

# The Catholic Record

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

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## POPE GREETS ORPHANS MANIFESTS PATERNAL LOVE FOR HELPLESS LITTLE ONES

The Holy Father recently received in audience the 400 Armenian orphans of the Pontifical Villa of Castle Gandolfo who will leave shortly for Turin. The audience opened with a program given by the children under the direction of the zealous Armenian Sisters of the Immaculate Conception.

The Holy Father was deeply moved by the exhibition of these little children, all victims of most cruel misfortunes and all orphans as a result of them.

His Holiness addressed the children as follows:

We wish to tell you how deeply we have been affected by these songs and recitations which are like the expression of a recognition tender and filial, and by this truly beautiful and sublime spectacle which almost precludes the possibility of finding words wherewith to manifest our impressions. By these words which paternal love suggests, we would have you understand all that is in our heart. That is, to tell you how much we love you, although in your heart you have the certitude of it. We love you with tenderness, and the least we have been able to do for you, is but a feeble expression of the love we bear you.

First of all, you are the little ones of our great Christian family. You are at the beginning of life; carry in your personalities the beauty of the dawn. You are the little children of our Saviour Jesus Christ, whom He loves so much and whom He recommends to the predilection of all the world by commanding that they be beloved at all times and in all countries. This thought awakens lively sentiments in the heart of the Vicar of Jesus Christ. And you little ones must, therefore, be the privileged of our heart.

For this reason we address ourselves to all of you who are the instruments of that succor that We have been able to convey to you. We thank them, and address these words to them: "Even as you have done it to the least of My little ones, you have done it to Me."

So it is that we are indebted to those who have aided us and thus proved their attachment for us. You are poor little ones: Misfortune has knocked at your door, for, alas, you are orphans!

The good God Himself has not wished to add anything to this word, when He declared Himself: "The Father of orphans, as if He found this word sufficiently dolorous of itself: Your Father has declared Himself: 'Pater Orphanorum.'"

You are Armenians. You are of a country whose history is most interesting, a country so profoundly Christian, a martyred country. My dear children, We cannot say more on this subject. But it was with the utmost joy that We opened the doors of Our house, Castle Gandolfo, to you. We call it Our house although We are not permitted to go there. But no one of Our Predecessors; when the Popes were wont to visit this country seat, enjoyed it as sweetly and happily as We. And you have gone there for us and in our place, and thus Our joy is multiplied through yours.

So it is with profound regret that We declare that this beautiful visit, while it releases us, carries a note of sadness, for it is a visit of departure. Yes, my dear children, the heart of a father is always a little blind. We think that the moment of departure came, but the hours stand, and it is necessary to live them as if they were the envoys of the Good God. However, We have our consolation that, first of all, while you are banished, you still remain in Our great family that God has given us.

Where will you go in your lives? God alone knows, but above all, wherever you are, you will always be in the house and in the family of your common Father. On the other hand it is pleasing to us to know that where you are going you will find more helps in your education, and for your future. Truly, Rome is unique throughout the world. Her castles are incomparable, particularly Castle Gandolfo of which you have had proof. But where you are going you will find hearts that already love you and are awaiting you.

You will find in the great city of Turin, in this rich, beautiful and powerful Piedmont, abundant resources that will be a great blessing. As to the rest, Our heart will be with you, as at Castle Gandolfo. And we say already to those who await you at Turin that We will be eternally mindful of all that they will do for you.

My dear children, We wish to confide a secret to you—and We do not impose the pain of keeping it—it is another consolation in the difficulties of this separation for us. It is the first time that We speak publicly, but the heart of a Father should sometimes disclose itself to his children. At Castle Gandolfo, at the place of the rising of the sun, presently there will be sunset. For

we have a project. There are in the world, and particularly in Italy, so many poor Bishops who have spent all their forces, all their lives for their sheep, and who have come to the end of their days without having a shelter. They have renounced all, family, country, money if they possessed it, and now, in their old age, they are sick, fatigued, reduced by work and find themselves without a home. This is what We desire to make of Castle Gandolfo, a home for these poor Bishops.

You will, then, find a consolation in thinking of this when you leave Castle Gandolfo. Yes, it is indeed the rising sun of life that gives place fit that you confer.

It will be well also for old priests, incapacitated and in need, to whom place will be given in that measure that is possible.

You see that We have opened Our heart, and We wish to partake of this consolation with you, and in an hour that is essentially solemn as is this.

Separation is always sorrowful, but when we have the same faith, the same hopes, the same promises, we remain very near to one another in the Heart of Jesus, where we shall all arrive in good time.

It only remains for Us to bless you. It is, therefore, with all Our heart that We renew this Benediction that you will receive this morning at the altar where We have given you the Bread of Life.

This blessing will go to you, to those good religious who replace your parents, to all others whom you have left in the world according to your desires. And very particularly We carry Our Benediction to your dead, since this morning We have celebrated the Holy Mass for them.

Certainly no souvenir can be comparable to that which you will carry in your hearts. But we are going to give to each of you a little chapel, invitation and instrument of a prayer that will never cease to mount toward God. And your common Father, on his part, will not cease to pray for you, very dear children of his predilection."

## DISREGARD OF LAW STIRRING NATION

Washington, October 18.—The astounding increase of divorce in the United States disclosed by the statistics gathered by the Census Bureau makes almost inevitable the serious consideration of this problem, which every year assumes more disconcerting proportions, by the next Congress.

The question is acknowledged by thinking statesmen as one that no longer involves merely moral principles, but has acquired a portentous civil significance, for it is recognized that divorce means disruption of the home and that the home is the foundation of organized society. The census shows that in the State of Texas there is one divorce for every five marriages. Elsewhere the proportion is constantly climbing. Not only does the number of divorces alarm, but the fact that the tendency is to put aside martial responsibilities whenever convenience or inclination demands it, gives rise to very grave apprehension.

The question has long been considered by Congress as a subject for legislation. A constitutional amendment to enable the federal government to enact a uniform divorce law has been under consideration by the Senate Judiciary Committee and a law has been tentatively drafted, but nothing has been accomplished. Efforts to induce State governments to adopt uniform standards for the regulation of divorce have proven futile. The churches which have been in large measure responsible for prohibition have shown much less concern for the preservation of the home. The result has been that the efforts of some States to safeguard society by the strict regulation of divorce have been defeated by the indifference of other States, the transfer of residence being a comparatively simple matter.

There is no doubt that the proposal for the enactment of a constitutional amendment will be made at the outset of the next Congress and that the question will be given more extended consideration than ever before.

Although it cannot be said that there is any direct connection between divorce and the laxity displayed in other directions in the observance of moral and legal standards, the Conference of Governors to discuss law enforcement pointed to another aspect of social disintegration. The federal authorities have virtually by their own confession declared that they are unable to stem the tide of lawlessness that has followed in the wake of war and prohibition. The charge of laxity in law enforcement has been made against the prohibition enforcement officers under the very eye of the Commissioner himself and an investigation is now in progress at the capital. Similar conditions are reported everywhere.

What is true of prohibition is true of narcotics. The "dope" evil is

growing despite the vigilance of federal authorities. Officials have virtually admitted that the smuggling of "dope" cannot be stopped until the supply is cut off at its source. The same is true of immigration. The smuggling of aliens across the border has become a settled practice.

The disregard of moral and conventional standards, the defiance of law in many respects led to a condition far more portentous from the point of view of many legislators than the specific problems that have arisen, such as divorce, the drug evil, or prohibition. For this reason the social welfare of the country will probably receive more attention during the forthcoming Congress than ever before.

## THE HOME BANK

The public is not much concerned with a controversy between Sir Thomas White, on the one side, and the Toronto Globe and Mr. Fielding on the other side, as to whether Sir Thomas did his duty respecting the Home Bank eight years ago. The public is concerned with bringing to light precisely how, when, and where the conduct began which brought the Home Bank's collapse and its depositors' loss. And inasmuch as the mere prosecution of the present directors and officials of the Home Bank may well fail to bring fully to light the activities of their predecessors—we know all too well how legal technicalities and red tape are likely to stand in the way—it would seem to be the duty of the Government to institute in addition a complete inquiry into the whole case of the Home Bank by a Royal Commission.

The Canadian public has been assured for years that its banking system was solidly founded. That assurance has been tremulously impeached by the failure of the Home Bank. It will be further impeached, if not wholly destroyed, if the authorities are content with a prosecution that will go no deeper than the responsibility of Mr. H. J. Daly and his associates, leaving the conduct of their predecessors, and the relation of the Finance Department to that conduct, unexamined by any newspaper controversy. Unquestionably, the clear duty of the Federal Government is to prosecute the present directors to the extent of their liability, and then unburden the whole story of the decline and fall of the bank from its very source. That, and that alone, will satisfy the public temper.—Ottawa Journal.

## TYPHOON SWEEPS BURIAL PLACE OF ST. FRANCIS XAVIER

Canton, Sept. 15.—Sanctian Island was swept recently by a typhoon which wrought havoc to the Paris Foreign Mission establishment. All the chapels, schools and living quarters were seriously damaged. The chapel erected over the spot where St. Francis was buried suffered little, but the statue of the saint, back of the chapel, was torn from its base and hurled to the ground. The destruction at the main residential building will take several hundred dollars to repair.

The leper asylum at Sheklung was also put to a severe test. All the houses, even those of the lepers, were flooded. The rice harvest is ruined. A few days after the typhoon, a terrific thunder storm added to the late disaster. A thunderbolt struck the building housing the leper girls; one of the gabled ends of the roof was dislodged, carrying half the roof with it. The floor, reinforced with cement, was bored with holes in seven or eight places and the concrete columns were shattered.

Notwithstanding all these ravages, not a person was hurt. One child's bed was broken, but the child was not even scratched.

## NOTABLE CENTENARY

A notable centenary has just been celebrated at Maynooth. One hundred years ago the foundation of the convent of the Sisters of the Presentation was laid close to the grounds attached to St. Patrick's College.

Founded in 1823 by Dr. Anglade, Professor of Belles Lettres at Maynooth College, with the sanction of Dr. Murray, Archbishop of Dublin, the building, then one small house, extended gradually until it became the present extensive structure, including schools and convent. The convent chapel was built in 1829.

Lord O'Connell, grandnephew of the present Duke of Leinster, laid the foundation of the choir in 1829. That was the year in which Catholic Emancipation was won by O'Connell.

The foundation of the Convent Schools was laid by the Marquis of Kildare, later the Duke of Leinster. The trowel used on that occasion is still preserved at the Leinster family seat at Carton, near Maynooth.

A charity sermon in aid of the schools was preached on the lawn of

the convent by Father Mathew, the famous Apostle of Temperance. On that occasion the Duke of Leinster attended the Mass and passed the plate to collect the contributions.

In celebration of the centenary there was a Pontifical High Mass in the convent. The celebrant being the Archbishop of Dublin. Among the members of the Hierarchy who attended were Cardinal Logue, and four Archbishops and eight Bishops.

## BANK TROUBLE

The run on the Dominion Bank in Toronto was no indication of weakness of that bank.

No run on any bank in Canada today would be any indication of weakness of any bank.

The run on the Dominion Bank was merely an indication of weakness on the part of Dominion Governments past and present in dealing with the Bank Act.

As a result, the financially ignorant part of the public—and that is a large part—is hysterical.

The supposed safeguards in the Bank Act have been a farce.

They are, in the Journal's estimation, a farce still despite the recent revision of the Bank Act.

No provision exists for efficient independent audit of the banks for the information of the Government. Until this does exist, the public will be liable to be hit by bank smashes.

Also, the solvent banks can help in this matter themselves.

They have been holding more or less aloof, inclined to resent anything which may seem to peek too much into bank business.

But it would be banking wisdom for solvent banks—to invite just that sort of thing.—Ottawa Journal.

## FRENCH SOCIAL SCHOOL

### TRAINS WOMEN TO TAKE PLATFORM FOR LABOR

Paris, France.—The Normal School for Women held an examination at the beginning of the school year for the purpose of conferring on some of its students the diploma of propagandist. The Normal Social School is not, as one might believe, an institution attended exclusively by the young women of the intellectual classes.

The diplomas of propagandist which were awarded this year are given to working women and employees who are members of Catholic labor unions, or syndicates. These working women and employees are those who, after having served for a year or more in the ranks of a syndicate as ordinary members, express the desire to become militants, with special instruction concerning corporative questions.

The first year courses are held for them from time to time, outside of work hours, on such subjects as labor contracts and the rights and duties which they imply. During the second year they are taught the responsibilities created by authority in family, social and professional life. Finally, a thorough study is made of the Encyclical "Rerum Novarum."

The older militants, those who have been in the syndicate five or six years, continue the training of these women by special exercises which prepare them to speak and conduct discussions in public.

At the examinations, which were held this year at the beginning of October, the candidates were questioned concerning the eight hour day, the origin of labor, labor union rules, charity in professional life, etc. Several students of the advanced course sustained a public discussion on women's labor unions.

The jury of examiners derive great satisfaction from the fact that groups of militants are being trained who are thoroughly equipped to spread throughout the world of labor the ideas of justice and charity on which the Christian labor movement is based.

## BELFAST CITY FATHERS ARE DENOUNCED BY ORANGE NEWSPAPER

Dublin, Oct. 22.—A common taunt levelled by the Unionists and Protestants of the Six Counties against Catholics is that the latter are not fit for self-government and that in local boards they mismanage affairs. In the past, Belfast Corporation, practically an exclusively Protestant body, was held up as a model and a paragon.

Belfast Corporation has however all the frailties common to such bodies and, besides, it exhibits some peculiar vices of its own.

In trenchant language its iniquities have been exposed and assailed by the Northern Whig, a Belfast Orange organ. According to this journal Belfast Corporation has been guilty of gross extravagance and mismanagement. If the citizens do not check the vices of the Corporation, the newspaper declares

the City will be plunged into bankruptcy. The interests of the citizens were never taken into account by the Corporation. Members of the Corporation thought that their only business was to find soft jobs for their friends and acquaintances. The tramway system of Belfast, controlled by the Corporation, was the worst managed in Great Britain or Ireland.

Half of the persons employed by the Belfast Corporation were not there because the ratepayers needed them "but because they find it easier to live at the expense of the rate-payers than to earn a livelihood in the labor market."

The Whig refers approvingly to the policy of the Free State government in suppressing inefficient local bodies, and it goes on to say:

"If the Belfast Corporation was suppressed and the affairs of the city managed by two competent business men it is safe to say that in twelve months the rates would be reduced by one half."

This is a more damaging indictment against the Belfast Corporation than has been ever made by the Catholics or Nationalists.

## ALLEGED FRENCH AIMS IN THE RUHR

The main interest at the moment in the Ruhr and Rhineland, says the Cologne correspondent of the Times, telegraphing on Monday, October 28th, centres on the negotiations now taking place or pending.

It is now revealed that Herr Otto Wolf had an interview with M. Paul Tirard, the French High Commissioner at Coblenz, on Thursday. It is safe to assert that, whether or not we learn of what is being discussed with regard to the Ruhr, we shall certainly be kept well informed as to the nature and progress of negotiations in Rhineland.

In industrial circles here the outlook is regarded as a gloomy one, and it is suggested that these approaches of the leaders—who are said to have been speaking for the Ruhr industry as a whole—represent the last attempt to urge the French to cooperate in restoring the normal life of the Ruhr, after official efforts have all been shattered on what is called the "rock of French passive resistance."

"ECONOMIC PENETRATION"

At the bottom of this "resistance" is thought to be a plan for the economic penetration of the Ruhr. So strong is the French position believed to be now, that it is expected that the three political Separatist groups will no longer receive the same favors as before; the French will make them a useful bogey with which the population can be threatened if it is not sufficiently pliable, but no more.

The more serious plan is believed to consist in a gradual acquisition by France of full control of the great Ruhr mines and steel works, and a gradual breaking down of the strongly-marked German character of the area. It is believed, in fact, that some such process is designed as has gone on in the Saar. In this connection, therefore, it should be noted that the Régie demand for payment of fares in francs is reported to have been withdrawn, and a statement has been issued that the oath to be taken by German workers would be modified so that it would have no political character.

"FRENCH SPHERE OF INFLUENCE"

France is credited with desiring to establish an exclusively French "sphere of influence" in Rhineland and Westphalia—which for practical purposes would come to resemble a French colonial possession. It is not expected that there would be any annexation. It is considered that the political separation of Rhineland and Westphalia might be postponed until the economic penetration was completed and an irresistibly powerful Franco-German heavy industry built up.

The Germans who foresee this as the future trend of French policy expect the first development to be the resumption of activity only in such concerns as cooperate fully with the French. One or two would be selected for a start. Special railway facilities would be accorded to these firms—and to no other firms—by the Régie. Their paths would be smoothed in various ways, particularly by the granting of French credits from which the workers could be paid—and, for the start at least, well paid.

"MOROCCO OF THE RUHR"

With the granting of credits, which the Ruhr industry claims to be a life-and-death necessity, economic penetration would have been achieved. Competition and the pressure of the workers, anxious to enjoy the higher wages which the "French" firms could pay, would gradually force all concerns into the French net as the latter cared to deal with them. More and more Frenchmen would emigrate to take part in the colonization of the new "Morocco of the Ruhr," and the franc cur-

rency would be introduced. Among the persons holding such views are industrialists, themselves dreaming their fulfillment, but seeing it inevitably forced upon them by the power of the French battalions and their need of money.

It is not necessarily a true reading of the situation, but at a moment when there is a call for an active British policy it may well be taken into consideration together with the popular German estimate of French policy that the French desire to see a Republic established at an early date. The trade unions, on the other hand, expect no intermediate period of "good times" for workers in "Franco-German" employ, but anticipate an immediate assault on their position, and are much concerned lest the negotiations of the industrial leaders with the French should prove to be the opening move.

The well-informed Bergwerk Zeitung of Essen seems inclined to accept the "industrial view" of French plans outlined above, and concludes the article dealing with it by saying: "After the feverish work of the last four years the result is that France is the most powerful State in the world. Germany is destroyed, and England is temporarily only a second-rate Power in comparison with France."

I learn from Essen that the Bergwerk Zeitung of this morning contains an announcement from the mineowners that it has now been decided to lengthen the working hours from 7 1/2 above and 6 1/2 below ground, to 9 1/2 and 8 1/2 hours respectively. In consequence an emergency meeting of the leaders of all miners' and mine employees' trade unions was held at Gelsenkirchen this afternoon, and an order issued to the miners on no account to remain at their task for longer than the present working hours. The fight against the extension of the working day would seem to have begun.—Catholic Times and Opinion.

## TRACES OF IRISH IN CORNWALL

### ST. PIRAN'S ORATORY SAID TO BE OLDEST BUILDING OF CHRISTIAN WORSHIP

London, Eng.—Much interest has been attracted of late by the prominence of Irish elements in the ancient history of Cornwall, which even to this day have left their traces.

One of the most striking monuments of those days is what is said to be the oldest building of Christian worship in England, St. Piran's Oratory in Cornwall, which was erected by St. Piran, an Irishman.

According to a writer in the Catholic Herald, it is thought that the oratory was erected at some date between 600 and 670. It is generally agreed that it is earlier than Saxon work, as the earliest Saxon building in existence was erected about the year 670. This edifice is said to be the oldest building of Christian worship with parts of its four walls standing.

VILLAGES WITH SAINTS' NAMES

Another noteworthy fact in this connection is that nowhere else in England are there so many villages bearing the names of Saints as in Cornwall. These are for the most part the names of Irish Saints.

St. Piran's Chapel was discovered in 1835. According to the writer mentioned, it is said to resemble almost exactly similar structures of the same date in Ireland. Many bodies appear to have been interred in the chancel and nave of the oratory, and several skeletons were found deposited below the floor.

St. Piran was born in Clear Island in the County of Cork. He established a monastery at Saighir, in the north of Munster. In time he withdrew to Cornwall.

EXPLANATION OF NAMES

With relation to the fact that so many places in Cornwall bear the names of Irish Saints, it is recalled that Irish settlers were in Cornwall in the first years of the sixth century. Senan, Ere, (Erth) Setna (Sithney) and Brig (Breage) were among the earliest Irish Saints in Cornwall. There was also Carantock, a fellow worker with St. Patrick, who set up his residence in a creek called the Gannel, to the south of Newquay.

Tradition has it that King Arthur lived at the castle of Castel-an-Dinas, near St. Columbmaior, and that Carantock was an acquaintance of his. At Redruth was St. Euny (Eoghain) and at Erth (St. Ery).

Illogan (another place name) was son of Cormac, King of Leinster. Phillack is St. Piala, St. Ives is really St. Ia, an Irish lady. St. Just was the deacon of St. Patrick. St. Levan was a metal worker for St. Bridget. Crewanna was a disciple of St. Patrick. Breagana was another Irish lady, and Sithney, is Setna, a disciple of St. Senan. St. Levan was a priest as well as metal worker in St. Patrick's company.

St. Mary-of-the-Woods, Ind., Oct. 20.—The visit by which His Excellency, the Most Reverend Pietro Fumasoni Biondi, D. D., honored Saint Mary-of-the-Woods, coincided with the regular biennial reunion of the Alumnae Association, October 13 to 16. Because of his interest in the place since he was a young priest at Rome, His Excellency expressed himself as particularly gratified to have fulfilled at last his long-felt wish to see Saint Mary-of-the-Woods. His special interest centers in the Cause of the beatification of Mother Theodore Guerin, foundress of Saint Mary-of-the-Woods, of which Cause he became the first postulator at Rome in 1914.

## CATHOLIC NOTES

Paris, Oct. 11.—Cardinal Dubois, Archbishop of Paris, has ordained to the priesthood Prince Vladimir Ghika, scion of one of the oldest and most famous Rumanian families. Prince Ghika is sixty and is a brother of the former Rumanian minister to France. The ceremony took place in the Lazarists' Chapel in the Rue de Sevres and was witnessed by many notables of the social and diplomatic life of Paris.

St. Louis, Mo., Oct. 6.—The enrollment of students in the medical and dentistry colleges of St. Louis University has reached 958, which is believed to be one of the largest groups of students in these sciences to be registered in any institution in this country. It is expected that there will be at least 1,000 students in this branch of the University within a short time. Twenty-eight States of the Union and 16 foreign countries are represented by the students enrolled to date, 30 foreign students being registered.

London, Oct. 15.—Edinburgh city has lost one of its most prominent citizens by the death of Mr. Canon Stuart, administrator of the Catholic cathedral in the Scottish capital, who collapsed and died suddenly on the street. For twenty years Mr. Stuart was Administrator of the Cathedral at Edinburgh and St. Andrews. In recognition of his duties as a citizen, Mr. Stuart was appointed a magistrate and justice of the peace by the Crown. These civic honors were crowned by the Papal honor of being appointed Protonotary Apostolic.

London, Oct. 15.—Gaelic-speaking Catholics from the Highlands of Scotland are to have regular devotional exercises conducted in their native idiom in the St. Andrew Church, Glasgow city. Although the number of Gaelic-speaking Catholics is not overwhelmingly large, they are sufficiently numerous for the Archbishop to have their special religious needs attended to. The first religious service under these auspices, will be conducted by the Archbishop of Glasgow himself, Most Rev. Dr. Mackintosh, who is a fluent speaker of the ancient Scots tongue.

Chicago, Oct. 6.—Approximately 2,500 students were enrolled Monday and Tuesday evening at the opening of the Knights of Columbus Free Evening Schools for ex-service men and women, in three large buildings on the three sides of the city. These schools, now entering their third year, are maintained from the War work funds left in the hands of the Knights when the work in the camps and at the front ended. Approximately 30,000 former service men and women have been given training in these schools since they were opened in Chicago.

Of the whole number of British army officers who lost their lives in the War, no fewer than two thousand were Catholics. And to perpetuate their memory, a new Catholic memorial church is being erected at the British Army depot at Camberley. Mr. Pedro Amigo, Bishop of Southwark, in whose diocese the memorial church will be erected, performed the ceremony of laying the foundation stone. The new church will take the place of the small building, which for a number of years has served the Catholic officers of the British Army Staff College and the officers and gentleman cadets of the Royal Military College.

The Ku Klux Klan came in for vigorous denunciation at a Washington Congregational Conference held here in Tacoma, Wash. Dr. George L. Cady of New York, in refusing to speak on the Klan declared that although it was as "un-American and cowardly as it may be, it is a passing whim and ten years from now will not be heard of." Dr. Cady asserted the world was in need of spiritual and not material reconstruction. Dr. C. Y. Wigfall of Vancouver said that in view of the threatening class movement in the United States, it might be better to suspend missionary work in foreign lands and attempt to Christianize this country.

**CARROLL O'DONOGHUE**

CHRISTINE FABER

Authors of "A Mother's Sacrifice," etc.

CHAPTER XLVI.—CONTINUED

"Well," was the latter's answer, "you wait until for him, and I'll watch for him here, so that I'll know when he enters, and I'll be on hand for you to call me when you're ready."

Corny went back to wait in the little untidy parlor, and an hour before midnight Carter returned, somewhat under the influence of liquor. He scowled at the queer little figure which presented itself before him, but Corny, with his most polite air, bowed and said: "Mr. Carter, I believe."

"Yes," was the gruffly spoken response; "What is your business with me?"

"I think this will tell you quicker and better than words," and Corny proffered the paper which he had written in obedience to Tighe's direction.

Carter took it, walking unsteadily to the light, and read with strained eyes the following:

"Mr. Carter:

The bearer can give you information of the Penton document which has been missing from the recent trials; he will confer with you, and if you can come to reasonable terms, he will let you have possession of it, as it will be of great importance on the present trial."

There was neither signature nor date.

Carter's little eyes lost their half-drunken stare, and snapped with eagerness, "Who are you?" he asked.

"Never mind who I am," responded Corny, speaking in a whisper; "the document was got from Tighe a Vohr, and if you will take me where we can be more private than this we'll talk over the matter; I have a grudge against that same Tighe a Vohr, and glad enough I am to have an opportunity for a little revenge."

"Come up stairs to my room," said Carter, who seemed to have become sober at once; and he led the way rapidly to his own apartment.

"You see, Mr. Carter," said Corny, in a tone of eager confidence, when both were seated, "there were two of us concerned in the stealing of that document from Tighe a Vohr; and my friend, who holds it, isn't willing to let it go without making something by it—and as it's of importance for this trial against the prisoner, he thought you'd be willing to pay something for it."

"How much does your friend want?" asked Carter, his anxiety betraying itself in his voice.

"Well, how much would you be willing to give?—or, stay a moment—perhaps I could induce him to come up and see you. He's a queer, shy fellow, and he wouldn't come in with me; but he's waiting for me at the corner beyond. Maybe I could get him to come up—shall I try?"

"I'll go down with you," said Carter, rising, and looking for his hat.

"It wouldn't do," answered Corny; "if he saw you with me, he's such a frightened, nervous fellow, he'd think maybe you were going to force him into giving the paper, or that you were going to set the law on him—no; the only way is to let me try and bring him up."

"Well," said Carter, resuming his seat, "so."

Corny feigned to be calm, and even slow, about his movements, shutting the door of Carter's room behind him, and descending the stair as if the semi-darkness—the entry light had not been quite extinguished, out of respect to Mr. Carter's visitor—caused him to grope and stumble. He met Tighe directly without the hall door.

"It's all right, so far," he whispered; "he's waiting for you to come up in order to make terms for the document."

They both entered the house, Corny leading the way to Carter's room; he ascended slowly, and looked cautiously to ascertain if the door of the room was closed as he had left it. It was; he signified that fact to his companion, and Tighe paused to draw from his pocket a sponge and a vial, partially saturating the former with the contents of the latter. Then Corny, with a knock which he did not wait to have answered, entered Carter's room. The occupant was still seated, his arms folded, and his head inclined. There was a sudden springing forward of some one in Corny's rear, and before Carter could recover his startled senses, he was pinioned in his chair, and the sponge held to his nose. A stupor seized him—he fell back like a log, almost overturning his chair; and Tighe, drawing a rope from his pocket, proceeded to bind him.

"Quick!" he said to Corny, "search his pockets—the stupor mayn't last long."

Corny obeyed, turning out pocket after pocket of Carter's capacious garments; and nervously reading in a loud whisper the contents of every paper he found; but the latter comprised only business memoranda—no document contained anything like the words which he had heard Carroll repeat.

"We're too late," said Tighe, in a tone of bitter despondency; "he's given it to some of the authorities, unless it could be hid somewhere

in the room." He glanced doubtfully about him.

"Wait awhile," said Corny; "we haven't done searching him yet; sometimes a man has secret pockets in his breast," and with trembling haste he tore open Carter's vest. There, in an inner pocket, he found a folded paper.

Carter gave signs of returning consciousness, but Tighe's sponge was instantly to his nostrils, and the heavy form relapsed into stupor. Corny read:

"The undersigned swears that his fealty to Ireland's cause is unchanged, that his loyalty as a sworn member of the Irish Republic Organization is undiminished, and that, declaring himself an open enemy to the English Government, he is ready to die in the defense of his country."

CARROLL O'DONOGHUE.

"That will do!" and Tighe seized the paper, concealed it upon his person, and unbinding Carter, extinguished the light. Then both men stole softly down the stair and from the house, and both were exulting over their success in Corny O'Toole's little apartment by the time that Carter recovered from the effect of the narcotic which had been administered to him. His restoration was slow, and the darkness in which he found himself seemed to convince him for a while that he had fallen asleep in his chair, and dreamed the whole of the incidents which he was beginning to remember in an indistinct and confused manner. By degrees all came fully to him—his strange visitor, the return of the latter with a companion, the sudden bounding of some one to him, the vice-like grip in which he was held—and that was all. He recalled the face of his visitor perfectly—but of the face of the latter's companion he could remember nothing, save that it was a colored face. He roused himself and called for help; in a brief time the whole household was about him, frightened men and women half dressed, and with their lamps high above their heads, peering from safe distances into Carter's room, as if they expected to meet a whole army of desperate thieves.

"I have been robbed," shrieked Carter—"bound down in my chair and robbed—an outrage has been perpetrated upon me! But the condition of the room did not corroborate his story; not an article had been disturbed."

"Of what have you been robbed?" gasped one terror-stricken voice. It was not his money, for his porte-monnaie was safely in its accustomed place; nor his watch, for that was in his hip pocket; yet his disarranged garments gave evidence of some unusual proceeding. He discovered the puzzled lodgers, their tongues at last becoming loosed, burst into their own wild conjectures as to what had really happened, and they offered equally wild suggestions as to what had better be done. Some were for running for the police, others for making a general alarm in the neighborhood, and others, shaking their heads, said it was too late to attempt a discovery of the thieves.

Carter had a horrible suspicion of the truth—he felt that Tighe a Vohr was the perpetrator of the theft; but what could he do in the matter now? he knew that no efforts of his could recover the paper, and did he bring a charge against Tighe he had no witnesses, no proof to sustain it.

The lodgers, finding that Carter seemed more disposed to commune with his own unhappy thoughts than to listen to their suggestions, gradually returned to their rooms, and Carter was left alone with his landlord.

"What will you do about this thing, Mr. Carter?" he asked.

"I'll do nothing about it till the morning," was the sullen reply; and the landlord, having relit Mr. Carter's lamp, withdrew, leaving his lodger a prey to ungovernable hate and fury.

CHAPTER XLVII.

CRUEL TREACHERY

It was the third day of the trial, and interest and expectation were more rife and eager because current rumor had it that on this day it was certain the prisoner would be sentenced.

Father Meagher and Clare were in their accustomed places, as were also Riek and Nora; and Tighe a Vohr and Corny O'Toole were in the center of the throng that densely filled the court-room, both eagerly peering in every direction for Carter, but he was nowhere to be seen. In one of the foremost seats, yet sufficiently in the rear not to be seen by Clare O'Donoghue, sat Dennier. He could only see the back of Clare's form, with an occasional glimpse of her clear-cut profile, but there was evidently enough in the view to chain his gaze; his eyes never turned from her until the prisoner entered.

A quarter of a century seemed to have passed over the latter's youth-

ful head, his form was so bowed, and the lines in his face were so deeply worn; even physical strength appeared to have deserted him for a brief interval after he had taken his place in the dock, for he tottered and caught the railing of the enclosure for support.

The mass of evidence already collected was increased by new testimony—the witnesses on both sides pressed and worried, or re-examined, and at length, just when it was supposed that the last evidence had been taken, and people were settling themselves back in their seats to listen with fresh zest to the summing up by the counsel, it was rumored through the court that a new witness on the part of the crown was to be called. Ears were strained to catch the name, and necks stretched to the earliest glimpse might be caught of the person of the witness. Another instant, and the name rung through the court, falling like molten lead on more than one quivering heart—it was Mortimer Carter.

As if it were the result of some magician's power, the prisoner's bowed form straightened to its former erectness, his face, so ghastly a moment previous, flushed with all the crimson of his fiercest moods, and his eyes, which had been physical weakness and worn that morning so dull a stare, now seemed to shine with supernatural brilliancy.

The culprit form ascended to the witness-box, breathing so heavily that it seemed to pant, and the round, red face was so thickly covered with perspiration that it required a protracted use of the crimson-colored handkerchief. He seemed to avoid turning his eyes in the direction of the prisoner, and when by accident he caught a glimpse of that flushed and startled countenance, he instantly turned his eyes away. The witness required no pressing to tell his tale—clear, decisive, in almost true legal style, it fell from his lips—from the first moment of Carroll O'Donoghue's connection with the I. R. B. down to the expression of Carroll's treasonable sentiments which the witness had obtained from the accused in writing on the previous day, but which statement had been purloined from him on that same night by unknown parties—all was sworn to without a pause, or even a tremulous accent.

Not a shadow of hope remained for the horrified prisoner—that testimony was sufficient to convict him of the most felonious treason. People held their breaths, and even those who had been attracted to the trial from no motive of sympathy with the poor accused felt their hearts tighten a little as they listened to the damning proofs of a guilt which must insure the most stern conviction. Clare had thrown up her veil, and with compressed lips and hard breathing she had listened to the testimony, while Father Meagher's horror and indignation were plainly visible in the expression of his countenance. Even Dennier's face expressed contempt and loathing, while Tighe a Vohr could hardly refrain from bursting aloud into his own peculiar expressions indicative of his feelings. Nora, removed from the support of those whose very tenderness would have been a stay in this terrible time, felt herself sicken when she heard the name and saw the person of the last witness; she was obliged to catch Riek's arm to save herself from falling, and she was forced to retain her grasp in order to prevent herself from sinking under the icy weight which seemed to press upon her. Carter stepped down from the witness-box, and with brazen effrontery took a seat almost on a line with the prisoner.

The jury retired, and within a half-hour returned with a verdict of guilty, without the slightest recommendation to mercy.

There was no scream from the sister of the prisoner, no undue excitement on the part of his nearest friends, as perhaps some of those in the court-room expected—there was only a longer drawing of breaths, and a rustling of garments as people changed their positions. On the part of Clare there was not a motion: she sat in the same inclined manner, her lips still compressed, her breathing still hard, and her eyes fixed in a wild, agonizing stare on the unhappy prisoner. The latter stood erect, his gaze fixed on Mortimer Carter; the verdict had not affected him, for he was absorbed in the horror of the traitor's act. The judge arose, and after the usual form, asked the prisoner if he had anything to say why sentence of death should not be pronounced upon him. Carroll drew a long, heavy breath, while his nostrils dilated, and his keen glance withdrew for an instant upon those whom he was about to address; then, folding his arms, he began, his voice sounding at first as if it had been weakened by physical suffering.

"My lord, and gentlemen of the jury: You ask me if I have anything to say. In the face of the conviction which has just been returned, would be anything I could say? And yet, do not construe my remarks into a semblance of a wish to retract from the sentiments which have been sworn as mine—into any desire to have my sentence lighter than the court will adjudge. I am proud to stand here as the avowed friend of Ireland, and I am not afraid to denounce that system which makes as its base

of operations in treason trials the information of perjured traitors. To yonder man"—his voice, increasing startlingly in tone, reached to the extreme ends of the crowded space, and his arm, outstretched, pointed in scathing denunciation of Mortimer Carter—"I owe my present conviction: as my sworn bosom friend, he extorted my secrets under the guise of the tenderest affection, and he has revealed them here, to exemplify in his own person how fiendish can be the heart of a traitor. But he has only harmed my poor perishable body—my soul he cannot touch, and that, my lord, and gentlemen of the jury, is guilty of no crime to your government beyond love for a country which centuries of oppression has only left more endeared to the hearts of her enthralled sons. I have done!"

His hands fell to his sides, his head dropped forward, and all the marks of premature age and suffering returned which had been so manifest on his entrance to the court-room.

TO BE CONTINUED

**THE FATE OF EIGHTY DOLLARS**

Florence Gilmore in Rosary Magazine

Mr. Fischer was thoroughly enjoying himself, although the purpose of his journey was grim enough. Hour after hour he smilingly watched the hot and tired and dusty people, who filled and refilled the day coach, or looked across the prairie through the windows of the train, and found them neither monotonous nor uninteresting. He played with a cross baby until the poor little mite forgot how uncomfortable he was, bought an ice cream cone for an Italian boy who had no English in which to thank him, and talked with intense interest to a traveling salesman who was on his way to Lincoln, with a line of holiday goods.

When this acquaintance left the train his place, in the seat facing Mr. Fischer, was taken by a small, spare man, in shabby—almost ragged—clothes. On looking at him Mr. Fischer's first feeling was one of pity. Why he felt sorry for him it would not have been easy to explain, for the world is crowded with poorly dressed people whose hearts are as light as their pocket books.

The man sat down, holding his small and very shabby bag on his knees. Mr. Fischer pushed his own well out of the way, saying good humoredly, "There's plenty of room for your bag, down there on the floor beside mine. You will soon grow tired of holding it."

Mr. Fischer then remarked that he had left home at eight o'clock in the morning, and was going to Omaha; the other was returning to Omaha after an absence of several months.

"Lincoln is a good town, isn't it, Mr. O'Malley? (The man had mentioned his name by this time.) I've heard traveling men say that it's a brisk, busy place," Mr. Fischer remarked.

"That's the reputation it has, and I used to imagine it is better than most places. I always felt that I could get on in Lincoln—but I found it about like Omaha; some men have good luck; and some have bad, no matter where they are, or how hard they try. That's the way it is in this queer world."

Mr. Fischer felt sorry for Mr. O'Malley, but a little impatient with his dreary hopelessness. He could think of nothing cheery to say under the circumstances, so he contented himself with looking interested and saying not a word.

After a time Mr. O'Malley went on suddenly and cheerfully, "Now if my wife had been a man, I tell you she would have made money. She has more energy, and more sense, and more pluck than any man I know. It's because she's made that way, she can't understand—can't understand about me. I mean she never has understood why I can't succeed. I've always tried. I never loafed in my life. I work hard, and think I am doing well and will soon get a raise, and then—then, when pay day comes, I'm fired, because I'm slow and inefficient—and no good. That's the way it goes with me. It's hard on her, but I can't help it, and it only makes me slower and more discouraged to be railed at. If she could be patient with me I might do better. Maybe I wouldn't, but I might."

"Have you a position now?" Mr. Fischer asked, not through curiosity, but only to show a friendly interest.

"No; but I think—I think I can get one in Omaha. Perhaps she will be able to find one for me," Mr. O'Malley answered, so helplessly that Mr. Fischer pitied him from the bottom of his very tender heart.

"Now you, I suppose you always have a position," Mr. O'Malley said, ending a pause during which he had looked admiringly at Mr. Fischer's cheap, new, ready-made suit, and fat, good-humored face.

"I'm ticket agent for the Union Pacific, out in Spring Creek. It can hardly be called a town; it's only a railroad junction, with a few houses scattered about near it, and one general store. I've had the place for twenty years. No one else wants it very badly, but it suits me. If the president of the road could only be persuaded that I am half as smart as my wife thinks I am—why, I would be general passenger agent in no time," Mr. Fischer chuckled contentedly, and

then exclaimed, with the eager zest of a child, "We're coming to another town!"

As he turned his head to see what manner of place it was Mr. O'Malley noticed that a large growth disfigured one side of his neck.

For a time there was silence between them. It was Mr. O'Malley who reopened the conversation, by saying, with a sigh:

"I admit that it's hard on a woman to have to keep boarders, when she has an able-bodied husband who ought to be able to support her and her children. I'm a Catholic; and she says my going to the Catholic Church, and sending the little girls to the parish school is against me. But it isn't. I won't admit that it is. I have never given in to her yet about religion; that's one thing I have never done, and I hope I never will. She thinks it doesn't matter what church a man goes to, if he does the square thing. Probably you think so, too."

Mr. Fischer laughed. "No, I don't. I am a Catholic; and my wife—you would suppose she is the Pope's own sister, from the way she haunts the Church, although its two miles from Spring Creek," Mr. Fischer laughed again, greatly amused by his own wit. He wished Mr. O'Malley would talk of something more cheerful than his trials, and tried to change the subject.

"I hear you have a fine new Cathedral in Omaha," he said.

"Yes, it's big and fine. I've seen it only twice. We live down town—miles away from it. There are pretty Catholic churches in Lincoln, too. There was one, near my lodging house. I thought I'd like Lincoln, before I went there. I had always felt that I would have better luck there than I ever had in Omaha. My wife told me it was all nonsense; she said one city is like another; and she was right about it. That's the trouble: she's always right. When I went to Lincoln, six months ago, I promised to send for her and the children, if I succeeded and like the place, or else take back to her all I had saved. She said fifty times that she knew I'd come 'sneaking home' without a penny."

"Weren't you able to save anything?" Mr. Fischer asked kindly.

"No. I haven't even the twenty-five dollars she gave me when I left. I had thirty-five dollars when I lost my first place, and most of that went before I found another. Then I had saved fifty-two dollars when they turned off two men, and I was one of them. That was four weeks ago, and I couldn't find another position. For a week I was hungry all the time, and then I wrote and told Mrs. O'Malley that I was going home. I didn't hear from her, perhaps there wasn't time; but I'll be glad when it's over. If I had saved something, my going home would be different; but I had to pay three dollars and a half a week for my room, and I had to eat; and one day my hat blew off, and a car ran over it, and I had to pay a dollar for another."

Mr. Fischer had been staring thoughtfully at the window still, while Mr. O'Malley talked. Now he turned to him, and asked, "How much had you hoped to take home with you?"

"When I had my first position, it was in a cigar store, a nice, genteel place—I calculated that in six months I could save seventy or eighty dollars. I could have done it, if I had held my position. I don't get very hungry, and my room was not uncomfortable after the weather began to grow warm."

For some time Mr. Fischer said nothing. He looked out of the window, apparently interested in the scattered groups of houses which were the first indication that Omaha was only a few miles away, and Mr. O'Malley looked at him, with a miserable consciousness that he had, quite inexcusably, talked about his private affairs to a stranger who could not possibly be interested and had probably been greatly bored by the recital.

At length Mr. Fischer turned again to Mr. O'Malley, who thought he was going to say something about the suburbs of Omaha. To his amazement Mr. Fischer drew his wallet from an inner pocket, carefully counted out four twenty-dollar bills, and held them out toward him.

"I want you to take these," Mr. Fischer said, in a most matter-of-fact way. "They will buy you a welcome, and I—just see how comfortable I am."

Mr. O'Malley's face flushed. He took the bills hesitatingly, shame-

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facely, but a slow smile began to light up his tired eyes. "You're certain you don't need this money?" he stammered. "It would be foolish of me to promise to repay it, but I—it would make a big difference. I shouldn't be afraid with all this. But I don't think I ought to—"

At this instant the brakeman came shouting through the car, and on all sides passengers reached for their hats and gathered together their suit cases, umbrellas and boxes. Mr. Fischer seized his hat and bag, nodded to Mr. O'Malley, who had not yet grasped the fact that they were just outside the Omaha station, and with a swift, nervous surprise in so stout a man, made his way down the aisle and secured a place on the platform. After he stepped off the train he caught a last glimpse of the smiling Mr. O'Malley at the end of a long line of passengers, who were slowly making their way from the coach.

Mr. Fischer then acted in a strange and unaccountable manner. He went directly to a telephone operator, told her to call a certain hospital, and held a short conversation with some one there. He found the Bureau of Information, and asked a few questions. He lingered about the waiting room for two hours and a half, and at last boarded a night train, due in Spring Creek at seven o'clock the next morning.

Tired, and disheveled, and a little shamed, Mr. Fischer left the train after a hot and uncomfortable night, and having said a few joking words to the man who had agreed to do his work for two weeks, he went down the road toward a small house. Opening the door he called cheerily, "Are you up, Mary? You see, I came home sooner than I had planned."

A sweet-faced woman came hurriedly from the kitchen. "Why, John, what happened? And I have been thinking all morning that the operation would be at ten o'clock. I was just going over to Birmingham for the half-past eight Mass, to pray for you. I see from your face that there's nothing wrong, but—were you afraid, dear, when it came to the point?"

"No, Mary, it wasn't that. Come into the sitting room, and I'll tell you all about it."

When they were seated in their accustomed places near the window, he laid a gentle hand on her knee, and explained haltingly: "Why, Mary, you see—on the train yesterday afternoon I met a poor, forlorn fellow—he hadn't a dollar in the world, and—"

"John, you gave him your money?" Mrs. Fischer cried accusingly.

"Honestly, I couldn't help it, Mary. Let me tell you how it was. He was a slow, dull, incompetent fellow; anyone could see that; and from his talk I gathered that he had a coarse-grained, pitiless wife, who makes his life more miserable than it need be. He lives in Omaha, but had gone to Lincoln, foolishly imagining that he would succeed there; and was going back, as frightened as a timid child, without a penny, and knowing that he would be scolded and ridiculed. So I gave him eight of the hundred I was to have paid for the operation and a week at the hospital, and—"

"You would have done it yourself, Mary! You know you would! But all the way home I hated to think of the things you denied yourself while we were saving to raise that money."

"But—the growth on your neck, John," Mrs. Fischer said anxiously. "Oh, we'll let it go as it is. I'm pretty enough," he answered, with a laugh. After a moment he added seriously: "You know the doctor says that it's only uncomfortable; that won't shorten my life by a day."

Mrs. Fischer patted the hand that rested on her knee. There was a lump in her throat that would not let her speak.

"You see, I thought of my wife—and he's afraid of his. I couldn't help it, Mary."

"I'm glad you didn't, dear," Mrs. Fischer said gently. "We will hinder today to save another hundred. And now you must have some breakfast, and a good rest."

**ENCYCLOPEDIA TO BE ENLARGED**

The Catholic Encyclopedia is to be made a permanent institution with enlarged scope that will make it a general encyclopedia covering the entire range of human knowledge and designed to meet the needs of non-Catholics as well as Catholic readers, according to an announcement made by the editors of that publication.

"Universal Knowledge" will be the name given to the general encyclopedia, which will be published in fifteen volumes. Whilst compiling this work, which is expected to be completed within five or six years, the editors, including the Right Rev. Thomas J. Shahan, rector of the Catholic University, the Right Rev. Mgr. Edward A. Pace of the Catholic University, Conde B. Pallen, Ph. D., the Rev. John J. Wynne, S. J., and Dr. James J. Walsh, the well-known author recently elected to fill a vacancy, will engage their large staff of writers and editorial assistants, here and in other countries, in producing much-needed books in English which will be not only of Catholic, but of universal interest as well. Articles appearing in "Universal Knowledge" will also be con-

densed for a dictionary or compendium in one volume for those who do not need or cannot afford the larger work.

The plans of this monumental work in behalf of Catholic education, which promises to assume the proportion of the greatest contribution of American Catholics to the advancement of culture and science, comprise the organization of writers and assistants as a permanent body which will produce a sound and attractive literature so written that it will reach the multitudes, and, while giving correct information, impress on all the reasonableness and need of religion and its dominant influence on human life.

**UNIVERSAL KNOWLEDGE FOUNDATION**  
In pursuance of the work of publication it is announced that a foundation will be established to be known as "The Universal Knowledge Foundation." This will be composed of founders, patrons and members, so organized that all can have part in the project. Founders will subscribe \$500, patrons \$250 and members \$100. All will have special privileges connected with the publications of the organization.

In appearance, size, illustrations and maps the new work will resemble the present one, but the type will be larger. It is pointed out that the experiences the editors have acquired in avoiding repetitions and condensing articles without sacrificing content or clearness, there will be no difficulty in treating every branch of knowledge in the fifteen volumes.

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**PAPAL BRIEF**

**REVIEWING VIRTUES OF ST. COLUMBANUS**  
By Mgr. Enrico Lucchi (Rome Correspondent, N. C. W. C.)

The following is the Papal Brief addressed by His Holiness to Cardinal Ehrle, Legate *a latere* to the celebration of the thirteenth centenary of St. Columbanus at Bobbio, in which Pope Pius extols the virtues of the saint at whose tomb it was read:

"Our Beloved Son. Greetings and Apostolic Blessing.

"Since it is the custom to renew at certain intervals the memory of those who have gained eternal glory (and would that all should attain it), it is fitting, now that the opportunity has arisen, that we should call to mind with grateful heart the name and deeds of St. Columbanus the thirteenth centenary of whose death occurred during the War.

Columbanus has a place among those great and extraordinary men whom Divine Providence gives us in times of crisis to save us from ruin. It was through the special design of God that he succeeded, as it were, to St. Benedict, for he was born at about the same time that the patriarch of the monks began to enjoy eternal life. God has indeed given St. Benedict and his monks a vaster field to work in—a field that embraces far the largest part of western Europe. Even the very regions which had been cultivated by Columbanus entered late almost by inheritance into the possession of the Benedictines.

"Yet wide flung were the countries in which this illustrious son of Ireland poured forth his zeal and his labors. As the studies of the learned shed a clear light upon the Middle Ages, it becomes all the more manifest that the rebirth of Christian knowledge and civilization in various parts of France, Germany, and Italy, was due to the labors and zeal of Columbanus. In this he showed the greatness of the priesthood and the greatness especially of Catholic Ireland. Many traces of pagan superstition remained among the customs of those regions, and the many invasions of the barbarians had clouded men's minds with error and brutalized their hearts. Christian civilization has almost collapsed and the glory of the arts which are the ornament of civil life seemed to be gone forever. It is marvelous how Ireland, justly called the Island of the Saints and no less justly the home of the arts and the sciences, shone forth amid the darkness and the clouds of those days in her love of religion and civilization. History tells us

that the deep recesses of her valleys and forests echoed with the prayers and the work of her hermits, and that there stood numerous monasteries which stood as so many schools of sanctity and, for those times, of perfect learning in every branch of knowledge. Thither eager young men hurried to learn literature and science.

**MIGRATIONS OF COLUMBANUS**

"Excellent prepared in the various branches of learning, trained in the virtues under the holy discipline of Cungallius and burning with the desire to accomplish great deeds—and those were times which required his zeal—Columbanus, accompanied by a few associates, abandoned his fatherland and commenced those successive migrations from Ireland which down through the centuries have brought benefits innumerable to so many peoples.

"He labored first in France, Renewing there the discipline of the monks and the discipline of the priests of France, and the principal center of the conversion which was accomplished in the religious life and the political institutions and customs of the people. While Columbanus seemed perhaps too fiery according to the genius of his race in imposing discipline in France, yet, according to the testimony of Iona, he restored again the "medicine of penance and the love of mortification" which for some time had fallen into disuse. Yet it was not his fiery nature, but his virtue, that caused his expulsion from the confines of Burgundy. For having vigorously rebuked as a duty of conscience the vices of the court, he was torn from the embraces of his beloved brethren, and was forced to change his country and abandon the harvest now ripening through his labors. God permitted him, however, to show his fervor and his love in another country.

"As an exile with his followers from Ireland, he was obliged to pass from one region to another. On this pilgrimage he met at Meaux Burgondora, a woman who afterwards founded the Convent of Faremoutiers, which followed his rule. At Brezgen, on the Lake of Constantine, where, in search of solitude, he remained for a time, he underwent incredible sufferings, was subjected to all sorts of privations, and was looked upon with hatred by those inhabitants of the country who were still given over to idolatry. While he was planning these new journeys and thinking of converting to Jesus Christ, through the preaching of the Gospel, the Slav peoples of the Norico and Pannonia, the way was opened to him to enter Italy. Toward Italy he had long been drawn as by instinct, for it was in the designs of Divine Providence that Italy should receive the last and ripest fruits of his labors and merits. His grief was great in starting upon this journey, for Gallus, his best beloved follower, would not come with him in spite of all his prayers, but would stay to preach the Gospel there.

"Thus not without regret, this holy man, now grown old, went on to Milan. There by the intercession of the pious Theodolinda, who made him forget the unpleasant memory of Brunehilde, he obtained through the generosity of King Agilulf a site well adapted to build a monastery. Losing no time, he set to work with so much courage that he not only directed the construction of the monastery, but even helped the workers, though he was growing old, and carried great weights through the steep mountain passes. He was not permitted, however, to see the monastery completed, for during the following year he was called to his heavenly reward. To his disciples whom he left in great numbers and whom he had animated with his own spirit, he entrusted the duty of completing the work he had started.

**THE BEGINNINGS OF BOBBIO**

"Using all their resources, his followers established the great Monastery of Bobbio, which was so celebrated for its nurturing of penance and the other Christian virtues and for its learning that it enjoyed a fame for many centuries in northern Italy equal to that of Monte Cassino. The library at Bobbio will never be forgotten by the learned for having saved from ruin so many and such priceless monuments of literature. Formed at the beginning of precious relics from the more ancient libraries and, above all, as some maintained, from the library which Passiodorus had brought together for the use of his Vivaresse Monastery, the library was increased by the daily toil and industry of the monks, (thanks to which the Scriptorium Bobbiense is so much esteemed,) and by the gifts of pious men, among whom the famous Dungal deserves special mention. So rich became the library that when during later adversities the celebrated monastery had declined many Italian and foreign libraries secured from it conspicuous additions. In this regard we owe much to Paul V. and Frederick Borromeo, Cardinal Archbishop of Milan, our predecessors, who in the Vatican Library and in the Ambrosian Library preserved great numbers of the Bobbian Codes with the greatest care and vigilance.

"If there are people who should preserve and religiously cultivate the memory of St. Columbanus they are, above all, the citizens of Bobbio, who owe everything to him. In him they have not only the author of their name and fame, but the founder as well of their city, and their principal Patron before God. There is no one who does not know that the valley through which the River Bobbio flows was a wild and deserted land before St. Columbanus came, which no one penetrated except to gather wood and hunt the wild beasts. This was indeed the reason why this lover of solitude chose it as his dwelling. From the time, however, when the Monastery of Columbanus was built, it underwent a change and houses and villages sprang up until finally it became an episcopal city. It is therefore fitting that the people of Bobbio, spurred on especially by our Venerable Brother Pietro, the Bishop, after having restored the vault in which St. Columbanus, with twenty-six of his holy disciples, lies buried, should prepare with great care to celebrate with splendor and ceremony the solemnity of his death.

"We wish to make this solemn feast still more august and more fruitful through the power of Our Apostolic Authority, especially so as to show how much We venerate this great luminary of the Catholic Church, how much love We have for the Irish people. Wishing to be represented at Bobbio during these happy days, We give this order to you, Our Beloved Son, to assist at the solemnities in the capacity of Our Legate. After the Pontifical Mass is celebrated you will, with Our authority, bless those present and announce to them the Plenary Indulgence, which can be gained under the usual conditions. We are desirous that all those who participate in the solemnities should gain this Indulgence, and for that purpose We extend it to all those who will visit the sepulchre of St. Columbanus during the Triduum or throughout the present year.

"Lastly, so that the memory of the Monastery of Bobbio may continue, We order that the Bishop of Bobbio be called *pro tempore* by the title of honor, 'the Abbot of St. Columbanus,' and that on Our behalf you notify Our Venerable Brother Pietro, the Bishop, of this honor. We hope that St. Columbanus jointly honored by the people of Bobbio and the Irish, will secure for both peoples the blessings of Divine Providence in an especial manner. As a sign of Our favor and a testimony of Our piety and benevolence We impart to them with all Our heart and first to you, Our Beloved Son, and to the Bishop of Bobbio, the Apostolic Blessing.

"Given at Rome, at St. Peter's, the 6th August, 1923, the Second Year of Our Pontificate.

**"PIUS PP. XI."**

**CZECHO-SLOVAKIA**

**SWEETENING VICTORY FOR CATHOLICS IN MUNICIPAL ELECTIONS**

By Dr. Frederik Funder

Catholics have just won a sweeping victory in the municipal elections of Czecho-Slovakia. The Socialists, who with the Free Masons have been carrying on a bitter war against the Church for the past several years, have sustained a crushing defeat, losing half their mandates in the 9,000 municipalities, a surprising number of which will hereafter have clear Catholic majorities.

The victory of the Catholics has a double value, even aside from the fact that their political opponents have received a decided setback in their campaign against religious instruction, Catholic institutions and the priesthood. The municipalities through which the Socialists claimed the decisive part in the politics of the country, not only is their grip broken in such a manner that they remain almost devoid of influence, but the results forecast an almost certain breaking of their power in the next Prague parliamentary elections.

**ELECTIONS TRUE TEST OF STRENGTH**

Even the Socialist, or Social-Democratic, newspapers admit that "Catholics alone have a right to be jubilant over the electoral results."

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That the elections were regarded as a definite test of strength and that a victory for the anti-Catholic forces would have been capitalized against the Church, is manifest from the comment made prior to the elections by "The Freemason," the leading organ of the Masonic fraternity which wrote:

"Freemasonry will get back its rights in the different countries which constituted this monarchy (Austria-Hungary). It is evident that the rise of Freemasonry is equal to the decline of Roman authority in these countries, because these two powers cannot march one at the side of the other, their doctrines and aims being totally opposed. The imminent future will show which is both the more useful for humanity in general and for the inhabitants of these countries in particular."

The passionate propaganda directed by Socialists and Freemasons against the Church in Czecho-Slovakia has been so violent and the persecution of Catholics so rapid that within a year and a half more than a million inhabitants were led or driven to undenominationalism or atheism. In many respects the war was considered the beginning of Masonry's attack upon the Church in general. The last hostile deed was the new "school reform" which degraded religious teaching to a position of insignificance in the intermediate schools.

It was expected by Catholic leaders that the Catholic parties

would achieve results in the elections corresponding to their numbers and to the rights of the Catholic population, but the enormity of their success was not expected.

The poll in some of the larger industrial towns furnishes a key to the manner in which the Social Democrats sustained defeat. In Turn they lost six mandates out of ten; in Teplice, nine out of fifteen; in Blinn, eight out of twelve; in Komotau, eleven out of eighteen; in Olmutz, eight out of ten; in Sternberg, twelve out of eighteen.

**SOME SWEEPING CATHOLIC VICTORIES**  
A large number of these towns will henceforth have a majority of Catholic representatives. Thus the German Christian Socialists secured 9,109 votes in the Silesian district of Freiwaldau, while the Social Democrats received only 3,773 and the Communists 1,769. At Batsch, Liebau, Hermannstadt, Pressburg, Kaschau, Eperjes and many other points the Catholic victories were equally significant.

Thus it is that the people of Czecho-Slovakia have decided whether it is the philosophy of Catholicity, or the philosophy of the Socialists and the Freemasons that is "the more useful" for the State. The judgment has apparently been clear and decisive. Not alone have the voters recognized who are their true friends but they have registered a signal protest against those who have deluded and despoiled them.

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LONDON, SATURDAY, NOV. 3, 1913

### THE BANK ACT

Elsewhere in this issue of the RECORD we reprint two editorials from the Ottawa Journal: "Bank Trouble" and "The Home Bank." They are clear, forceful, and to the point. Read them; then do something to prevent the recurrence of such tragedies as the Home Bank failure. For every bank failure is a whole series of tragedies. "What can I do?" will be the usual and natural question of the average reader. The first and most necessary thing is to be convinced that each and every one of us can do something; and all together we can do anything. We govern ourselves. That is the flattering unctious laid to our souls around election times by those seeking our votes. But whether we do govern ourselves or not it is unquestionably true that we have it in our power to do so. In the matter of the Bank Act if we make known to our representatives in Parliament that we want security for depositors we shall get it if we are conscious of our power and in earnest about what we demand.

Many of our readers can remember the time when if a bank failed the notes or bills of that bank were worthless. Now amongst the enormous privileges of banks is this one of being allowed to issue currency—bank bills or notes—to the amount of double their capital. A bank with a capital of a million dollars may print two million dollars in bank notes of its own. That is that bank has, for the cost of the printing, two million dollars without interest to carry on with. Some privilege, is it not? Well, now and for many years past, provision is made to guarantee the currency of every bank whether it sinks or swims. The Home Bank bills are still worth one hundred cents on the dollar. The banks agreed to carry this comparatively trivial obligation because of the enormously profitable privilege they enjoy in issuing currency of their own.

Now let them go a step further. Let them guarantee the depositors. Either the Bankers' Association or the Bankers' Association in conjunction with the Government can do this if the banking business is compelled to be straight business and not a gamble with the people's money.

We don't care a rap about the details of the scheme by which this security may be made possible. "The supposed safeguards of the Bank Act have been a farce" says the Journal; and, it thinks, quite naturally, that "they are a farce still despite the recent revision of the Bank Act." And this farce is due to "the weakness of Dominion Governments past and present in dealing with the Bank Act." If that is true, (and who doubts it?) then the Federal Government has a very real moral responsibility toward the unfortunate Home Bank depositors. What have our representatives in parliament to say for themselves in the premises?

Are we going to put up with further weakness? With "safeguards" that have proven farcical? If so we should cease boasting of democracy and self-government.

This is a matter that concerns not alone Home Bank depositors, but the depositors in any and every bank. "No provision exists for independent audit of the banks for the information of the Government." And

"until this does exist the public will be liable to be hit by bank smashes."

The Bankers' Association do not want Government audit, yearly, monthly, or as often as may be necessary to assure the Government that the Bank is carrying on sound business, and not wild-catting with your money. The Bankers' Association makes known to the Government very clearly what it wants and what it does not want. The banks of Canada are dominated by a few men, perhaps twenty-five. They control the two billion of deposits, practically the whole liquid capital of Canada. Naturally they don't want to be interfered with in their colossal game.

But what about you? And "you" is each individual reader. Every one of us is represented in Parliament. Sit down now and write to your representative and ask him what he is going to do about the Bank Act next session.

We can have security for depositors if we have enough sand in us to demand it. And don't forget that it is not your business to elaborate the details of the legislation necessary to provide that security. If your member confesses ignorance and impotence it would not be out of place to intimate to him that it is time for a change.

### THE CANADIAN POSITION

More may be known of the conclusions of the Imperial Conference by the time these comments are read than has transpired at the time of their writing.

However, we find that Canadians generally are only mildly interested for the reason that what has come to be known in England as the Canadian position absolutely precludes any commitments, desirable or undesirable, by Canada's representatives at the conference. This position may be briefly defined as asserting Canada's complete autonomy by denying to the British Government or the Imperial Conference any power or color of right to commit Canada to any undertaking whatsoever unless or until such proposed undertaking is formally submitted to and approved by the Canadian Government and the Canadian Parliament.

A little over a year ago on the occasion of Lloyd George's dramatic appeal to the Dominions to come to his aid in a war—or to support his military bluff—against the Turks the Canadian position was clearly, emphatically and concretely declared. How that appeal with Premier Massey's (N. Z.) acceptance got into our papers and loosed the jingoist forces of press, pulpit and platform forty-eight hours before it was received by the Canadian Government has never been satisfactorily explained. Certainly no intelligent imperialist can regard with complacency such unscrupulous playing upon a sentiment that, within reason, is wholesome and even necessary. It may, however, have been that its natural effect had its influence on the firm and definite stand taken by the Canadian Government. Later when that outstanding imperialist, Premier Smuts, took the same stand, when the weight of the British press condemned Lloyd George's action and policy, when British Labor indignantly threatened a general strike, even our Canadian jingos—the most deadly of the species—quietly subsided. The Canadian position in imperial relations was defined, understood and accepted on both sides of the ocean.

That is one good reason why the average Canadian is only mildly interested in the outcome of the present Conference.

The newspapers last week told us that Premier Baldwin was expected to propose such Protection on a scientific basis as would permit the inauguration of an Imperial Preference of mutual advantage to the Mother Country and the Dominions. Immediately there was an outcry in the British press. That emphasizes the wisdom of the Canadian position. Our own personal and private opinion is that we have too much "Protection" in Canada and elsewhere; that an inter-imperial preference might alleviate the burden to our very great advantage. But there is a principle involved. We would not have that advantage if it deprived Canada of the right, or in any way curtailed her untrammelled right to have more protection or none at all.

Imperial Defense is another subject that the press informs us

has come up for discussion. All the discussion possible can do no harm, may be informing and useful, so long as the Canadian position remains intact. In this connection it is interesting to note that bluff old Englishman, Admiral Sir Percy Scott, brands the proposed naval base at Singapore as utterly useless, a scheme to humbug the Dominions (Australia, New Zealand and South Africa) into sharing the enormous and quite unnecessary expenditure. And Sir Percy knows whereof he speaks.

The talk of a "common foreign policy," of the Dominions' right to a "voice" in the Empire's foreign policy, needs but little consideration to make its impracticability, its absurdity, evident to the most obtuse of imperialists. Most of us now understand why Mr. Fielding called this sort of thing "flummery."

A couple of months ago the press informed us that Ireland, about to take part for the first time in an Imperial Conference, was likely to press for clear and definite limitations of imperial responsibility. We then pointed out that our Irish friends would better serve their purpose by adopting the Canadian position, which, like the British Constitution itself, permits of growth, development, change or modification, when such may be desirable. That has been the history of the development of Canada's relations with the Empire; and that stage is now reached which is known as the Canadian position on imperial relations. It is elastic not rigid; it permits of further development or modification with little or no friction.

It is gratifying to read that so great a student of the subject, so competent an authority as ex-Lord Chancellor Haldane has come to the self-same conclusion as that for which we elaborated the reasons two months ago in the article already referred to.

Speaking at Edinburgh University a fortnight ago the ex-Lord Chancellor is thus reported:

Evolution, said Lord Haldane, was always taking place throughout the Empire. When stability of relations was secured it did not come from rigid bonds, but from common ends and purposes and common appreciation of each other's aims and interests. So long as Great Britain and the Dominions worked together, constantly studying each other, and developing their common ends, so long they would likely hold together. The moment they tried to tie up the Empire in some imperial federation symptoms of peril would appear. Therefore it seemed to him that a written or rigid constitution would be wholly inappropriate to the British Empire.

The best safeguard not only of Canadian autonomy but of imperial connection and cooperation is that clarifying Home Rule principle that has come to be known as the Canadian position on inter-imperial relations.

### LORD DORMER'S MEMORY REVIVED

At St. Peter's Cemetery, on Sunday October 21st, His Lordship Bishop Fallon made a very touching reference to the late Honorable Henry Edward Dormer, an officer of His Majesty's forces who died in London some fifty years ago, and whose remains lie within the precincts of the cemetery.

The occasion was the annual pilgrimage of the Catholics of London to the cemetery for the purpose of making the Way of the Cross for the souls buried there. At the conclusion of the prayers His Lordship called the attention of the large gathering to the fact that the young British officer, although not yet twenty-two years of age, had in the short space of a few months so impressed the people of London by his faith and devotion that he was universally recognized as a man of extraordinary piety and indeed was considered a saint of God. The memory of him and his sanctity had, however, during the intervening years, been confined to a few of the older residents, until quite recently it had been revived and come to the attention of himself and others in what seemed a providential way. Appreciating as he did the obligation resting upon the bishop of a diocese in such circumstances, His Lordship informed the assemblage that he had already appointed a commission to investigate the merits of the case with the view of instituting the process of canonization should it be deemed advisable. He invited his hearers to accompany him to the grave of the young officer

and there to offer prayers that God would deign to enlighten those responsible as to His Holy Will in this regard. That the young man was a saint was certainly the impression created on all who knew him. Whether or not God wished him to be canonized remained yet to be seen.

At the conclusion of the Bishop's remarks the procession of the clergy and the laity proceeded to the grave and there in brief but fervent prayer besought Almighty God to illumine His servants and make known His will.

### THIS IS REFRESHING

The drivel about "National Ownership" and the eternal vigilance necessary to protect "the people's property" from rapacious private interests has become nauseating. It is refreshing to read Sir Henry Thornton's recent pronouncement before a number of businessmen at Sherbrooke, Quebec:

"We must make a success of the Canadian National Railways if the Dominion is not to go bankrupt. We cannot go on forever having a fifty million dollar deficit every year."

That is the railway problem in a nutshell. "We have got to see it through one way or the other" added the chief executive of the Canadian National Railways.

Sir Henry is hopeful; but he is plain-spoken, and for that we may be grateful. Buncombe about the sacred rights of public ownership does not help to solve a purely business problem. We are glad to endorse the appeal with which he concluded:

"Having the National Railways System it seems that patriotic motives should emphasize the necessity of the public giving us its full assistance."

### DIFFICULTIES WE HAVE TO FACE

By THE OBSERVER

Catholics need not be surprised at finding that they have more difficulties to face and fight than those of other religious denominations. If the Church to which we belong is the true Church, and we know she is, it follows that even in worldly matters, the devil must be more concerned to obstruct us than to do the same against those who are not of the household of the Faith. But, it may be asked, why should it be in the designs of Satan to obstruct us in worldly progress? Only, of course, in so far as the worldly progress of Catholics is likely to promote the interests of the Catholic Church. This is not intended to convey any offensive meaning to individual non-Catholics; it is simply a necessary consequence of our religion being the true religion of Christ, that the powers of darkness must be more concerned to destroy it or to lessen its influence in every possible way, than in the case of religions which, earnest as their adherents may be, (and many of them put many of us to shame), still are not permanent but temporary, and will certainly pass away.

The influence of a religion sometimes, and to some extent, depends on the personal influence of its individual adherents; and so it is not saying anything that need astonish anyone, to say that the lower the devil can keep the standard of Catholic influence in the world, the better it seems to him. Of course, there are Catholics who are of little use to Catholic truth, no matter how far they may go in the affairs of the world; and these the devil does not worry about. But there are others whose influence for good is somewhat proportioned to the position and authority they hold in the minds of their fellow citizens; and it is the most logical thing in the world to think that their progress is displeasing to the untrusting enemy of Christ, the devil.

Catholics ought to have great influence in public affairs. It is coming to be realized more and more that the world cannot get along without religion; and Catholics have religion. It is becoming plainer and plainer even to worldlings that religion that is not based on faith and made clear by dogma, is no more than a fleeting and changing sentiment; and Catholics have the faith and the unchangeable dogmas. These considerations ought to give Catholics a strong position in every Christian community in the world. You sometimes

hear people say that it is our own fault if we do not possess the influence we ought to have. That is true in part; but it is not wholly our own fault; for we have difficulties confronting us which others have not to face and contend with. However, it is well to see first some of the respects in which we are at fault. Man for man, and making all necessary exceptions, we do not attach as much importance to education as others do. The causes of this are partly historical; and in part, so far as the Irish and Scottish races are concerned, they are to be found in that spiritual temperament which, very greatly in our fathers and mothers, and to some extent in ourselves, inspires a certain contempt—relatively at least—for the goods of this world. In a former generation this attitude towards the world was almost a virtue; for it was really inspired by their spirituality, by continual reflection on the vanity of human ambition, and the perishableness of human gear. But, we see some reason to doubt that in us of today it is more than an inherited habit of mind; preserved, or continuing in us after we have rid ourselves of that spirituality which was the daily life inspiration of our fathers and mothers of strong faith.

For, we are afraid it cannot be contended that the Catholics of today despise worldly possessions. They have become worldly enough, unfortunately; for the worldly spirit does not need great possessions or income to feed upon. Nevertheless, we think it must be said that Catholics have had, and have, so deeply impressed on them the great facts of the eternal worthlessness of the things of earth, that they can never be as completely taken up with the things of time as those to whom the truth has been less fully and less emphatically taught. That much we think we may say; but when that much is said it must be admitted that we are worldly enough and too worldly, when we compare ourselves with our immediate forefathers.

We Catholics leave the common schools too early. This is a subject too large in itself to be treated in one article; but, boy for boy and girl for girl, and making the comparison between classes of society in which want and need are about the same, the Catholic boys and girls leave school too young. Catholics are too easily satisfied with inferior positions. Ascribe that to whatever cause you like, and in our view it is due to more than one cause, the fact remains that we are not as much concerned to advance our children in life and to improve their earning power as we need to be if we are ever to take our place and wield our just influence in this country.

### NOTES AND COMMENTS

THE ADDRESS of Mr. Justice Gregory, of the Supreme Court of British Columbia, to the Grand Jury at the present assizes in that Province "deserves to be remembered. "I shall not pretend that I favor having women on juries," he said. "I have always looked upon women as being on a pinnacle. But it seems they want to pull themselves down to man's level." Pity it is that this should be as but one "voice crying in the wilderness."

AT THE Women's Christian Temperance Union Convention at Regina last week the Dominion organizer said: "In all my wanderings about this country I have never seen a girl with a cigarette in her mouth." The lady should remove her blinkers. She is further credited with saying: "If any woman could succeed in driving tobacco out of Saskatchewan she would deserve to be canonized." Male devotees of the fragrant weed should heed this timely warning.

DISCUSSING the union question before the United States National Council of Congregational Churches, the Rev. William E. Burton, moderator, is reported as saying: "There is no prospect that Congregationalists will form a merger with any other denomination upon the basis of the required use of any creed, and especially of any ancient creed, as a necessary part of any service in the church." Which is but another way of saying that the authority of neither the Apostolic College nor the Fountain head of Truth itself is of any effect with many so-called Christian bodies of today.

BECAUSE of their own inherent interest and as illustrative of the present-day monetary value of certain old books we are tempted to remark on a few additional items in the catalogue referred to in these columns last week. One of the earliest and most celebrated of English poets was John Lydgate, a monk of Bury St. Edmunds, as the place is now known. The quaint title of the first edition of his great poem will bear transcription. It reads: "Here begynethe the boke calleded John bochas descringne the falle of prince pryncessis & other nobles traslated into English by John Iudgate moke of the monastery of seint Edmundes Bury at the comandemet of the worthy pryncce humfrey duke of Gloucestre begynnynge at Adam & endinge with kinge john take prisoner in france by prince Edwarde . . . . Flynsshed the vvd ii day of Januere . . . . in the yere of oure lord God M. CCCC. lxxviii. (1494). Emprynted by Richard Pynson, dwellynge withoute the Temple barre of London Laus deo."

OF THE first edition of one of the springs from whence have flown the great stream of English literature but seven other copies in addition to this are known to now exist, none of them absolutely perfect. The copy catalogued seems to be the least imperfect of them all. Two are in the British Museum, four in other English libraries, and the eighth in the Pierpont Morgan Library, New York, that home of so many of the world's greatest treasures in art and literature. The book itself is described as a splendid production of the printer's art, the paper being fine in quality, the typography dignified and the ink brilliant, while the woodcuts, of French origin, with which it abounds, are graphic and powerful, though crude enough to modern eyes. It is remarkable, however, that while the art of illustrating was then so imperfectly understood, the earliest productions of the printing press have never been excelled by moderns with all the mechanical resources at their command. This Pickering copy, an "extraordinarily fine copy in the original Pynson binding of oak boards covered with stamped leather, clasps, edges entirely uncut since the day of issue"—absolutely "the finest copy in existence," may be had for £1,250, or over six thousand dollars. Don't all speak at once!

OF LYDGEAT himself and his work the editor says: "The book appears to have been popular when first given to the world, judging by the re-issues, and in spite of the lugubrious subject matter. Lydgate's rendering into English verse is clear, and the proportion of obsolete words is smaller than in Chaucer or Wycliffe; he is, therefore, readily intelligible to the reader of modern English." And, it may be added, the very existence of the poem in its written or printed form, as that of the many other books of imperishable value that issued from the seclusion of the monasteries is sufficient evidence both of the scholarly enlightenment of the cloister and, contrary to some modern notions, the freedom within rational limits of its inmates from intellectual domination.

ANOTHER PRE-REFORMATION poet to whom the modern world has freely acknowledged its indebtedness is Robert Langland, or Longland, who flourished in the early part of the fourteenth century, long before the advent of the printing press. His famous poem, "The Vision of Pierce Plowman," was among the earlier printed books. The first edition, "an extremely rare and important book," bears date 1505, but this is a misprint for 1550. It was in the latter year imprinted by "Roberte Crawley, dwellynge in Elze rentes in Holbourne." It is priced by Pickering and Chatto at £120.

ABOUT the authorship of this curious poem, though almost universally ascribed to Langland, there seems to be some doubt. In any case it is one of the most remarkable productions of the age (1302-80), and in interest and merit of execution ranks second only to the work of Chaucer for the picture it presents of England in the middle ages. Chaucer's language is that of the court and upper classes, while Pierce Plowman is in

the tongue of the "common people" and of unique value at that account. It is, says Bibliotheca Anglo-Paeteca, a kind of religious allegorical satire, very free in its language, but intended, notwithstanding, as a sort of mirror of Christian perfection. To be properly understood it has to be read in the light of the age in which it was written, when great virtue existed side-by-side, with some elements of the primitive state from which the people were slowly evolved by the ministrations of the clergy, whose devotion as a class to higher ideals is part and parcel of English history.

### IRISH TRUTH SOCIETY

#### DISCUSSES RELATION OF LAYMAN TO CHURCH AND STATE

Dublin, Oct. 13.—The annual conference of the Catholic Truth Society, which opened on Wednesday, was of particular importance this year, when Ireland faces a number of problems of national development, inasmuch as the relation of the lay Catholic to his Church, the State and his neighbor was the general topic discussed at the gathering. Various aspects of this topic were considered at the sectional meetings, all of which were largely attended.

The opening address on Wednesday was delivered by Sir Joseph Glynn, head of the National Insurance Department of Ireland and for many years president of the Superior Council of the St. Vincent de Paul Society of Ireland.

After reviewing the part played by laymen in pre-Reformation days, Sir Joseph continued: "Here in Ireland we have to build up a new State according to our own ideals. There is, therefore, a serious task before Irish Catholics if the State is to be built up on lines which will be in keeping with Catholic traditions and policy. "Our first duty will be to see that the education of our children is conducted not only on Catholic lines (I am speaking of course for Catholic schools) but shall be such as to produce citizens who shall respect authority in Church and State alike. I am not, and do not profess to be, an authority on education, but I do claim the right of a Catholic parent with personal experience of the old system in the National schools, the Secondary Colleges, and the University, to say where I think they have failed and still fail to achieve the full ideal of Catholic education.

#### THE POLITICAL BARRIER

"The system was cramped from the start by the divorce of education from a healthy sense of obedience to the State. Our political troubles raised a barrier between those who governed the country, and the people with the result that we were taught, and we ourselves taught our children, that an alien government was not entitled to our respect or obedience. The National school which the State set up and subsidized was non-religious in its plan, and Catholics had to hide behind closed shutters the public emblems of their religion lest the public conscience of England should be outraged by a statue of the Sacred Heart or Our Blessed Lady. We learned, and we learned well, that these National schools the rudiments of letters, and mathematics, and we knew our catechism by heart, but we never learned the duty of self-discipline and the idea of sacrifice for others. Will our new teachers, while restoring the old language to the place of honor in our Primary schools, show equal zeal in teaching our boys and girls the beautiful ideals of Christian citizenship and the duty of obedience to the State of which they will, in a few years, be the mainstay? If so, all will be well, but we must see that those who are to control our primary education realize what all this means.

"The secondary college cannot be equited of neglect of teaching Social Service to their students. The faults of the secondary schools in this respect have been laid, and with a certain amount of truth, at the door of the intermediate system. My own career as an intermediate student was one of intense study for nearly four years, and I can frankly say that I resented having to study anything that was outside the course laid down for the examination. We had one end in view and that was the place we occupied in the results list. Those who within wisdom prepared the syllabus, saw that we learned Latin, Greek, English and every European language, mathematics and various useful and useless sciences, but they never gave a thought to the fact that we were to be the future citizens of Ireland, or that they owed us a duty in seeing that we learned something that would make us better men.

"On Sundays our professors taught us something of our religion and each day we had to do two questions in some big catechism before we began class. I tried to learn these while walking from the study hall to the classroom because I could not spare a couple of minutes from the regular study hours. I gave up one recreation every day to do extra work, and I rose at 5 a. m. from May 1st to try to learn French irregular verbs. I

have forgotten all the irregular verbs, if I ever knew them, and though I did the calculus and various other weird things in mathematics I cannot tot a column of figures correctly. In fact the great intermediate Board failed ignominiously in making me learn many things, but they never tried to teach me how to help my neighbor, or gave me a text book to study which inculcated the duties of Christian citizenship.

RESULTS OF ORGANIZATION

"On the occasion of a recent visit to Paris I was informed by the President General of the Society of St. Vincent de Paul that when he was a student scarcely 10% of the students of the University and various secondary colleges were professed Christians. Today well over 50% are active Catholics, foremost in every good work. Why? Because the Catholic students of every school and college are organized in the Society, and are the mainstay of the Boys' Clubs, patronage and every other form of social work in Paris. Since the war, throughout France, have arisen groups of young men who having earned to some one another during their life in the trenches, have gathered together again for the purpose of self help. In these groups which are called Social Teams, those whose education had been neglected are taught by men of University standing. Young artisans are lectured on their trade; economic problems are discussed; and social questions examined. These meetings are quite informal, and there is an entire absence of the spirit of the class-room. So successful have they been that their promoters have appealed to the Society of St. Vincent de Paul for the aid of its organization in establishing similar groups throughout France.

"Have our Irish Catholic students ever heard of the Catholic Students' Mission Crusade of the United States under the motto 'The World or the Sacred Heart' have enrolled 260,000 members in 1,120 branches of the league. This vast organization which was started during the War, they provide funds for foreign missions whose work was being destroyed as a result of the hostilities, has been established, directed, and worked by the students themselves. 'It is,' says The Far East, 'a quick and generous response in our day to the pleading of the Sacred Heart for Helpers.'

"If I have wandered far afield it is because I want you to realize the work which lies before you Catholic laymen in this country. To place the problem before you is not to solve it and unless the conference is to pass into oblivion without having advanced to the cause of Catholic Faith and the milestone on the road, it behooves us to ask ourselves what must we do? The answer is two fold: we must realize in our daily lives the necessity of personal service, and we must organize."

THE LAYMAN IN CHURCH SERVICES

Rev. J. B. O'Connell, the author of a number of liturgical works who spoke at today's session on "The Layman in Church Services," said in part: "Falseness is but the minimizing or the exaggeration of truth and in this question of active participation of laymen in our Church Services in Ireland two errors—both the exaggeration of the truth—have to be combated. It is true that Catholic worship as established by Jesus Christ and developed and guided by His Church is hierarchic—in that matters of worship all within the Church have not an equal part, are not on the same footing—that there is a priesthood, having its plenitude, in the Episcopate, whose main function it is to take the chief place in public worship by the offering of sacrifice and the other duties of praise and prayer inseparably connected with the priesthood, and all this under the authority and guidance of the Pope and the Bishops, yet this does not mean that the layman, too, has not his own well-defined place in Catholic worship. "It is true that private prayer (the intimate communing of the individual soul with God) is of the utmost importance in the spiritual life and that the soul of all worship consists in the last analysis in a genuine outpouring of man's heart to his Creator, yet this does not mean that the true worship of God is either wholly individual or wholly spiritual. True worship is pre-eminently a public and social worship offered to God by man as a member of a spiritual society and accorded to Him under the direction and in the way prescribed by His Church. "It is important to note the universal character of the Liturgy. Catholics often fail to recognize that it enters into every phase and every department of Catholic life. Only through the Liturgy can man offer to God the supreme act of worship—sacrifice. Through the Liturgy the Church sanctifies persons (Baptism—Marriage—Ordination—Consecration of Virgins, etc.), sanctifies places (consecration of churches, of burial grounds, etc.), the blessing of houses, etc.) sanctifies things (Exorcisms and consecrations and blessings). Through the Liturgy provision is made for the sanctification of the stages of life (birth—growth—decay—death) for the hallowing of the seasons (Advent, Christmas, etc.); for the obtaining of all the gifts of God that we stand in need of and the

warding off of evils (for example, exorcisms—processions—blessings directed against evils).

"Only liturgical piety secures the full hallowing influence of the visible priesthood of the mystical body of Jesus Christ on the members of that body. The life of God is in Christ; the life of Christ is in the hierarchy of the Church; and the hierarchy realizes this life in souls by its sacerdotal power; this priestly power is exercised by a series of authentic acts accomplished in conformity with the liturgical books of the Church (Missal, Breviary, Ritual, Ceremonial of Bishops, Pontifical, Martyrology). Hence these acts are the first and indispensable source of true Catholic piety.

LAYMAN'S PART NOT PASSIVE

"That the layman's part in Church Services is, according to the mind of the Church, not a passive but an essentially active one may be exhaustively illustrated from the prayers and ceremonies of the Mass for example, the function of the server as representative of the people; plural forms of prayer; collective forms of praise and prayer and invitations to renewed activity and unity of action with the priest.

"This active participation of the layman in the Liturgy consists not only in greater interest in and knowledge of the liturgical functions at which he is present and in which he is supposed to take part, but also in intelligent participation in parochial organization—the parish being the unit of liturgical worship."

"The Motto of the Fianna" was the title of a special address to the junior members of the Society delivered today by Father Phillip, O. F. M.

"About 1600 years ago," he said, "a great king ruled at Tara—Cormac Mac Art. He had a great palace there with fourteen doors. Ireland was prosperous and as the old chronicle puts it, 'The world was full of all goodness' at this time. Still, though there was peace, there were many jealous eyes fixed on Ireland's riches. Foreign kings and great sea-pirates, Lochlannach, would have liked to land in Ireland and plunder it. For this reason, great King Cormac, grandson of Conn of the Hundred Fights, instituted a body of picked knights under one Fionn MacCumhal. Theirs was to be the duty of guarding the coasts of Ireland and defending her honor against all.

CORMAC AND HIS KNIGHTS

"Old King Cormac saw to it that only the best should be chosen for knighthood. Fionn and his men were picked men, all of huge strength and height, and no man was allowed to join without passing certain tests. For instance he must be able to defend himself with a stick and shield against six men hurling spears. He should be able to jump over a tree as high as his forehead and to stoop under a bush lower than his knee. But not only that, but each man was pledged by vow to be kind to the poor, to be gentle to women, never to fly from his foe in battle. They had their great camp on the Hill of Allen at Kildare. Well indeed did Fionn himself carry out his vow. He was soft and gentle to women, ever true to his word and so generous to the poor that the old chronicle says of him: 'If the dead leaves of the forest had been gold and white foam of the water silver, Fionn would have given it all away.'

"It was a glorious time in Irish history and right bravely did the Fianna defend the shores of Ireland. Oisín, the son of Fionn, sang afterwards of his father's knights: 'We, the companions of Fionn never lied, by courage and strength we came out of every difficulty. "During each summer, from 1st May to the 1st November, Fionn and his men spent their days hunting the wild beasts that then abounded in the huge forests of Ireland, sleeping at night under the stars. Great wolf-hounds they had for the chase and so strong were they that one dog alone could pull down a red deer or a fierce tusked boar. And so swift were the Fianna that no dog could out run them in the chase. Thus they hardened themselves for battle. Each winter these young knights were gladly received around the fire-sides of the chiefs, living with them as honored guests.

"Such was the life of the Fianna and so they were held in respect all through. Their motto was this: 'Strength in my arm; truth on my lip; purity in my heart.' That brave motto of the Fianna of old, is it not a noble motto too for the boys and girls of today? 'Strength in my arm; truth on my lip and purity in my heart.'"

WOMEN IN LABOR MOVEMENT

Rev. J. Kelleher, Waterford, read a paper on "The Catholic Woman in the Labor Movement." The Labor movement, he said, offered a more promising field for fruitful activity for Catholic women than for men. Labor had hitherto been too much absorbed with the question of wages and conditions of employment; but high wages and desirable working conditions did not constitute the sum total of human well-being.

To be able to spend wages wisely, so that an improved standard of living should tend to keep face with increased means and leisure, and to be able to enjoy the full intellectual and cultural advantages of their improved material condition, were matters of at least equal importance.

Individual members of the Labor unions could do a vast amount to promote within their ranks sound moral principles and religious practices. This would be of service in two ways: It would help to raise the Labor Unions above merely material considerations and it would make religion a more living intimate force in the ordinary everyday life of the workers.

He urged all Catholic women to take a widespread and active interest in the Women's side of the Labor movement.

SILVER JUBILEE

REV. J. J. O'BRIEN CELEBRATES ANNIVERSARY

Peterboro Examiner, October 22

With the people he has shepherded during the last ten years, Rev. John J. O'Brien, pastor of the Church of the Sacred Heart, celebrated yesterday the twenty-fifth anniversary of his ordination to the priesthood. At his previously expressed request for the special prayers of his parishioners in union with his own, large congregations attending the early Masses received Holy Communion, and the church was crowded again at the High Mass at 10:30 a. m., which Rev. Father O'Brien himself sang, assisted by Rev. Father Power, curate of the Church of the Immaculate Conception as deacon, and Rev. Father Butler, curate of the Church of the Sacred Heart as subdeacon.

At the conclusion of the High Mass, as the celebrant was about to descend from the altar, the congregation unfolded a little climax which they had secretly prepared as a material and tangible tribute super-added to the spiritual and devotional exercises with which Father O'Brien had celebrated his silver jubilee.

Representing the parishioners, Mr. S. S. Shaughnessy read a handsomely bound address to Father O'Brien, and Mr. Albert Ryan presented him with a bank note for a substantial sum. Palpably surprised and moved by these tokens of esteem and affection, the jubilarian returned his gratitude to the parishioners in words that broke several times under the surge of emotions that welled up from fleeting memories of a quarter century in the service of God back through his college years to boyhood. Father O'Brien acknowledged a heavy debt not only to those with whom he had worked during his present pastorate but to others who in other times and places had helped and guided him through difficulties.

The sermon at the High Mass on Sunday was preached by the Right Reverend Monsignor Thomas O'Donnell, of Toronto, President of the Catholic Church Extension League of Canada. He spoke on a text from the book of Kings: "And the Lord called Samuel, and Samuel answered and said: 'Here I am.' Mons. O'Donnell, who was a colleague and seminary companion of Father O'Brien's, centered his discourse upon the vocation of the priesthood and the work of the priest.

In reply to the address from the congregation Father O'Brien said in part: "My dear brethren, I am so completely overwhelmed by your evidences of love and loyalty that I can't find words to express the feelings that fill my heart today. "I ask myself after twenty-five years in the holy priesthood, how did I ever come to the altar of God? It was simply a mystery of God's goodness; and above all I wish to thank Almighty God for the mystery of His power and grace which He has manifested in my case. He led me by the hand. I was a poor boy. I had no means of my own in the world, but God had given me a great yearning, 'Oh, if only one day I could stand at God's altar.' But that was not for me, I thought. I could only admire those who had that privilege.

"However, God gave me good, self-sacrificing parents. My dear father, whom I hope is looking down on us today, worked his life out for me. I had a chance of thanking him on his death-bed. I was there to give him absolution, and I blessed him as a son and a priest. My dear mother is with me today. I owe so much to her. I shall never be able to make return for all that she has done for me. I ask God to give her the reward I cannot give, and if there is a place in heaven for priests' mothers (as I believe there is) I pray that she will be associated with them before the throne of God.

"I owe so much to dear Monsignor Casey. When I was a boy of nine he spent his evenings teaching me the Latin to serve Mass. I used to kneel before the altar and say—'Oh God, give me the grace to be a priest like Father Casey.'

"Bishop O'Connor was like a father to me, and at last accepted me for ministry in his diocese. Also I am indebted to Bishop Scollard under whom I spent six years in New Ontario as a young priest, and who on this occasion wrote me a beautiful letter; to our good Bishop, who had the confidence in me to make me pastor of the church that was his first love, his first, and only parish. "So I ask myself why have I received all these favors and I cannot understand it. What can I ever give to God for all these things He has given me. Have I made use of all the favors God has given me directly Himself and through the

assistance of friends. Will I ever be able to repay all them? Has one soul been lost during those twenty-five years through my fault? I hope not. I am not conscious of one.

"I have received nothing but kindness from the people of this parish. You have built well on the foundation laid here by Bishop O'Brien. Your unity among yourselves, your spirit of loyalty and your respect for the authority of the Church, have made a success of this parish. Anything I have done was simply because I worked with you. But let us say with the Psalmist 'Not to us, Lord, not to us, but to Thy name be the glory.' I thank the priest who have labored with me so faithfully and well. May God give us the grace and the strength to serve Him faithfully as long as He leaves the work in our hands and in His own good day may He find us worthy to be admitted to His kingdom there to glorify Him for ever."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

COMMENTS

In last week's issue of the Catholic Register the report of the Catholic Truth Society Convention was continued. One of the important sessions of Thursday, Sept. 27, was dedicated to missionary work. "The New Canadian" was treated by an undoubted authority on the subject, Rev. Geo. Daly, C.S.S.R. Foreign missions, and China in particular received from the veteran missionary, Father John Fraser, that attention that one might expect from a priest so zealous, generous and practical in the work of the propagation of the Faith. The Catholic Church Extension Society, its brief history and objects, were explained by the President of the Society.

The lectures delivered during the Convention were of immense and lasting importance, we have given them as much space as possible. Those who had not the opportunity of being present in Ottawa during the memorable Convention week, may have thus the pleasure and the instruction received by their more lucky fellow-Catholics. We hope and pray that the officials in charge of publication shall put between covers, for the benefit of Catholics in general, the lectures and discussions of the Third Annual Convention of the Catholic Truth Society of Canada.

The Catholic Extension Society was lucky to find Bishop McNally, Calgary a missionary diocese, presiding over Thursday's session. Mr. O'Donnell was given ample time to explain, more by facts and figures than by anything else, the need of a society like Extension for the welfare of new-comers to Canada and for the scattered settlers of the Great West. The Right Rev. Bishop very quickly made known his deep interest in the Extension Society. It was remarked, indeed, that the Catholic Extension Society had two lectures delivered in its favor, that of His Lordship of Calgary and the President's. In all justice to the missionary bishops of the far-off dioceses it may be said that had they been present in Ottawa their words of praise for the Extension Society would have been as generous and as marked, indeed, that the Catholic Extension Society had two lectures delivered in its favor, that of His Lordship of Calgary and the President's. 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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

ALL SAINTS

ETERNAL REWARD

"Do glad to separate from you, reward is very great in heaven." (Matt. 23: 12)

All Saints is a great and consoling festival for each of us, who believe what he learned in the Catechism as a child: "God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next." Yes it is the vision of the next world, blessed and glorious, that lifts up our souls today. We behold the multitude of those blessed spirits who in life knew, loved, and served God, and are now happy with Him for ever in their Father's home. It is not merely the festival of the great saints of God, whose names and lives we know and venerate, but of every man, woman, and child whose piety and fidelity have been rewarded with the crown of life. In humble hope and yet with loving confidence we too may count upon that reward, for God is faithful, if we now in life strive strenuously to know, love, and serve Him.

The example of the saints should encourage us, in spite of our past sins and negligences and weakness and cowardice. What they did by the grace of God we too may accomplish with the help of that same grace, which will never be wanting to us if we pray for it. True, the heroism of the martyrs, hermits, apostolic men may daunt us, but we must remember that it was by the power of God's grace they became the great saints whom we venerate. It was not the great actions and events of their lives that made them saints, but because they were so holy that they became famous.

The foundations of their holiness we read of in the gospel today. "Blessed are the poor," said our Lord, not only despising what the world could offer them, but the poor in spirit—that is, cultivating humility and the fear of God. "Blessed are the meek," those who forgive and bear no resentment. "Blessed are those that mourn," mindful of their sins and wasted opportunities. "Blessed are those who hunger and thirst after justice," putting God first in all things in their daily lives. "Blessed are the merciful," for God takes as done to Himself all kindnesses done even to the least of our brethren. "Blessed are the clean of heart," for those who refrain from all taint of evil and act with a pure intention are rewarded, "for they shall see God." "Blessed are the peacemakers," thus imitating our Lord Himself. "Blessed are they who suffer persecution," and our Saviour warned His followers that this would be their portion, for the world hates those who are not of the world, for theirs is the Kingdom of God. These things are the foundations of the holiness of the saints. And the more faithful in their observance, and in cultivating their spirit, the more holy they became in life, and the more blessed now, "for great is their reward in heaven."

It is so such a day as this that we realize the transforming power of God's grace. What the world makes no account of, what it might sneer at and despise, if done with a pure intention and for the love of God, is precious in His sight. Obedience, forgiveness, kindness, humility—little thought of, yea, perhaps ridiculed in this world, are the secret springs of holiness, that have raised up countless thousands to become the saints of God. Though now secure and blessed and glorious in heaven, the saints are deeply interested in our welfare and endeavors to serve God. Their Lord and Master loves us, died for us, is offered on our altars for us, as He loved and died for them. He nourishes us, as He did them, in His tender mercy, with His own sacred Body and Blood. For His sake, then, for His glory, they are willing, yea, anxious, to help to save us by their example and their prayers. We see why they are interested in us—because we are the redeemed of Christ. Our worth is what we are: and we are Christ, and He ransomed us at a great price. And though we may have defiled our souls with many sins and much neglect, nevertheless we are worth the precious Blood of our Redeemer, for that has been given for us. For God has so loved the souls of men! And the saints are most anxious that we should remember this, and with all earnestness should cast off by repentance all that defiles the soul that the Almighty values so. Let us ask the saints to make us think of this, and be brave enough to attempt anything to make ourselves fit for heaven. It is all included in one word for us, by our great own English saint, the Venerable Bede. He says: "Give thyself and thou shalt have that—that is, the Kingdom of heaven. 'Give thyself!' That should be the thought to make us break with sin, to cast aside anything that is not leading us to God. And then with all our soul, give ourselves in faith and hope and love to God's good service. In His mercy, He accepts of us—with all our powers, thoughts, words, and deeds, our whole self offered to Him; and in return He gives us Himself, the light, glory, and joy of heaven: 'Be glad and rejoice, for your reward is exceeding great in heaven.'"

One example is worth a thousand arguments.—Gladstone.

GENERAL INTENTION FOR NOVEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE CONVERSION OF THE MOHAMMEDANS

The Mohammedan world comprises over two hundred and twenty million souls who are spread over the deserts and along the sea-coasts of Asia and Africa, from Mongolia to the Sahara and from the Philippines to the Balkans. These vast populations are made up of Arabs, Persians, Turks, Malays and Berbers, and they are continually annexing minorities drawn from the Hindu, Negro, Abyssinian and Chinese races.

The religion they profess is based on the Koran, which, according to the Catholic Encyclopedia, is a heterogeneous mixture of "dogma, legend, history, fiction, religion and superstition, social and family laws, prayers, threats, literature, fanciful descriptions of heaven and hell, the Judgment day and the Resurrection." It is to this amalgam of fact and fancy, this half-political half-religious code, devoid of force and originality, that more than a couple of hundred millions of human souls have for thirteen hundred years been pinning their faith and their hope of the hereafter. Notwithstanding occasional heresies, they form a real international community, observing the same laws and keeping the same customs, the chief of which, besides their veneration of the Koran as the Word of God, are their five daily prayers, their pilgrimage to Mecca, their tithing, and their yearly fast of Ramadan.

In past centuries, the Mohammedans played an important role in the world, at one time threatening the existence of Christianity in Europe. While the struggle lasted, it was one of life and death, but it ended with the defeat of Islam, meanwhile giving the Church of God new religious Orders, augmenting the number of her martyrs, and adding a few choice flowers to her liturgy.

Legend has it that the followers of Mahomet are impervious to Christianity, but history denies this. Between the eleventh and the seventeenth century, Spain, Sicily, Malta, Crete, Bulgaria, and Syria had colonies of Christianized Moslems and gloried in canonized saints of Moslem blood, such as St. Anthony of Padua, St. Castida of Toledo, St. Bernard of Alzira, and others, all of which prove that the grace of God can subdue even the souls of the followers of Mahomet. And in our days, we are told, so marvellous is the working of that grace that one may discover among the Mohammedan men of lofty piety and humility of life who, while far from the visible Church, deprived of the priesthood and the sacraments, and chained, as it were, to a hopeless religious system, are modelling their lives on what little they know of the counsels and examples of Christ.

However, these are the exceptions. Since the value of a religious belief may be gauged by the way it influences the lives of those who profess it, writers are unanimous in asserting that the doctrines of Mahomet have been a blight on the intelligence of the human race, and after centuries have left hundreds of millions of souls in a state of spiritual torpor and helplessness. The Koran, it is true, has preserved portions of the Divine Revelation, but the sensual lives and anti-Christian traditions of those who seek inspiration in its pages have hardened them against what for us is the entire truth. The Moslems profess to follow the natural law, but they live as if they were against the integrity of Christianity and against the lofty asceticism which is one of Christianity's most consoling outgrowths. All this shows what an immense field is open to Christian zeal; and what fruits might be gathered if intense missionary effort were undertaken to lead Islam into the true path.

During the late War the ruin of the temporal independence of the Mussulmans became an accomplished fact. The Ottoman Empire is dismembered, and the Turkish caliph has no longer any sway except in the spiritual domain. Strange to say, this political downfall is coinciding with a renewal of Islamic missionary zeal. We learn that a spirit of proselytism is becoming rife among the Mussulmans, and that its baneful influence is spreading among the Hindus and the Malays. It would seem that the moment has come for some special effort on the part of the Christian world to counteract this movement, which, if permitted to go on, would injure the prospects of the Church in India and elsewhere in the East.

The conversion of Islam is surely an apostolic work which should appeal to all Christian nations. Those nations which have Moslem colonies under their wing should be moved to help them spiritually through a general motive of Christian charity, just as one is moved to help abandoned children. Other nations having Moslems as subjects, and therefore with greater responsibilities towards them, should feel that it is a special duty of state to give the benefits of Christian training to those rather troublesome children of adoption. They should feel morally obliged to lead their Moslem subjects in some way or

other towards that integral civilization which Catholicism represents. Russia notwithstanding its present condition, has its obligations to the Mussulmans in Kazan, the Caucasus and Turkistan. England has its Egypt, Arabia, Zanzibar, Nigeria, and especially India. Italy and Spain have their obligations in their African possessions; while the French Republic has its work marked out for it in Algeria.

But the conversion of the Mohammedans is a labor that calls for much patience, delicacy and discretion. In the gaining of those souls, also redeemed by the Blood of Christ, there should be no clashing of mere commercial interests among nations; for this would only turn away millions of subtle Arabs, for instance, who are well able to distinguish between what man's obligations are in the face of the world as well as of the next. What will appeal to the Mohammedans is not any attack on their traditions or their beliefs, but rather a charity that will draw them little by little towards Christianity. Already in many Moslem countries Catholic effort has done much to break down barriers by benevolent societies and other works active within their borders. Well-disposed souls are won over by works of mercy, and when they see zealous Catholic missionaries studying their languages and their traditions, merely with a view of being useful to them, they are impressed and they yield easily to suasion.

The Holy Father has his eyes turned in the direction of Islam. The teeming millions of Mohammedans in Asia and Africa appeal to his paternal heart, perhaps all the more urgently for the reason that since the late War the lack of missionaries has weakened the Christian forces opposed to Islamism. If something be not done to stem the torrent, the cruel, proselytizing spirit with which the Moslems have been animated in recent years may easily work havoc in many tribes along their borders and draw away people who might otherwise be attracted to Christianity. The prayers of Christians have wrought victories over the Moslems in the past; they will work other victories over them in the future. Let us therefore pray not merely that God may strengthen the souls of the heroic missionaries who are laboring among those peoples, but also that he may inspire others to offer themselves for labor in such rugged foreign fields.

E. J. DEVINE, S. J.

In connection with the General Intention for the present month the Penitentiary Apostolic has authorized July 24, 1923 the following prayer for the conversion of the Mohammedans, and grants an indulgence of one hundred days to all who will devoutly recite it once a day. A plenary indulgence on the ordinary conditions, may be gained by all who will recite it daily for a whole month.

PRAYER FOR THE CONVERSION OF THE MOHAMMEDANS

O Jesus, true God and true Man Redeemer of the whole world, vouchsafe we beseech Thee, through the Immaculate Heart of Mary, to turn Thine eyes towards those nations which for centuries have lived under the yoke of Mohammedanism. Forgive them for the opprobrium they have cast on Thy most Holy Name, and on the Christian people Thy Elect. With the rays of Thy light banish the darkness in which they are plunged, and in the waters of regeneration open up to them the treasures of Thy Heart, so that in the confession of the true faith they may adore and glorify Thee, the Eternal Word made Flesh for our salvation in union with the Father and the Holy Ghost. Amen.

BRUSH YOUR TEETH ON BOTH SIDES

Care and cleanliness of the teeth is absolutely essential, therefore secure a perfect tooth brush marked "Nobility." Each brush is guaranteed to last at least six months and is manufactured of the finest bristles possible to secure. No matter how severe you use it "Nobility" Tooth Brush will not injure the teeth in any way. Not one case of pyorrhea has ever been reported when the "Nobility" Tooth Brush is used. Ask for the "Nobility" Tooth Brush which are guaranteed at all drug stores.

RECONCILIATION

REMARKABLE OUTCOME OF THIRD INTERNATIONAL CATHOLIC CONGRESS

Constance, Aug. 29.—The Third International Catholic Congress will go on record as one of the most important and successful Catholic assemblies held in Europe this year. It was attended by prominent leaders in the Catholic movement in every country, and the seriousness of the deliberations and timeliness of the resolutions passed give promise of permanent and concrete results.

The spirit of the Congress was the spirit of the Encyclical "Ubi Arcano Deo." This was clearly reflected in the resolution in favor of international peace advocating the formation of an international Catholic Peace Council, composed of Catholics prominent in the scientific and political world, the duties of which would be to study the basic

principles of the Catholic peace movement and endeavor to remove difficulties arising between Catholic nations by practical arbitration.

RECONCILIATION OF FRANCE AND GERMANY

Another proof of the fact that obedience to Catholic teachings and principles forms the sole basis for real international reconciliation is revealed in the subject of a Franco-German entente. This resolution is as follows:

"The French and German Catholic delegates present at the Third International Catholic Congress have adopted the following resolution concerning reconciliation between the two peoples:

"The French and German Catholics attending the Third International Congress recognize that the whole world requires a definite and permanent reconciliation between Germany and France, and consider the solution of this question not only as a political and economic task but as a moral and religious duty, to be adjusted in accordance with the will of God in a spirit of justice and charity. In accord with the directions of the Holy Father, the Congress recognizes as a duty to justice and charity that the damage caused by the one nation during the War be repaired and that on the other hand this reparation be recognized by the other nation in a spirit of Christian justice, charity and mercy.

"All right-minded persons of both nations are urgently requested to work in order to bring about an early and direct understanding between the two nations."

The Congress accepted with great joy the suggestion made by the French Catholic delegates that on the first Sunday of every month a Peace Communion be held at which the French Catholics will pray for the Germans and the German Catholics will pray for the French, to the end that through unity in the Heart of Christ a new era of brotherly cooperation may dawn for the two peoples, for their own welfare and the blessings of the entire world.

One of the most important discussions was that concerning the Catholic press. A long resolution was passed urging Catholic organizations to support the Catholic press by every means in their power, and to use the Catholic papers for publicity concerning their activities rather than confine such publicity to their own local organs. Aid through increased circulation, advertising and active cooperation was also advocated; and Catholic leaders the world over were invited to celebrate Press Day annually on June 29 as recommended by Pope Benedict XV., with a program of prayer, propaganda and publicity.

INTERNATIONAL PRESS URGED

The resolution also recommended that Catholics and non-Catholics and Catholic leaders consider the advisability of forming an international press committee the task of which would be to create an international Catholic press agency, or at least a federation of existing national Catholic news services. The creation of an international advertising bureau for the benefit of the Catholic press was also urged.

HIGHER EDUCATION NOT DECLINING IN SOUTHERN IRELAND

Disparaging criticism in a Belfast newspaper of University education in the south, especially in the National University, has been effectively answered. This criticism was to the effect that between 1908 and 1921 there had been a deterioration all round as tested by the results and the numbers of students.

An answer is given by an authority closely in touch with the work of the National University. He says: "Adverse critic had compared two periods which are not comparable. In 1908 the old Royal University was in existence and students from Belfast, as well as Dublin, Galway, and Cork colleges were candidates for its degrees. When the Royal University was abolished the National University was created in the South, and the Queen's College in Belfast was constituted a separate University. Thus the figures for 1908 included Belfast; those for 1921 excluded Belfast. The case against the National University, based on a comparison of those two years, in view of the facts just mentioned, falls to the ground at once.

The actual truth is that among both Catholics and Protestants in Southern Ireland there is a far greater number of University students now than in 1908, as the registers of Trinity College, Dublin, and the Dublin Catholic University College testify.

CATHOLICS PROTEST MOTION PICTURE OF INQUISITION

London, Sept. 18.—A moving picture film, under the title of "The Wandering Jew," is the subject of a strong protest addressed to the Watch Committee of Manchester city by the Salford Catholic Federation, an extremely active body that is interested in defending all points of Catholic morality.

The point of issue taken up by the Catholic Federation is that this film confuses in a ridiculous manner the

Booril makes you feel ten years younger

ecclesiastical tribunals and the secular power, thus presenting a distorted and prejudiced view of the Catholic Church in connection with the Jews.

It is in connection with the Inquisition that the Catholic Federation makes its protest most strong. The protest rehearses that: The Catholic Church disclaimed all power to punish the errors of the mind with the sword, and in countries where heresy was contrary to the law of the land, and liable to severe punishment from the secular power, the ecclesiastical tribunal was obliged to plead for mercy to be exercised by the secular power on behalf of the heretics.

Pope after Pope protested against the arbitrary conduct of Spanish kings in using the Inquisition. No ecclesiastical tribunal could condemn a Jew merely for being a Jew. The Manchester Catholics declare that the portrayal of the Jew, in this film, should be just as offensive to the Jews themselves as to the non-Jews.

In this connection, although the protest says nothing about it, the firm producing this film is without Jewish connections.

Miss Boissineau Tells How Cuticura Healed Pimples

"About three years ago I was bothered with pimples on my face. The pimples were hard and small and festered, and my face was disfigured for a while. They often caused me to be awake hours at a time as the irritation was so great."

"I tried different remedies but without any relief. I began using Cuticura Soap and Ointment and after the first application I could see an improvement. I continued using them and was completely healed after using three cakes of Cuticura Soap and two boxes of Cuticura Ointment." (Signed) Miss Rose Boissineau, 12 Bellevue Ave., Sault Ste. Marie, Ont.

ASPIRIN Say "Bayer" and Insist!

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product proved safe by millions and prescribed by physicians over twenty-three years for: Colds, Toothache, Earache, Neuralgia, Headache, Lumbago, Rheumatism, Pain, Pain.

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Drugists also sell bottles of 24 and 100. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monoaceticacidester of Salicylicacid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

"I Had Terrible Backache From Kidney Disease" Mrs. M. A. McNeill, Canaan Sta., N.B., writes: "I was troubled for years with terrible backache, resulting from kidney disease. At times in each month I remained in bed, the pain was more than I could stand, and to walk was almost impossible. I used about \$50.00 worth of other medicines, but with little results. Now I am completely better, after using only five boxes of Dr. Chase's Kidney-Liver Pills. One pill a dose, 25cts. a box. All dealers, or Edmanston, Bates & Co., Ltd., Toronto

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PEDLAR'S METAL CEILING BECAUSE they cannot crack, dent, or fall away, Pedlar's Metal Ceilings are the most economical interior finish for homes, churches, schools, hotels, restaurants, offices, stores, etc.

GAS IN THE STOMACH IS DANGEROUS Recommends Daily Use of Magnesia To Overcome Trouble Caused by Fermenting Food and Acid Indigestion

Gas and wind in the stomach accompanied by that full, bloated feeling after eating are almost certain evidence of the presence of excessive hydrochloric acid in the stomach, creating so-called "acid indigestion." Acid stomachs are dangerous because too much acid irritates the delicate lining of the stomach, often leading to gastritis accompanied by serious stomach ulcers. Food ferments and swells, creating the distending gas which distends the stomach and hampers the normal functions of the vital internal organs, often affecting the heart.

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The finest French brass and obsolete case with two blades of the keenest tempered steel. Gimlet, Punch, Saw, Jar and Can-opener, Screw-driver, Bottle-cap-lifter and a fine strong Clavis Belt Chain and leather fastener. Given for selling only \$1.00 worth of our magnificent Holy Catholic Pictures! Beautiful inspired religious subjects, including Ecce Homo, Madonna, Sacred Heart and many others. Splendidly printed on fine art paper in rich, gorgeous colors. Size 4 1/2 inches x 2 1/2 inches at 25 cents each. You can sell these exquisite pictures in every good Catholic home. SEND NO MONEY—WE TRUST YOU! You sell the goods, then send us the money and we will at once forward you the price. The Gold Medal People Limited, Catholic Picture Dept., C.R. 22 C, 548 Jarvis St., Toronto, Canada.

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Whooping Cough Asthma Spasmodic Croup Influenza Bronchitis Coughs A household remedy avoiding Drugs. Creosote is vaporized at the bedside during the night. It has become in the past forty years the most widely used remedy for whooping cough and spasmodic croup. When children complain of sore throat or cough, use at once Vapo-Cresolene.

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CANADIAN MUSIC LOVERS' ASSN., 69 Broadway, Lachine, P.Q. Please send me for 10 days' trial, your collection of 10 Old Time Favorite Songs eight double face ten-inch records, guaranteed equal to any records made. I will pay the postman only \$3.98 plus postage on arrival. I reserve the right to return them at any time within 10 days and you will refund the money. Name: Address: City: Province: Nov. 3

CHATS WITH YOUNG MEN

THE SOULS IN PURGATORY

They lived with us on earth, they loved the same...

WHEN THERE COMES A DAY

It may be there comes a day when the forms that walk by our side are strange...

OUR BOYS AND GIRLS

Love is the most important thing in the universe, the strongest force of flesh and of spirit...

ON FREE WILL

Start a discussion with practically any young man who really cares to exercise his brains...

LEAD, KINDLY LIGHT

The first man to sing the immortal hymn, "Lead, Kindly Light," was a boatman...

LITTLE KINDNESSES

Very small kindnesses help so much that it is a thousand pities that more of them are not shown in all of our lives...

HOPE TO RECOVER TREASURES HIDDEN IN ANCIENT ABBEY

London, Eng.—Father McDonnell, the Catholic priest who recently acquired a portion of the pre-Reformation Cistercian abbey of Whalley...

LOUIS SANDY HABIT MATERIALS and VEILINGS

Specialty Produced for the Use of Religious Communities. Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc.

DRINK "SALADA" GREEN TEA

Its purity, quality and freshness are unsurpassed. Finer than the best Japans. Try it.

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple.

blame for it. Moreover everybody recognizes that there is a distinction between actions which are free and actions which are not free.

Still, though this distinction is obvious to everybody in practical life, as soon as people begin philosophical discussion they forget all about it.

It does not matter how many of our acts are determined by impulse or passion, or by the prevalence of the stronger motive.

WHEN THE PAPER DOESN'T COME

My father says the paper that he reads ain't put up right. He finds a lot of fault, he does, pursue it at night.

CHRIST OR CHAOS

London, Oct. 15.—Nationalism run mad and acting so as to produce chaos, is the verdict on certain present-day conditions in parts of Europe, according to the Oxford Jesuit, Father Cyril Martindale, who spoke at the Scottish Catholic Truth Society Conference on his recent tour of the Southern Balkans and Central Europe.

STARR SKATES

So, after you make those graceful glides, curves, sudden twirls and fancy corkers, and you feel the thrill of accomplishment in having mastered the skate waltz, you'll wonder how you were content with "just skating."

Relieved After Two Years Suffering

If you suffer from backache, rheumatism, lumbago, bladder weakness or any other symptom of bladder trouble, read this most astounding testimonial:—

GIN PILLS

For two years I was an invalid, incapable of work of any kind. I was unable to move without the assistance of a crutch or cane. I had given up hope, when a friend advised me to try Gin Pills.

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It is remarkable recoveries such as this—one of thousands—that enables 25,000,000 Gin Pills to be sold every year. The people Gin Pills relieve are the greatest advertisers of Gin Pills.

THE SOULS IN PURGATORY

They lived with us on earth, they loved the same, they grieved the same, they suffered the same.

WHEN THERE COMES A DAY

It may be there comes a day when the forms that walk by our side are strange, that, lacking the old familiar faces in the midst of multitudes, we are alone.

OUR BOYS AND GIRLS

Love is the most important thing in the universe, the strongest force of flesh and of spirit, the quality that makes life not only worth living, but affords the real reason for living at all!

thing. Being kind includes in its highest perfection kindness to all living things, and there are no class distinctions when it reaches out the people—The Universe.

HOW THE GUARDIAN ANGEL KEEPS WATCH

Pius IX. as a boy served Holy Mass in the family oratory. One day when kneeling on the lowest altar step, a sudden fear overpowered him, his heart beat violently and involuntarily his eyes turned to the opposite side of the altar.

Just the contrary is the case. It does not matter how many of our acts are determined by impulse or passion, or by the prevalence of the stronger motive.

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple.

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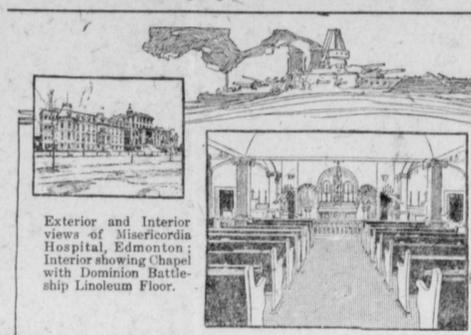
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Dominion Battleship Linoleum makes the ideal floor for Churches, Chapels and Vestries. Its comfortable, springy, treading surface imparts an air of restfulness so desirable in such places.

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GIN PILLS. For two years I was an invalid, incapable of work of any kind. I was unable to move without the assistance of a crutch or cane. I had given up hope, when a friend advised me to try Gin Pills.

FREE to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit—has to be treated as such.

TEA - COFFEE. Finest importations always in stock at lowest market prices. Samples and quotations sent promptly upon application.

FUR COATS AND CLOTH COATS FUR TRIMMED OR PLAIN DRESSES, WAISTS. All the newest fashions, materials and colors, about 200 Beautiful Illustrations in Hallam's 1928-29 Catalog.

Prevent Fires Like This. OILY RAGS CAUSE Combustion in Waste Started Church Fire. PETERBORO, Ont., August 14.—(Canadian Press.)—William Perinton, Deputy Fire Marshal for Ontario, has completed his investigation of the fire which almost totally destroyed St. Martin's Catholic Church in Ennismore township.

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