIAL POLICY FOR FOX BREEDERS Agents Wanted CANADIAN GENERAL INSURANCE COMPANY HEAD OFFICE: FEDERAL BLDG., TORONTO

present day Father Turquetil, thought it likely that with their natural tenacity they would one day be as deeply attached to the Christian religion as they now are to their pagan ideas.

What is a Burse? A Burse 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.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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City of London 5% Bonds Dated June 30th, 1924. Due June 30th, 1925-44. Principal and half-yearly interest (30th June and December) payable in London, Ontario. Bonds may be registered as to principal.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EIGHTH SUNDAY AFTER PENTECOST

THE PROPER USE OF WEALTH

"And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fall, they may receive you into everlasting dwellings." Luke xvii, 34.

It is human to wish to receive some recompense for our acts; it is human also to do many things because some reward will come to us. It is only reasonable, too, that recompense be made to us, but it is not necessarily just that the reward we may expect come to us for our actions. God's tells us that good deeds will receive recognition from Him and that they will be rewarded by Him. But this reward is only the one He has planned for us; it is not always the one for which we may wish at the time. Whatever reward God has decreed shall come to mortals for their works we may feel sure to be a just one. It is a manifestation of His goodness, justice, and wisdom. Hence we shall have a purer intention in our works if we always do them without indicating what reward we expect from them, but willingly surrender our wish to God's good will.

This does not mean that we should not order our works to some definite end, but it simply implies, if our wish be not God's desire, we are ready to submit to His will and be content with the reward He will give us, which, coming as it does from Him, must be the right and just one.

There is, however, a reward which we can with certainty expect to come from God, if we perform the acts He demands as a condition for granting it. Humanly speaking, we say we gain this reward, as if it were in our power to gain it. The truth is, however, that this reward is far above the merits of our works considered in themselves. We can merit it, but only with God's grace. He demands of us certain conditions, certain acts—in a word, one kind of life—which, if we labor sincerely to offer to Him, He will purify, strengthen, and elevate by His grace, and thus make us fit for the reward He wishes to give for our faithfulness.

What is this reward? It is eternal life. Are we free to labor for it or not? Morally speaking, we must labor to acquire it. If we do not, we will not simply miss gaining a reward, but we will render ourselves deserving of punishment. But, after all, is this reward forced upon us? It is not. If we take the true view of life, we shall see that it exactly corresponds with the rational demands of our nature. We all desire happiness. But this craving we certainly can not satisfy in this world. There is here no pleasure so unalloyed, so lasting, so intense, as to satisfy our hearts. Hence we should feel grateful in the highest degree possible for the one reward that will satisfy us entirely, even though God has placed conditions for the gaining of it. This happiness was given to man first not as a recompense, but as an altogether free gift. There was one little condition placed for the retaining of it, which man failed to fulfil, and God then demanded of him and his posterity that they labor for this reward, and undergo suffering and death before gaining it. This punishment God in His wisdom decreed to be due man because of his unfaithfulness to Him, but God did not decree that man should suffer only; he would suffer for a time, but would merit a future of everlasting joy.

The means for gaining this certain reward are belief in God and service given to Him. In life there are many things that help us in this service, and also many that would seem to constitute an impediment to it. But it is within our power, aided by God's grace, to turn everything in our lives toward the end intended for us. The words of the text, taken from the Gospel of the parable of the unjust steward, indicate to us one of the things that, in a great number of people, constitutes an impediment to eternal life. The Gospel speaks of riches and calls them the "mammon of iniquity." It is not necessary to say that greed for money has drawn many from the service of the Lord, and has kept others from entering His service. The rich have often been repudiated in the Gospels, because they allowed their goods to set them on the road leading to perdition.

But, as with all gifts of nature, the sin is in the abuse, not in the right use. Christ did not, nor would He ever, condemn the rich who make good use of their wealth. St. Luke voices Christ's will in regard to one way in which riches can be used rightly and efficaciously when he says: "Make to yourselves friends of the mammon of iniquity." In other words, use your riches for the good of the needy, the deserving, the widows, the orphans, all classes of the poor. "When you fail," that is when the end of your days arrives, if not before, they will help you; they will pray for you; they will bless you before God—and will not all this serve you? How can you doubt it, if God has assured you that even a cup of water given in His name will not go unrewarded? And will not these be witnesses to your charity?

How many orphans you can help—you who have plenty of this world's goods! How many poor and afflicted you can provide for and

alleviate in their suffering! How many churches you can build or help to build, where the holy name of God will be honored and adored and prayers continually offered for you, as benefactor! But we need not think it is only the rich that can gain these blessings. The widow's mite will be counted as much as the rich man's gift of gold, if it be given with the proper spirit.

But let us learn an even more comprehensive lesson from this Gospel—namely, the lesson of turning all things toward God either directly, or indirectly through His especially beloved, the poor, the afflicted, the misguided. If we do, it will have a tendency to make us happy also in this world; it also will assure us of that for which our heart ever yearns, a reward for our deeds. How fortunate to have such a means, too, of sweetening the bitterness of life!

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE CONVERSION OF AFRICA

Africa is a name that undoubtedly has a far away sound for many of our readers, and maybe its conversion is not a topic that will at first appeal to them; but no land should be considered far away where there are souls to be helped by prayer. Such is the continent of Africa. Salvation is a grace which may be obtained by prayer, and the greater the volume of our prayer and the more fervent its accents, the more abundant the grace that will flow into Africa, a land peopled by countless millions who are still lying under the curse imposed upon the posterity of Cham.

The history of the Dark Continent had a few bright pages to its credit in former centuries. When Catholic writers discuss Christianity in Africa they usually have in mind the northern coast where the Church flourished once upon a time, and gloried in such saints as Augustine, Cyprian, Catherine, Monica, Perpetua, Felicity, and hundreds of others who are still looked upon as stars in the ecclesiastical firmament. But many hundred years have passed away since that wonderful Church, with its eight hundred dioceses, rose and fell. The ruins of Carthage—to give but one example—are still there to show how advanced Christian civilization once was in that quarter of the world.

But the Church and civilization never had a hold on more than a fraction of the vast African continent, nine-tenths of which remained an undiscovered country. Slave dealers, it is true, had skirted along its coasts in recent centuries and touched here and there in order to carry on their infamous traffic, but Africa was still the Dark Continent until comparatively recent times. It was not until fifty or sixty years ago that explorers, seeking gold or ivory, penetrated into the interior, and, as usual, Catholic missionaries, seeking souls, followed in their footsteps. History then began to repeat itself, when dozens of those apostolic men succumbed to the relentless climate, to be succeeded by others who reckoned not the price provided souls were brought to a knowledge of their Redeemer. The sacrifices these men had to undergo and the blood they shed whetted the zeal of apostles in various countries and other missionaries made their way into the heart of Africa. At the present time hundreds of men and women, devoted to the apostolate, are at work in various parts of the interior, trying to stem the tide of Islamism and to win over the Negro races from fetishism and the grossest forms of idolatry. Who has not heard of the White Fathers of Cardinal Lavignerie and their marvellous work in Uganda? Who has not heard of the labors of the Jesuits in Madagascar and along the banks of the Zambezi? Or of the Belgian missionaries in the Congo country? Or of the Fathers of the Holy Ghost in the Equatorial regions? Besides these Orders, there are other groups sharing in the work in Africa and consecrating a tireless energy to the evangelization of the black races on that continent.

Gigantic tasks stretch out before those heroic laborers. A recent writer asserts that a large portion of the African Negro population—fifty millions, perhaps—are followers of Mahomet, and this number is continually increasing. What makes matters worse, the same writer informs us, is that while they yield to the allurements of Islamism, a large Negro element retain the tastes and superstitions that had previously enslaved them in their jungles, where they grovelled in the lowest forms of mental and moral degradation. The Negro followers of the Koran are far removed from all ideas of Christianity, and are therefore harder to convert than out and out pagans. This is the verdict of our missionaries labor in the Sudan and elsewhere, and who will tell you that, in final analysis, in the conversion of Africa is involved not so much the labor of instructing populations steeped in ignorance and corruption as the struggle for supremacy between the abominable tenets of Mahomet and the sublime doctrines of Christ the Redeemer of mankind. Another difficulty which must be counted with is the hostile attitude of the Mohammedans, a danger our mis-

sionaries do not minimize and which makes them all the more insistent in asking for our prayerful help.

Prayer, however, is not the only thing required for the conversion of Africa. Those engaged in the work have a hard task before them, and humbly speaking they are not fully equipped for its accomplishment. Not merely are they poor in the personal poverty which for God's sake they have voluntarily chosen, but their efforts are everywhere impeded through lack of contributions of money from the rest of the world. Not indeed that wealth will convert a pagan nation, for if the missionaries themselves are not apostolic men, if they do not pray and suffer and instruct in season and out of season, what can money do? But the generous donation of gold and silver to our foreign missionaries is a form of cooperation which always pleases God. In Africa especially it is a human agency which has a wide field of usefulness. It helps the seekers after souls to withstand the rigors of the climate, there are churches to be built, travelling expenses to be paid, converts and catechumens to be clothed and fed, the sick and the toil-worn to be looked after. Where are the funds to come from for such purposes if not from the pockets of those who can afford to give? Letters from our missionaries in Africa invariably carry the monotonous refrain, that the faith on that continent would make greater progress if the material resources at their disposal did not so often fail.

And why should we not be as generous in our aid as the missionaries are in theirs? Their share in the work is the hard lives they have to lead, their unremitting labors, their loneliness, their tiresome travels, sleepless nights, their application to the study of barbarous tongues. Is it too much to ask the rest of the world to come to their assistance? While giving substantial help to the work of their apostolate, we can, at the same time, make their lives less miserable.

One very good reason why we Catholics should help our missionaries, according to our means, is the generosity of the Protestant sects. Missionary societies in England and the United States are pouring not merely Bibles into Africa but food and clothes and money as well, not to mention the hundred and one trinkets and baubles that appeal to the imagination and cupidity of immature races. Besides, the nations of Africa are shrewd enough to recognize the difference between the well-built churches and schools of the Protestant missions and the poor huts and chapels thatched with leaves, the only kind the Catholics can afford. The Negroes perceive the contrast in those things and are influenced. The allurements of externals easily attract primitive peoples—and only the courage and the strong faith of the dark-skinned Catholics converts keep them from being dazzled by the gifts the sects are able to offer them. Conversion to the true faith is undoubtedly the work of grace, but other elements combine to hasten the work and make it a success, and whenever these are lacking our missionaries are hampered in their efforts. All this demonstrates that gold and silver, although things indifferent in themselves, are sanctified by almsgiving, and money, which is the occasion of so much sin in the world, may, when properly used, contribute to the salvation of innumerable souls. How willing, therefore, those who have the means should be to use their wealth for apostolic purposes, and to let it help in the conversion of a continent of nearly one hundred and sixty millions steeped in paganism!

What have been the results so far? Notwithstanding the trials and difficulties of the apostolate in Africa, there are consolations and hopes. In the hundred and twelve dioceses, vicariates and prefectures apostolic in Catholic Africa, 70 religious Orders and congregations are represented, and their labors have not been fruitless. To cite only a few instances: in Algiers, a colony under French domination, the Church is fully organized, with its parishes and stations. In the Lower Nigeria there are 34,000 converts scattered among a population of 8,000,000 Mussulmans and pagans. Among the Camarooms in 1914 there were 20,000 converts; in 1924 there are 90,000. In Benin, in the last ten years, the number of converts has doubled, it is now 17,000, with 10,000 catechumens under instruction. In Uganda, where so many of our Canadian missionaries are at work, there were ten years ago 118,000 converts; today there are

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200,000 Catholics; and so on. So that, notwithstanding the unpromising soil our missionaries have to their disposal, their zeal and self-sacrifice are doing marvelous things for the faith.

As members of the true Church, living in a land where our religion is respected and where we have no difficulty in practising it, we should often turn our thoughts to the foreign missions of Africa. The souls of the millions of black men who dwell there are just as dear to the Heart of our Blessed Lord as ours are. Like our own, they were redeemed by His Precious Blood, but those poor natives never had the opportunities we have had of being baptized and instructed in the true faith. What more is required to excite our sympathy? A fervent prayer for the conversion of Africa and a generous offering to help those who are laboring there is the duty of our members during the present month.

E. J. DEVINE, S. J.

Ah, Lord, I find in Thy Heart, which Thou deignest to call my temple, so sweet an abundance of good things that there is nothing left for me to desire or to seek elsewhere.

It is a part of the all-wise plan that runs through and above all our planning, that in matters pertaining to the upbuilding of character, the improving of the talents lent us, each must stand for himself, but none need stand alone; that will be impossible if the will is on the right side—God's side. And with such a Helper, success is sure.

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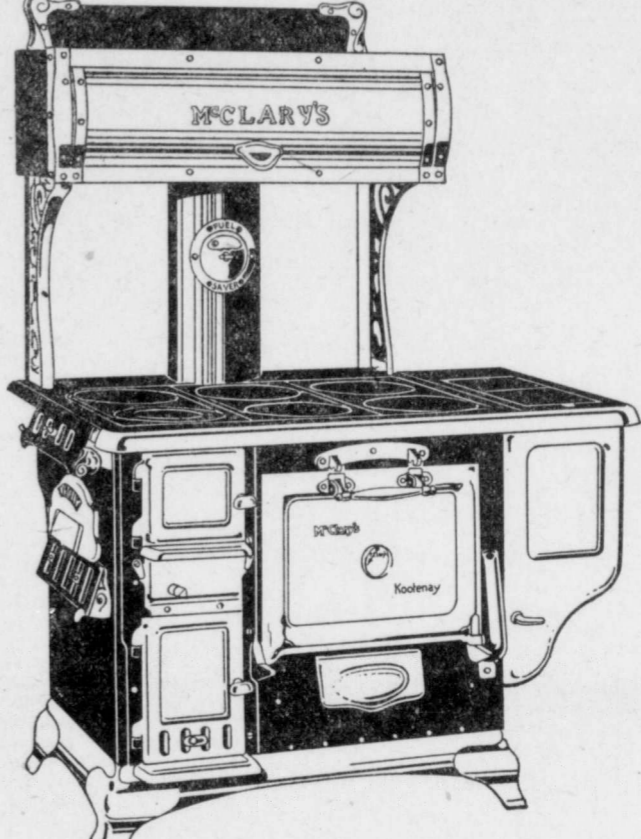
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CHATS WITH YOUNG MEN

GOOD CHEER

Have you had a kindness shown? Pass it on.
 'Twas not given for you alone— Pass it on.
 Let it travel down the years,
 Let it wipe another's tears,
 Till in heaven the deed appears;
 Pass it on.

SUCCESS OR FAILURE?

There are many bughorns which men dread to encounter in everyday life. There is possible ill-health, loss of money, the ill outcome of some cherished enterprise, the death of a loved one, the uncertainty attendant on the most noble undertakings. . . . these, and many more. Men fear nothing so much as failure. Nothing is so disappointing as failure—except success.

The statement would seem to be a paradox at first sight. But introspection and experience alike teach that if success is dear to the heart of man and delights him as nothing else can do, it is usually futile to bring the attendant peace of mind which it would seem to foretell.

It is a very small world in which to do wrong, though, if a man do a little good in his lifetime, it is soon mislaid and trodden under the feet of the newcomers.

It is a very small world in which to flaunt success in any ambition or enterprise, and the attendant good which comes of it is soon swallowed up in the misery of trying to hold on to it and in evading the shafts of criticism, of envy and of illwill, which are directed toward it from all sides.

The spirited enterprise of men who bear honored names in history illustrate the truth of this axiom. To all, perhaps without exception, came one day the stern realization that success is dearly bought. For sometimes its attainment meant that the best years of life were spent in the tremendous effort of striving.

One of the greatest generals the world has ever known experienced in striking manner the futility of success and the bitterness of failure after a long series of marvelous accomplishments seemingly beyond the power of mortal man to attain.

All the force of his genius had been directed toward the conquest of a virgin city toward which his ragged half starved army moved with restless discontent seeking in their hearts. Their mighty leader, in his ambition, had remembered all things in their proper time and place—all save the fact that his gigantic army was made up of men and not machines.

Whispering in company is ill-mannered. Laughing at something not understood by the whole company, or at least by all who would notice the laughing, is very impolite. Exchanging glances or meaning smiles is rude. Boisterous laughter is always rude.—The Tablet.

A TRIUMPH OF JUSTICE
 It happened one day in a town of Holland, that a knife-grinder went to the police and declared that a certain ragspicker had stolen his dog. The authorities gave the matter due attention, and learned that the ragspicker in question really had a dog, though he refused to tell how he had acquired possession of him. The case finally came to trial, and the judge, after hearing a statement of facts, said: "Let the dog himself decide the matter. He certainly will know his master."

A long table was arranged, the two claimants sitting at opposite ends, and halfway between them the bailiff, holding the dog by a stout cord. The judge clapped his hands, and the men began to whistle and call, and the bailiff let go the rope. The animal gave one look about the court-room, gazed into the faces of both knife-grinder and rags-picker, then jumped over the table and scampered out of the door as fast as he could. There was great consternation. "Search for him," said the judge, who was now greatly interested in the matter. So a hunt was made, and the dog was found lying peacefully upon a hearth-rug in the house of a gentleman, from whom the knife-grinder, the original thief, had stolen him months before. The ragspicker, of course, had robbed the knife-grinder.

Strangely enough, there is often something lacking to the happiness which comes after success. There are those, perchance, with whom we had planned to share it. They are no longer within reach of a handclasp or the glimmer of glad sympathy in the eye. There are those whom we thought to dazzle by this achievement. They are near at hand, but, strangely enough, they do not appear to be excited

about us. Our accomplishment is but an atom in the midst of a stupendous accumulation of accomplishments. Today the street rings with the echo of it. Tomorrow it is forgotten, and it is somebody else's turn.

Truly, "all men look at the world from their own standpoint and consider mankind in the light of their own interests."

Nothing is so disappointing as failure—except success. There are many who toiled a lifetime to give joy and security to a loved one. And scarcely had that coveted end been attained when lo! men find themselves alone in their dreaming. Death has outstripped proud and lofty ambition and now mocks at the vain fulfillment of the dream.

OUR BOYS AND GIRLS

"HE NEVER FORGETS"

Do you think because your heart aches

With a bitter, cruel pain,
 And your life's sweet happy sunshine
 Is shadowed by storm and rain,
 And the music is hushed and silenced

Till you hear but the undertone,
 That the dear Lord Jesus forgets you?

He never forgets His own.
 Do you think that because the sorrow

All human hearts must know,
 Has come to you or the darling
 You loved and cherished so,
 And things you want have vanished,
 The things you would call your own,

That the dear Lord Jesus forgets you?
 He never forgets His own.

And we're all His own dear children,
 And He holds us all as dear
 As you do your own dear wee one
 Who creeps to your heart so near;
 And if we will only listen

We can hear His tender tone:
 "Oh, rest in peace, My children;
 I never forget My own."
 —Irish Messenger

MANNERS IN SOCIETY

When a request is made, no matter how slight, it should be given in the form of a request and not of a command. Such expressions as "Please" and "Will you be so kind?" should be very frequently used. When a request has been complied with, "Thank you" should never be forgotten.

Gentlemen should not remain seated when there are ladies or older people in the room. No young people should remain seated when by doing so they oblige older people to stand. Young people should not occupy the easiest chairs nor the most comfortable places in the room when older people are present.

Whispering in company is ill-mannered. Laughing at something not understood by the whole company, or at least by all who would notice the laughing, is very impolite. Exchanging glances or meaning smiles is rude. Boisterous laughter is always rude.—The Tablet.

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Thus it sometimes happens that those who accuse others of wrongdoing are guilty themselves.—The Ave Maria.

ASK FOR BLESSINGS DURING MASS

The good thief asked for a remembrance on the first Good Friday, and he obtained paradise on the day of his death. During Mass our prayers will be as efficacious as that offered by the good thief,

because, says a spiritual writer, the Mass is the renewal of the sacrifice of calvary.

It is during the Sacrifice of the Mass that graces are gained for all necessities of soul and body. This is the time to pray very much for the welfare of the Church and the spread of the faith, as well as for the conversion of sinners and for the relief of the poor souls in purgatory.

After we have received Holy Communion, or while our Lord is in our souls, we can then ask Jesus for everything, and He will refuse us nothing. During the few minutes after Holy Communion we ought to take advantage of our Lord's presence in our souls to ask for many things, and above all, ask for great graces, so that we may become saints and thereby please the Sacred Heart.

Other times of special efficacy of prayer are our conversations with Jesus before the tabernacle. We can always pray better, and with more fruit, in the presence of Jesus than at any other time. If we want to know how we stand before God, and if we want a guarantee of our progress in holiness, we have merely to ask ourselves. "Do I understand, the necessity of prayers, and do I repeat ejaculatory prayers frequently?" Our progress in prayer will be the measure of our progress in holiness.—The Universe.

CONFESSION

(By Cardinal Newman)

How many are the souls in distress, anxiety or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must. They cannot tell them out to those whom they see every hour. They want to tell them out, yet be as if they be not told; they wish to tell them to one who is strong enough to hear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and can sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is One who thinks of them, and One to whom in thought they can recur, to Whom they can betake themselves, if necessary, from time to time, while they are in the world.

How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the cross hanging so to say, over the head bowed low, and the words of peace and blessing.

Oh, what a soothing charm is there, which the world can neither give nor take away! Oh, what piercing, heart-subduing tranquillity upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away for ever! That is confession as it is in fact.

WHITE CANONS AGAIN IN IRELAND

Dublin, Ireland.—After a lapse of three hundred years, the White Canons, also known as Norbertines, have again secured a foundation in Ireland.

In 1120, St. Norbert founded the Order of Premontre or White Canons, and in 1125 their first Scottish monastery was established. Between 1143 and 1185, six English houses were created and in 1180 the White Canons opened their first house in Ireland at Carrickfergus, in the diocese of Connor. Ultimately they established eleven other abbeys in Ireland. In the days of Henry VIII. and Elizabeth, these Abbeys were dissolved.

The new Priory, opened on the feast of the founder of the Order, St. Norbert, is in Cavan County.



Answers for last week: Miracle of the Multiplication of the loaves suggesting the Holy Eucharist. Saint James the Apostle and Saint Anne.



This picture represents last Sunday's Gospel about the good and evil trees. At the beginning our Lord says something about sheep and wolves. See the big black wolf in the picture?

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