

# 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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## FRANCE

### HERRIOT LAUNCHES CAMPAIGN AGAINST RELIGIOUS ORDERS

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

There is no longer doubt that the Herriot Cabinet intends very soon to launch an offensive campaign against the religious orders. The speech delivered at Tours by M. Chautemps, Minister of the Interior, at the banquet of the Federation d'Action Laïque is very significant. What M. Chautemps said, in brief, was as follows:

"Twenty years ago the republicans voted laws establishing strict control of the secular State over religious associations. No order could exist without the authorization of Parliament.

"Since the War, favored by the 'Sacred Union,' all the orders which had been dissolved have reformed. I have ordered all prefects to make an administrative survey to prove it. When this survey is produced, all good citizens must admit that the law has not been respected and that it is high time to apply it strictly unless we want the religious orders to endanger the Republic."

Without undertaking to examine the question as to whether the presence of the religious orders on French territory is placing the Republic in grave peril, for this assertion is a mere electoral argument and unworthy of discussion, it is nevertheless clear from the speech of M. Chautemps that the survey is to be made which is the beginning of an administrative process against previously dissolved orders which have reestablished themselves in the country.

### SURVEY NOW UNDER WAY

This survey is now under way everywhere. A large number of religious have received visits from representatives of the prefecture and have refused to answer their questions. "We do not want to lend ourselves to a campaign directed against us," they say.

In the diocese of Redetz, the bishop gave orders to all the religious communities of men and women not to cooperate either directly or indirectly, in investigations of the status of their orders.

He instructed them to maintain complete silence to all questions asked of them, no matter by whom asked.

In the Department of Aveyron, M. Roues, a former deputy and mayor of Pradinas, received from the prefect a questionnaire relating to the religious establishments in his municipality. With great courage—for he ran the risk of being put out of office—he refused to fill it out.

"This document," he declared, "asks me to commit an act of delation against Frenchmen who devote themselves to the public welfare by maintaining in the younger generations the ancestral traditions to which the people of the Rouergue are particularly attached. I inform you that, whatever the consequences may be, the Mayor of Pradinas, who is profoundly devoted to the defense of every liberty, will not answer this questionnaire, as he does not consider it part of his function to supply to any one political party a motive for the exploitation of the low sentiments which animate some of our fellow citizens."

It is probable that in other districts of France, a large number of mayors will follow the example of the Mayor of Pradinas with regard to this questionnaire.

When the Government is in possession of the information which it is seeking to obtain from the prefects in order to prove that the religious orders, in general, have been reestablished, under what form it is probable that action will be started against them?

Will it exile the religious who returned to France in 1914? This possibility has been considered outside of France and even in France. But as a matter of fact, the question should not even be raised. There is no law authorizing the banishment of the religious.

### WHAT THE LAW PROVIDES

What the law of 1901 declares, is that no order may exist, nor own property, nor act without special authorization voted by Parliament. There are only forty officially authorized religious orders in France. Authorization for the others were all refused "en bloc" by the Combes administration.

According to the text of the law, an unauthorized order is declared dissolved. Its members, if they persist in living in community, according to the rules of their order and in obedience to their own hierarchy, commit the offense of "reconstitution of a dissolved congregation." The penalty for this offense is a fine of from 50 to 5,000 francs or imprisonment for six days to one year, a penalty which is doubled in the case of superiors who are held responsible.

"But no condemnation can be made," remarks the eminent Father de la Briere in an article published in *Etudes* "if the court does not

produce the juridical proof of the actual reconstitution of the Hierarchy of the order on French territory. Considering the present situation, it is scarcely probable that such a demonstration can be furnished to the courts. Judicial pursuit would lead only to defeat and ridiculous miscarriages."

But, it may be objected, at the time of the first persecutions, from 1901 to 1910, were not certain orders forced to go into exile? It is quite true that the Benedictines and the Carmelites, for instance, preferred to leave France without waiting for an authorization which they knew would be refused them. Later other orders went to other countries (526 communities established themselves in Belgium) in order to be able to live in the true freedom according to their constitutions.

### PREPARED TO RESIST

"But this time," Father de la Briere writes, "the members of the dissolved congregations have no intention of facilitating the task of those who wish to proscribe them by voluntarily taking the road to exile in order to escape the disagreeable perspective of judicial pursuit. If any new executions are to be made, it is the anti-clerical government which will have the embarrassment and the shame of conducting them to the end."

All the religious who returned to France to fight in 1914 have grouped themselves in the "Ligue de Defense." They exposed their lives for their country during the tragic hours of bloodshed, and they now wish to enjoy the same liberties as other Frenchmen. They will not, of their own accord, climb again into the hangman's cart.

### PARIS WELCOMES MGR. REDWOOD

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

Paris has just been visited by the doyen of the bishops of Christendom, Mgr. Redwood, of Wellington, New Zealand. Since the death of Cardinal Gibbons, Bishop Redwood is the oldest bishop in the world—after having been the youngest at the time of his ordination as Coadjutor of Wellington in 1874.

This year New Zealand celebrated the fiftieth anniversary of its episcopal consecration with magnificent ceremony. The occasion was almost a national festivity.

Questioned as to the present situation of Catholicism in his diocese, Mgr. Redwood drew an interesting picture. Out of one million inhabitants, the majority of Irish or Scotch descent, children of fathers who came out to search for gold, only one seventh are Catholics, but there is not a single Catholic who is not a practical Catholic.

"Of course," His Lordship said, "when I arrived in my diocese of Wellington in 1874, where only seventeen priests were carrying on the apostolate which the missionaries of the Society of Mary had begun, I was obliged first of all to evangelize and organize my parishes, to do the work of a missionary bishop. On foot and on horseback I went all over my diocese; the high mountains where so many lakes make a note of particular beauty, the valleys and plains which were then scarcely settled. Was it not because this work required a young man, a strong man who did not fear fatigue, that I was chosen to be a bishop at the age of thirty-four?"

"Today my population has been multiplied by ten; my priests number one hundred and twenty and I have the same number of members of religious orders. And so, I have been able to develop the Catholic schools, and in these schools, which are my pride, I have today 25,000 pupils, and my pride becomes greater still when I see, as happened last year, a whole class from one of these schools enter my Great Seminary. There is one more wish I should like to see fulfilled before I die, please God, and that is the creation of a Catholic university. I lack only the money. I have the professors and I should believe that many years will pass before this wish becomes a reality."

Bishop Redwood was born in 1839 in the Birmingham diocese. His parents emigrated to New Zealand when he was three years old. When his vocation declared itself, the Missionaries of Mary sent him to France and later to Maynooth college in Ireland. He was the first priest given by New Zealand to the Catholic Church. In 1874, when he was appointed Bishop Coadjutor of Wellington, he was consecrated by Cardinal Manning.

It is not surprising that Pius XI. should have shown special kindness to the doyen of the bishops of the Church when he was in Rome recently.

"I have been received in audience by five Popes," Bishop Redwood declared. "But never have I been so greatly moved as during this audience with Pius XI. I am taking the grateful memory of it with me to my faithful over there."

### CROATIAN BISHOPS ATTACKED

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

Plans of the Catholic episcopate for the celebration of the thousandth anniversary of the establishment of the Kingdom of Croatia next year, have been violently attacked by the Deputy Stephen Radic, leader of the Croatian Peasants Party. Radic's action has caused considerable surprise throughout Croatia and he has found little sympathy with his description of the Bishops as "those servants of a corrupt class of rulers." Radic has gone so far as to call upon the Croatian peasants to leave the churches whenever a recent pastor-al of the Bishops on the subject of the anniversary celebration is read. Apparently it is particularly distasteful to Radic that the pastoral makes several references to the historic fact that the Croats are a Catholic people. That statement, he says, is enough to make him "reject and condemn once for all the heathenish policy of the bishops." Radic is voicing demands that the agrarian reforms—meaning the appropriation of landed property—be applied to estates owned by ecclesiastical authorities. The Bishops' pastoral which evoked Radic's outburst was issued after their recent meeting at Djakova.

It reads in part as follows:

### THE BISHOPS' PASTORAL

"The year 1925 is approaching and it will recall to us our past and open the pages of our history. In bygone times, hundreds of dark clouds have burst over the heads of the Croatian people and many times the enemy marched against our frontiers. Our land has been soaked with blood. It resisted the onslaught of the Mongols and for five centuries fought against the Ottomans, defending the Cross and Europe. Scores of times every inch of our native soil was trampled by alien cavalry and strewn with the bones of the sons of Croatia. For hundreds of years the most beautiful of our territories sighed under the Turkish yoke.

"And yet, the Croatian people has remained up to the present time, young and vigorous, free on its own soil, adorned with the glory of the past and honored as the defender of Europe. The Balkans and all of the brethren next of kin to us were cut off for a long time from the cultural influence of the West. But after all the Croats remained in Christian Europe. Even in times of severest trials, the bonds by which Croatia was linked with the enlightened civilized nations of the West, were never torn asunder. Always the Croats could bask in the influence of the choicest spirits of the West.

Our writing and our schools, our sciences and literature, our art, social life and customs, the constitution of our State and the character of our people; all this was developed under the influence and inspiration of the Christian West. At the cradle of our Kingdom, Catholic Faith stood as sponsor; in the days of bloody suffering it was the only hope of our people; and now, too, this faith is the source of the nation's greatness, its power and its glory. Catholic Faith is inseparably connected with the Croatian nation. It was the creator of its history. Our ancestors gave their lives for that faith and bequeathed it to their children and grandchildren as the holiest heirloom of the Croatian people."

Part of the thousandth anniversary celebration, as planned by the Bishops, contemplates the erection of a memorial church at Dubno where Tomislav, the first Croatian King was crowned.

### RADIC'S ERRATIC COURSE

Just why Radic should have taken exception to this program is not clear. It is unnecessary to ask many other actions of this brilliant man who by his eloquence has lifted himself from a position of an obscure bookseller at the time of the collapse of the Dual Monarchy to a place of political power in the Yugoslav State today. His course has been meteoric but marked by little consistency. At various times he proclaimed himself an ardent Republican; at others he has said his Republicanism was for tactical reasons only and that his sentiments could well be reconciled with those of the Royalists of Belgrade. He has appeared as the enthusiastic champion of religion and the clergy and then again as the most bitter opponent of the Church. When the Paic government at Belgrade menaced his safety he fled to England breathing eulogies of the English. The eulogies were turned to ridicule and scoffings when he went back to Croatia after it had been suggested to him that his departure from London would be appreciated. In Vienna he made protracted efforts to win Catholic support, lecturing to Catholic societies and otherwise bidding for support. And at the same time he was entering into all kinds of anti-

Catholic Balkan intrigues. He went to Russia and, without consulting his party, announced that party's affiliation with the Internationals. Then, when conditions were propitious for an agreement with the Serbs, he returned and made his peace with the Belgrade government. Seldom has there been a more brilliant or more unstable character.

It is regarded as particularly unfortunate that he should have chosen the present time to attack the Church in Croatia. It seemed that for the first time since the formation of the Jugo-Slav State there was prospect of obtaining justice for Croatian Catholics from the Belgrade government. If this is to come about, however, it is important that the Croatian Catholics be able to present a united front in their dealings with the central authority.

### ENGLAND DRIFTING INTO PAGANISM

London, Eng.—England is preponderantly pagan, in the opinion of the writer of a striking article in the *Tablet*. It is time, he says, that Catholics came out of their fool's paradise and recognized the fact that they were not living in a dominantly Christian country. "Paganism is the enemy; not Protestantism, he declares, and he justifies his statement with some remarkable observations regarding the non-baptism of children and the dechristianization of the marriage service.

A recent statement by Cardinal Bourne charged that thousands of parents in nominally Christian England did not take the trouble to have their children christened. This fact is borne out by the *Tablet* writer who says that "in perhaps hundreds of thousands of families christenings are put off until the child reaches such an age that it would look foolish" to have it baptized. So the child goes unbaptized throughout its life.

A few days ago a palatial Register Office for marriages was opened at the new Marylebone town hall in London. A marble staircase leads to richly paneled rooms devoid of any vestige of Christianity. Hundreds of engaged couples have written from all over the country, according to newspaper announcements, asking if they can be married in this pagan substitute for a Christian church.

The answer is that they can be accommodated if one of the parties lives in the borough for seven days prior to the ceremony. These things lead to the conclusion that the *Tablet* writer comes with a timely suggestion when he says that, although controversy with other religious bodies cannot be altogether abandoned, the time has come when we must get rid of the idea that Protestantism is the main hindrance to a Catholic England.

"A generation is growing up which is not merely without the true Faith, but without any faith at all. Therefore, from one point of view, our task is easier than the task of our fathers, who found it less hard to inculcate Catholic truth than to extirpate Protestant error. Around us are millions of clean slates on which to write large the articles of Catholic faith and morals."

### THE GLORIES OF LATERAN RECOUNTED BY POPE

The Pope has manifested great interest in the success of the celebration here of the sixteenth century of the dedication of the great Basilica of St. John Lateran. It was on November 9 in the year 324 that the original Basilica was dedicated and named the "Basilica of Christ the Saviour" as the Cathedral of the Popes. It was, and is called the "Mother and Head of all the Churches of the City and of the World."

In a letter addressed to Cardinal Pompili, Archbishop of the Lateran and Vicar General to His Holiness, the Pope has outlined the reasons for his desire that the centenary be fittingly commemorated. He mentions that the Lateran is his Cathedral as Pope and also happens to be the church in which he was ordained to the priesthood.

He then recounts how the Palace of the Lateran was given by the Emperor Constantine the Great to Pope Militiades to be used as the latter's residence, hence the Lateran is a symbol of the conversion from paganism to the Faith of Christ of the Roman Emperor.

The letter recalls how for ten centuries Catholic Faith and unity radiated from the Lateran. All the great events of that period either began or ended there. Synods of great importance and five Ecumenical Councils were held there. The last two Councils dealt with the dempition of the Holy Land. Gregory the Great instituted his famous school of music in the Lateran and it was from this Cathedral that Augustine and his comrades were sent forth to convert Great Britain. Expressing regret that he cannot be present in person at the celebration the Pope directed his Vicar to make the necessary preparations. He has directed among other things, that the famous statue of the Saviour be taken from the Sancta Sanctorum and placed in the Basilica during the celebration.

size, but through cooperation the output from the land has been increased to the maximum. Mr. Mannich thinks Ireland is the nation best able to apply the Danish methods. It is a farming country and there is the advantage that the people understand the value of a spiritual outlook on life.

### DECLARE RELIGIOUS SCHOOLS ESSENTIAL

Prague.—The Slovak Episcopate appealed to the population to express their preference to the denominational or undenominational schools, with a remarkable result. The majority replied that the denominational school for their children is a necessity.

Seven hundred and seventy-four thousand, seven hundred and seventy-three men and women pleaded for the foundation of denominational schools and the retention of those in existence. That figure represents 75% of the total population of Slovakia. Even the Protestants joined the Catholic majority.

"I wish," says the letter, "to thank you for the letter you have addressed to me in which you inform me with cordial frankness of your objections to the project formed by the government to study measures which would be apt to prepare legislation regulating the status of the schools and the relations between the Church and State in the recovered provinces.

"I fear, however, that your principal objections are based on a misunderstanding. There is nothing in the intentions of the government of a nature to provoke among the people under your administration the slightest fear in regard to freedom of worship, religious freedom and national concord. You do not doubt, and I am grateful to you for this, but that your liberal sentiments are mine also. On my part I do not doubt but that it will be easy to find in the feelings of confidence which you show so clearly, the elements for an understanding among Frenchmen who all claim allegiance to the republican motto."

Some surprise may be felt at the voluntarily conciliating tone of this letter. The protest of the people of Alsace-Lorraine has made a visible impression on the government. Unfortunately, it is scarcely probable that the premier is really thinking of abandoning his projects, however, despite the prudence of his oratorical precautions.

Premier Herriot presided, at Boulogne-sur-Mer, at the closing session of the congress of the radical party to which he belongs. While there he delivered a great program-speech on the subject of domestic policy. He made no precise statement with regard to the question of Alsace-Lorraine, but he again affirmed his intention of suppressing the embassy to the Vatican "because," he declared, "the radicals will not admit any interference by religion in diplomacy, even if it is the religion of the majority."

"The world is to be saved from anarchy it must go back to the fundamental principles upon which civilization has been built up—the teaching of the Saviour. Men must recognize that if wealth has its rights has its duties it has its rights."

### WEALTH HAS DUTIES AND LABOR RIGHTS

Dublin, Ireland.—Very Rev. Dr. Thomas, O. S. F. C., who has settled a number of industrial disputes in Ireland when other mediators failed, recently summed up the industrial outlook as follows:

"The world is in anguish at the appalling problems of poverty, disease, and unemployment. For the cure of social evils certain rest-less individualism, under the guise of social reform, are fast leading the unthinking into a belief that the panacea for prevalent woes lies in a socialistic or communistic form of government, but apart from such theories it is the bounden duty of every government to assuage the lot of the unemployed, especially by the encouragement of industry and commerce."

"The majority of the people fail to recognize that government can effect little without the operation among all classes of a spirit of thrift, energy, enterprise, and contentment with moderate comforts. The vitals of our social existence are today eaten up by a selfishness unequalled in any previous period of the world's history."

"If the world is to be saved from anarchy it must go back to the fundamental principles upon which civilization has been built up—the teaching of the Saviour. Men must recognize that if wealth has its rights has its duties it has its rights."

### CAUTION ADVISED IN BOOKING TRIPS FOR HOLY YEAR

New York, October 31.—Following the recent prediction of Leigh C. Palmer, President of the Fleet Corporation of the United States Shipping Board, that there will be a tremendous increase in transatlantic traffic next year due to the fact that thousands of Catholics will go to Rome for the Holy Year, attention has been called here to the need for care in the choice of routes and tours. It has been found that some of the advertised "pilgrimages to Rome" are projected under auspices that are distinctly not Catholic and may not make proper provision for Catholic pilgrims to gain the spiritual benefits of a Holy Year visit to Rome.

It has also been reported that some of the so-called pilgrimages which advertise "accompanied by a spiritual director," interpret this to mean a clergyman of some non-Catholic denomination. Those in touch with the situation have suggested that it would be well for Catholics planning a trip to the Eternal City for the Holy Year to inquire specifically about such phases of the trip before booking passage.

### DANISH FARMERS ADVISE IRISH

Dublin, Oct. 28.—A movement is on foot in Ireland to start a school or schools on the lines of the "Folk High School" in Denmark. Mr. Peter Manniche, Principal, International People's High School, Elsinore, Denmark, has put before the Farmers' Union and educationists in Ireland the advantage of these Folk High Schools and their influence upon economic and national life.

The cooperative movement in Denmark owed its success to the schools. The agricultural holdings in Denmark are, as a rule, small in

## CATHOLIC NOTES

Charlotte, N. C., Oct. 31.—Schleppel Manor, one of the most beautiful estates in the western part of North Carolina is to be converted into a new Jesuit college, according to information which has reached here. The manor is an old Colonial estate which was once owned by Lord Handebery, a nephew of General Cornwallis.

Dublin, Ireland.—In the south much progress is being made towards establishing direct trading with foreign countries. Direct steamship services by three steamship lines are now available between Cork and continental ports in Germany, France, Italy, Belgium and Greece. By obtaining goods from abroad direct a lot of extra expenses and charges will be saved.

Dublin, Oct. 24.—The history of the Irish Brigade in the service of France upon which M. Albert Depreaux is engaged will soon be ready for publication. For the purpose of the compilation access to the official archives has been given to the author by the French Government. M. Depreaux is one of the most distinguished of French military historians.

Maryknoll, N. Y., October 27.—Word has reached here telling of the National Council of Ecclesiastical Authorities which was convened in Japan early this month. Ten dioceses of the Empire were represented. The council continued for over a fortnight, occupied with a number of important questions, including that of a General Seminary which Rome wishes to see in Japan similar to that in India.

German-speaking Catholics of Czechoslovakia are raising a million Czechoslovak crowns with which to establish a great German-language Catholic Czech newspaper at Prague which will fill the long-recognized gap in the front of the Catholic press of Central Europe. One half of the needed sum already is raised, and the paper will appear in the fall.

Rome, Oct. 26.—The annual liquefaction of a specimen of the blood of St. Januarius, patron Saint of Naples, took place here in the Cathedral as usual. Half an hour after the recital of the customary prayers on this occasion, the miracle was complete. It was greeted with the singing of a "Te Deum" while artillery fired a salute of twelve guns.

Statistics published by the Postier Catholique reveal that eleven thousand towns, cities and villages of France bear the names of saints. Saint Martin is the most popular being godfather to 247 villages. Next comes Saint John with 169. There are also numerous places bearing the name of Notre Dame, while others bear such religious names as Dieu-le-Fit (God made it); Dieu-le-Garde (God Guard it); Dieu-le-Veut (God Wills it); Ville-dieu, etc.

Manila, Oct. 28.—The Philippine House of Representatives passed a bill permitting the teaching of religion in the Public schools of the islands. The vote was 31 to 26. Classes in religion lasting fifteen minutes may be held either before or after the present school hours under the terms of the bill. Attendance would be optional for the pupils. The bill now goes to the Senate for concurrence or rejection.

Dublin, Ireland.—In church architecture and decoration Ireland affords some fine models for other countries. Among the latest arrivals at Cogh are the Rev. T. F. Conkley, D. D., Pastor of the Sacred Heart parish, Pittsburgh; Carlton Strong, architect, B. F. Gallagher, church builder, M. A. McNulty, decorator and G. Sauter, window artist. They are seeking inspiration in Ireland for the new Church of the Sacred Heart parish of which Mr. Strong is architect.

Seattle, Nov. 1.—The builder of the first Catholic church in Seattle, in 1869, is to be honored with the erection here of a memorial fountain to Father Francis X. Prefontaine, pioneer of the Northwest. Bishop Blanchet placed Father Prefontaine in charge of the Puget Sound mission field in 1867, and two years later he constructed the first Catholic edifice here. He died in 1909. The fountain, which will cost \$6,000, is to be the gift of Daniel Kelleher, a friend of the venerable priest.

Washington, Nov. 1.—For the fourth consecutive year, Admiral William S. Benson, U. S. N., retired, was elected president of the National Council of Catholic Men at the closing session of its convention here this week. Following a glowing eulogy to the admiral on the floor of the convention for his distinguished service to his country in peace and war and for his love of his fellow men, the delegates presented him with a solid white gold watch of twenty-three jewels on which was engraved the legend "For God and Country, to Admiral William S. Benson, from N. C. C. M., Oct. 29, 1924."

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**GERTRUDE MANNERING**

A TALE OF SACRIFICE  
BY FRANCES NOBLE

CHAPTER XXVII.—CONTINUED

No one spoke for a minute or two. Lady Hunter appearing bewildered with a feeling that showed her the world could never be the same to her again. Then Gertrude asked if she might be left alone for a little while with Father Walsley before he went.

"I should like to go to Confession, you know, papa, because I should like to receive our Lord tomorrow, to thank him, you know, and to ask for strength to bear the joy."

And so they left her alone again, as she wished, with Father Walsley. At once, as the door closed, she turned to him with an eager look.

"Father Walsley, I could not ask you before papa, but I know you won't deceive me. Was I—very ill? was it dangerous when I fainted?"

"He could not deceive her, as she had said, so he answered very earnestly and gently:

"It was dangerous while it lasted; but you are better again now, my child and you must keep so, must you not, very calm and quiet, to be able to write your letter, so that—be may be here tomorrow?"

And he smiled cheerily; but she looked still more serious as she continued:

"Then if—that was dangerous, another might come—any time, might it not, father? Tell me truly, because, you know—I ought to be prepared, and I don't think I am afraid."

"He saw that it would agitate her more if he evaded the question, and that she was ready, with the wonderful grace God had given her, to hear whatever he might say."

"My child, you are right. Though we need not necessarily apprehend one, an attack might come with undue excitement; but you must not fear it or think of it, only—for—Stanley Graham's sake, Gertrude; you must live to see him."

"But—if it were God's will that I should not, if I were to be taken—before—He comes, O Father Walsley! should I be resigned to give it up, that last joy?"

He saw what was troubling her—what he himself had thought of with much anxiety—that if God should call her away before the moment for which they all waited so tremulously, there might be some regret, some earthly yearning, to tarnish the perfect resignation she had prayed for, and with which she wished to surrender her soul to God.

Taking up the small crucifix she kept always near her, he gave it to her, as he said earnestly and solemnly:

"If God should will it, Gertrude, you would, would you not? try to make an act of perfect resignation, to be ready for whatever God wills—to live or die, Gertrude. Would it be too hard, my child, too hard to give up willingly this last joy, if God saw it to be best—best for both of you?"

And as he prayed silently by her side, he thought for an instant that the sacrifice would be too much, too great to be offered at once without a struggle.

Gertrude bent her face upon her clasped hands, as for a minute there rose before the poor little heart a vision of him who had been his idol; but who was gained now for God; and then with a beautiful smile she looked up as she spoke, in a voice a little above a whisper:

"Help me to pray to be able to reach to whatever is God's will, to wish to die—without—seeing him if it is best. Because," she added even still more solemnly, "it seems somehow, father, as if it would be so; as if it would be best, even for him, too, because I know I should not live long after—our meeting; something tells me the joy would be too great to bear quietly, and it would be harder for him than for me to come and find me dead already, spared the pain of parting, with his ring on my finger, the sign of our reunion. You see I am only very weak, and it might be that if I saw him some regret might come into my heart and keep me longer from God, or at least some thought too much of him and earthly love, some pain for his grief and self-reproach, that would make the parting harder for us both. And when I think of this, father, it is easy to give up this last joy of seeing him; I can almost pray for it to be denied, if it would make me at the last think less of God and too much of him."

Then for a minute or two Father Walsley knelt by her side, praying in silent thanksgiving for the great and wonderful gifts of grace God was bestowing on her, young and weak as she was, in return for the sacrifice she had made to him of her earthly love, in return for the unselfish offering she had made of her life to gain one noble soul for his service.

In a few minutes also Gertrude had made her short, simple confession very quietly and calmly, now that earth was fleeing away so fast, as the good priest also felt with a strange, prophetic awe. Then, in a voice which trembled slightly, but without any other sign of agitation, Gertrude asked if she were not in that state which made it fitting and necessary for her to receive Extreme Unction too; and again inwardly thanking God, who made

his task so easy, Father Walsley told her gently that she had but anticipated him in speaking of it, for he had intended to tell her that he should come prepared in the morning to administer it as well as Holy Communion to her, forbearing, however, to tell her also that, had he known of her rapidly increasing danger, he would have come prepared to give her Extreme Unction even today, before he left her.

Then, when he had talked to her quietly for a little while longer, he summoned her father again into the room, and bade her a temporary adieu, promising to return late at night, bringing the Blessed Sacrament with him, to be given to her very early in the morning, before he must leave to say his Mass.

She looked so calm and happy now that her father and Lady Hunter, both tried to drive away out of their hearts the fear. "Will she be able to bear the meeting? will she even bear the inward excitement of looking forward to it all night, and perhaps nearly another whole day?" And they told her gently that they had sent for Rupert, so that he too might be here to welcome him whom God had called wonderfully in answer to her prayers, knowing not how they had betrayed to her the fear they felt—the fear which could not startle nor alarm her now, since God had made her so ready for whatever He should will.

Then they could keep her no longer from the sweet task—sweet, yet so sad—of writing herself, while she had strength, to summon Stanley Graham to her deathbed; the task which must have been so difficult and agitating if she had not been so weaned from earth, so full of heavenly joy, for the sake of him whom she had once loved too strongly, with an idolatry too great to be given to any creature. With her little, thin, white hand trembling slightly, but without other signs of perturbation to excite alarm, she wrote to Stanley her second letter only, and her last:

"Stanley, I am so happy, so full of joy, that it is too great for earth. You have blessed me with a delight you could never have given me even as your wife, Stanley—my own Stanley now indeed—because I know now I should have loved you too much, that I did love you more perhaps than God, and only a short, false happiness could have been ours then. But now, in dying, I love you in God, as we can love each other all through eternity, as you will love me too when the first grief is past, even if you should come and find me dead, Stanley, and I could not speak to you in words. And, oh! never reproach yourself, now or in the future; never say your cruelty has killed me, for that is the only thing that grieves me now, that you should think so for one instant. Every word you call stern which you uttered that day I know to have been wrung from you in the pain of seeing what I know seemed my obstinacy, which then you could not understand, by your hatred, which I know to have been sincere and earnest, against our holy faith—yours now, Stanley, thank God a thousand times. If there was one word that required forgiveness (though I remember none), the sight of your ring on my finger once more, to be buried with me, shall be the sign that it is forgiven joyfully, that I am your own again, more than before, in death. Do not grieve for me, Stanley; I do not wish to live now, ever for your sake, because something tells me that God, who has called you so wonderfully by my death, which you are making such a happy one, wants you in some way for His service, that what He brought us together for is accomplished now, and that we must finish our His will, you on earth, and I, as soon as by prayer and pain I shall be made fit, in heaven, to meet again there as dear brother and sister in God. If they would let me, and if I had strength, I could go on for hours telling you all that is in my heart of wonder and joy, and of the welcome waiting for you in my dear old home from my father, who, for your own sake now, is longing to receive you, to bid you never reproach yourself again, but rejoice with him over my happiness. If I do not live to welcome you in words, know that I do it even more in reality in prayer in Purgatory, that even on earth your noble heart may find perfect peace and contentment in the exercise of our holy religion, which you will love now with strength surpassing that of the former hatred. The little crucifix which, if I can, I wish to have in my hands at the last, is to be given to you whenever I die, soon or late—the crucifix I had with me, Stanley, that night after our parting, which was with me during the last struggle, which struggle has won me now such a joyous, heavenly reward—your conversion, my own beloved, your conversion to God. I am growing weak and must write no more, but even in death remain

"Your own GERTRUDE."

"Papa," she said then, as she folded up her letter and gave it to him, "I won't read it over; I will let it go just as it is, though it is so poor compared to what I should like to have written. He will understand—how hard it is to say fully all I want; so it may go now at once, papa."

And they gratified her by sending it off at once, instead of letting it wait for the usual hour for posting

their letters from the Grange, scarcely guessing, perhaps, her hidden reason for wishing it to be gone—that whatever should come in the interval Stanley might receive it as sent really from herself while yet living and expecting him. They knew from his letter that he must arrive in London late that night, so that he would be able to start for Whitwell in the morning as soon as Gertrude's letter should reach him.

Gertrude was calmer and quieter almost than before, now that her letter was really gone and that there was nothing more outwardly to be done but to wait for Rupert's arrival, which must be late in the evening, they knew; and she lay for the most part quite still, with her eyes closed, as if in bodily exhaustion, with her hand in her father's as he read aloud for her from her favorite spiritual book, or the prayers in preparation for Communion. And Lady Hunter, though she would not weary or excite Gertrude by speaking much, yet seemed unable to tear herself from the room, from the sight of that sweet, peaceful resignation, the sight of which seemed to make her wonder how she could have done as she thought of what she could have done if—she remembered the fact that Stanley Graham had embraced the religion he had hated so long and bitterly.

Late in the evening, as they had expected, Rupert arrived, and was met in the hall by his father, who told him everything that had occurred before he went up to Gertrude's room. Wonder-struck in the midst of his grief, and feeling, as they all did, that the next twenty-four hours of anticipation would prove a crisis in his sister's precarious state, Rupert went up stairs quietly to her side, and for a minute the color that rose to her face, and she quickened, gasping breath as she greeted her idolized brother, seemed to threaten the dreaded attack of her insidious complaint but it passed away, as she said with a sweet smile and a whisper:

"Don't look so frightened, Rupert. I do not think our Lord will let me die, at least before I have received Him into my breast, to give me courage and strength to go before Him as my Judge."

And when they left her alone for a little while with her brother, she continued: "O Rupert! it is not wonderful, is it not a good answer to our prayers—so soon before I die? You will be to him like a brother, I know, Rupert, not for my sake only, but for God's; for you do not know yet what a noble soul he has, what great things he will be able to do for religion; for he is not one to turn to it weakly, or with only half a heart or coldly; or will be with all his heart and all his noble mind. Is it strange how he has been before Lady Hunter, Rupert, in turning to God, when she has naturally seemed always so much more inclined that way? If she were only gained, I should not have one more wish on earth, Rupert, except," she added, in a lower, faltering tone, "that in a lower, faltering tone, "that for papa's happiness, that he may not be too lonely and grieve for me too heavily."

"My dear little sister, that we can but leave to God's mercy, with many earnest prayers, and then do our best in a human way—my poor father! But for Lady Hunter do not be impatient, Gertrude. You see she has scarcely had such ardent, incessant prayers offered for her as have been for Stanley Graham; and in any case, Gertrude, she was perhaps all through less likely to yield quickly and in earnest to grace, so wedded to the world as she is, and only careless about God and religion, than one like him, who hated the very name, and whose love now will be as earnest as his former bitterness against it; one to whom, by what you say, Gertrude, must long have despaired and been weary of the world in his heart."

Gertrude smiled so brightly that Rupert looked at her, hope for at least her temporary recovery rose within him.

"Rupert, when he is baptized, do you know, somehow, I should like him to take the name of Xavier," she said earnestly.

"And a pretty, beautiful name too, Gertrude, that he should be happy to take for its own sake, as well as because you will ask him, dear."

She smiled again strangely to herself without speaking, and soon after grew so visibly weak and exhausted, though without outward agitation, that they persuaded her to try to settle to sleep for the night, because she usually woke very early in the morning, and wanted this time to do so specially, so as to release Father Walsley in time to say his Mass as usual at the church.

She was sleeping still, quietly and peacefully, with her father at his untiring watch by her side, when Father Walsley arrived, about one or two o'clock in the morning, being unable to divest himself of the vague fear, which she herself had helped to increase, that the death-sickness might come to her suddenly in her weak state, that she might be unable to fight long against the cruel disease, which must be so much augmented by the inward excitement and agitation which she concealed so bravely for their sakes. Lady Hunter and Rupert were up too, having been unable to rest in their anxiety; and drawing Rupert aside before he withdrew to wait in prayer with the sacred Treasure he carried with him, he told him what Gertrude had mentioned to them yet, that he was going to administer Extreme

Unction also to her this morning before leaving again. Rupert acquiesced and thanked him with quivering lips, and they separated silently.

TO BE CONTINUED

THE NURSE'S STORY

By Anna C. Minogue

They were nurses, recounting some of the strange experiences that are ever creeping up in their intimate profession. Then the fair-haired girl began:

"I've had more thrilling affairs than the one I am about to relate; but I think of it oftener. I sometimes wish that I could go into every home and tell it to parents."

"It was at one of the training camps, when the influenza was raging. You remember how it was—doctors and nurses few, sick and dying everywhere. It seemed like the end of the world. It seemed foolish to try to stop it. Yet you kept right on. But you didn't feel like a human being—just a piece of machinery wound up and kept going, you didn't know by what. Ordinarily, you'd have died or gone mad."

"I was on day duty in the death house. That's what they called it. We got the hopeless cases. It was rightly named. Then, as soon as they carried out a corpse, his cot was occupied again."

"This day an orderly came to me and said: 'Nurse there's a fellow over there under the staircase, who wants you to come and pray for him.'

"Pray? And these dying men waiting for their medicine—begging for water! Pray! I wanted to laugh hysterically. Not that I hadn't prayed with them. I had. But at that moment to stop and start praying seemed excruciatingly funny."

"Later, the orderly came again to me. 'Nurse,' he said, 'that chap's pretty bad. He asks you please to come and pray for him.'

"'I'll come,' I said dully, wondering why he could not pray for himself."

"He was a handsome young man and, at his first words, belonged, I knew, to the upper strata of society. He apologized for troubling me. 'But,' he said, 'I am going to die and I'm afraid to meet God.'"

"Why should you be afraid to meet God?" I asked.

"'Because,' he answered, 'I do not know Him. I was so busy, I didn't have time for religion—to get acquainted with God.'

"He told me something about himself. He was the only child of a banker in a northern city. He had gone through college, then entered the bank with his father. He had a young wife. All his life he had been so busy, first with school, then with work and the duties of his position. 'But,' he added, 'I now see my sin. That's why I'm afraid to meet God. Will He condemn me for not knowing Him?'"

"I told him to look upon God as his merciful and loving Father, and pray to Him for forgiveness."

"But I don't know how to pray," he replied. "That's why I've seen you praying with the others. They seem happier than. Nurse, please pray for me!"

"But, I said, 'I am a Catholic. I don't know how you Protestants pray. I know only my own prayers.'

"Just say the prayers you say with the other boys," he pleaded.

"So I went down on my knees and began. Our Father, Hail Mary, Creed, Confiteor, Acts of Faith, Hope, Love and Contrition. He listened with every faculty of his poor pain-racked body."

"Please, Nurse, repeat that last prayer," he pleaded.

"I'll teach it to you," I said. "I left him whispering the Act of Contrition."

"The next day I visited him early. He asked me, when I had time, to write a letter for him to his wife. It was a tender, loving letter. It was to send it, in case he died. He assured me that he was thinking always of her. 'I had told him about God's love and mercy.'

"In another part of the long room was a new soldier who had drawn my attention by the fact that he was so tall his feet extended beyond the cot. He was a splendid specimen of young manhood. He was from the hill district of the State, drawn, like thousands of others from the happy, free life of the farm to meet this ghastly death."

"As I was giving him his medicine, I caught sight of a badge of the Sacred Heart pinned on his shirt."

"Are you a Catholic?" I asked. He admitted that he was. Learning I also was of the Faith, his poor face brightened."

"Maybe you can help me," he said. "You see I had been to confession, but I took down before I got to go to Communion. O, I do not want to die without receiving my Lord!"

"I sent for the chaplain. I was present at the administration of the sacrament, and—Oh, well! I saw some things in that church house to thank God for. This was one of them."

"By now, the parents and wife of the rich young man had arrived. They were distraught at his situation. 'Get a nurse for him!' the father commanded. 'I'll give a thousand dollars for a nurse!' 'All the money you have could not get a nurse for your son,' the doctor told him. 'Do you think

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if nurses were to be had the Government would not have them?"

"The poor man was dazed. Money, the god to which he had sacrificed himself and his only child failed him in the crucial hour. The poor boy was wildly delirious now. He died without knowing that his loved ones were with him.

"So long had my Catholic soldier lain absolutely still, I thought, he too, had died. I went to him, saw that he was breathing gently. When he opened his eyes, I told him of my fear.

"Nurse, I am so happy," he whispered. "I cannot think what I have done to deserve this favor. My Lord has come to me—a poor, weak sinner! Nurse, the goodness of God! I could die of happiness!"

"Sent there to die, he did not. I could have cried for joy the day I saw him taken away, to go back, after a while, to the little home among the hills, where perhaps father and mother, sister and brother, and a sweetheart maybe, were waiting and praying for him. I thought of the other sad home-coming. No other child to cheer those parents' declining days, no grandchild to inherit the wealth which they had piled up. And worse of all, no religion to fall back upon in their sorrow.

"Yes, those contrasting incidents stand out among the experiences of my professional life. I seem to know how poignant was the Master's voice when He cried, 'What shall a man give in exchange for his soul!'

"Though I know my poor patient found mercy at the judgment seat."

THE MARRIAGE AT CANA

Jesus liked to go to weddings. For the man of the people who very seldom gives way to lavishness and gaiety, who never eats and drinks as much as he would like, the day of his wedding is the most remarkable of all his life, a rich passage of generous gaiety in his long, drab, commonplace existence. Wealthy people who can have banquets every evening, moderns who gulp down in a day what would have sufficed for a week to the poor man of olden times, no longer feel the solemn joyfulness of that day. But the poor man in the old days, the workman, the countryman, the Oriental who lived all the year round on barley-bread, dried figs and a few fish and eggs, and only on great days killed a lamb or a kid, the man accustomed to stint himself, to calculate closely, to dispense with many things, to be satisfied with what is strictly necessary, saw in weddings the truest and greatest festival of his life. The other festivals, those of the people and those of the Church, were the same for everybody, and they are repeated every twelfth month; but a wedding was his very own festival and only came once for him in all the cycle of his years.

THE ACCURSED FIG-TREE

Another parable expressed in the form of a miracle is that of the withered fig-tree. One morning towards Easter, returning from Bethany to Jerusalem, Jesus was hungry. He came up to a fig-tree and found only leaves. It was too early to expect fruit, even from the earliest species. Yet Jesus, according to Matthew and Mark, was angry at the poor tree and cursed it.

According to Matthew, "Let no fruit grow on thee henceforward forever." And presently the fig-tree withered away.

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THE STORY OF CHRIST

BY GIOVANNI PAPINI

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LAZARUS AWAKENED

Lazarus and Jesus loved each other. More than once Jesus had eaten in his house at Bethany with him and his sisters. Now one day Lazarus fell ill, sent word of it to Jesus. And Jesus answered, "This sickness is not unto death, but for the glory of God, that by it the Son of God may be glorified through Lazarus."

Jesus was pleased by this innocent joy, and touched by the exultation of those simple souls, snatched for those few hours from the gloomy, niggardly poverty of their everyday life. In weddings He saw more than a mere festival. Marriage is the supreme effort of the youth of man to conquer Fate with love, with the union of two affections, with the joining of two loving youths. It is the affirmation of a double faith in life, in the continuity and stability of life. The man who marries is a hostage in the hands of human society. Making himself the head of a new society and father of a new generation, he frees himself while he professes to bind himself. Marriage is a promise of happiness, and an acceptance of suffering. Illusion and conscience have their part in it.

In the shadow of tragedy, which sends over the future a trembling hope of joy, is the heroic and holy greatness of marriage, which cannot be dispensed with, and yet, in the light of selfish reason, should not be accepted. Who has ever seen, except in this case, a condemnation so eagerly longed for?

For Jesus marriage has a still deeper meaning: it is the beginning of something eternal. Whom God hath joined, man cannot put asunder. When hearts have been united and bodies joined, no law nor sword can sever them. In this our human life, changeable, ephemeral, evasive, frail, there is only one thing that ought to last forever till death and beyond death,—marriage, the only link of eternity in the perishable chain.

Jesus often speaks of weddings and banquets. Among the most beautiful parables is that of the King who sent out invitations to the wedding of his son, that other of the Virgins who wait by night for the arrival of the bridegroom's friend; and that of the Lord who prepared a banquet. Christ compares Himself to a bridegroom feasted by His friends when He answers those who are scandalized because His disciples eat and drink.

He did not despise wine, and when with His Twelve, He drinks that wine which is His blood, He thinks of the new wine of the Kingdom. It is not surprising therefore that He should have accepted the invitation to the wedding at Cana. Every one knows the miracle He wrought that day. Six jars of water were changed by Jesus into wine, and into wine better than that which had been drunk. Old rationalists say that this was a present of wine kept hidden until then, a surprise of Jesus at the end of the meal, in honor of the bride and groom. And six hundred quarts of wine, they add, are a fine present, showing the liberality of the Master.

These Voltairian vermin have not noticed that only John, the man of allegories, the philosopher, tells of the Marriage at Cana. It was not a sleight-of-hand trick, but a true transmutation, performed with the power of Spirit over matter, and at the same time it is one of those Parables in fact, instead of in words, a Parable told by actual deeds.

But whoever does not stop at the literal meaning of the story, sees that the water turned into wine symbolizes the new epoch which

begins with the Gospel. Before the Annunciation and the vigil in the desert, water was enough; but the world was left to sorrow. But now the joyful tidings are come, the Kingdom is at hand, happiness is near. Men are about to pass from sadness to joy, from the widowhood of the old law to the new marriage with the new law. The Bridegroom is with us. Now is no time for sadness, but for enthusiasm. There will be no more fasting but rejoicings; no more water but wine.

Remember the words of the steward to the Bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but Thou has kept the good wine until now." Such was the old usage, the usage of the Jews of old times and of the heathen. But Jesus meant to overturn this old amphictyonic usage also. The men of old gave the good and then the poor; He, after the good wine, gives better. Sour, unripened wine, the poor quality which was drunk at the beginning, symbolizes the wine of the old law, the wine that has turned sour and can no longer be drunk. Christ's wine, finer and stronger, which cheers the heart and warms the blood, is the new wine of the Kingdom, wine intended for the marriage of Heaven and earth, wine which gives that divine intoxication which will be called later, "the foolishness of God."

The marriage of Cana, which in John is the first miracle, is an allegory of the evangelical revolution.

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He appealed to young women to consider the religious life as a career and said that there are many young women whose life is largely an aimless career who could do a wonderful work for the church if they entered the sisterhoods.

The three years of his administration in Cleveland have passed quickly the Bishop said in reviewing his work thus far. "Although it has meant much labor the labor has been made easy by the hearty cooperation in all my appeals by priests and laity," he remarked.

"If much has been done, much still remains to be done," he continued. "We may not cease work for one moment; we must labor until our dying day, and what sweeter retrospect can there be as we pass out of life than the recollection that we did all we could to advance the Kingdom of Christ."

When truth is sown broadcast it also produces more blossoms until the whole world is filled with rarer fragrance and perfecter beauty.—Charles J. O'Malley.

The tree was not condemned at first, but after three years of sterility, and even then by the intercession of the workman, was given a year's respite, and in that year the plant was handled and treated with loving care. That was to be the final test: only if all care was unavailing was it to be hewn down and burned.

For three years Jesus had preached to the Jews, and He was thinking of giving them up, and announcing the Kingdom to others. But one of His workers, a disciple still attached to his people, asked for mercy; one respite more. We shall see whether even great love could convert this adulterous and bastard generation. But when they were on the road from Bethany, Judaism had been put to the test. Christ had only His Cross to expect. The evil fig-tree of Judaism deserved to be burned and from that time on no one will eat its tardy, withered fruit.

TO BE CONTINUED

MORE VOCATIONS URGED

Speaking after celebration of Pontifical Mass on Sunday in observance of the third anniversary of its installation as head of the diocese of Cleveland, Bishop Joseph Schrembs said that perhaps the most serious problem before the diocese was that of providing schools for fifty per cent. of the Catholic children who are not attending Catholic schools.

The problem also involved, the Bishop said, the aiding of smaller parishes which are unable to provide their own schools. The number of teachers which is now 1,400, should be twice as large, the Bishop said.



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**The Catholic Record**

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LONDON, SATURDAY, NOV. 15, 1924

**THE SACRAMENT OF MARRIAGE**

Recently we wrote an article that was occasioned by a resolution of the Baptist Ministerial Association of Ottawa finding fault with the Catholic validation of a marriage of a couple who were legally married by a Baptist minister about a year previously. On reading our article a friend wrote to say that such explanations are good, that it is well that such attacks as that made by the Baptist ministers should be repelled, inasmuch as everyone in the locality, Catholic as well as Protestant, read the Baptist resolution which was given great prominence in the local press. But he suggests that it would be eminently useful to publish an article treating of marriage in the light of the Catholic faith. Moreover, he suggests that there may even be Catholics who are bemused by that term "legal marriage."

To take the last matter first: A "legal marriage"—in the sense given to the term in the Baptist ministers' resolution and in our article—is simply one that conforms to the requirements of the civil law. These vary in different countries. In Turkey, until very recently, a man could legally have four wives at the same time. The laws and customs of many savage tribes allow a man to have as many wives as he can afford to buy and maintain. In the United States the law is somewhat less liberal than it used to be in Turkey. The law-abiding American may have four wives all living at the same time but he can be "legally married" to only one at a time. He must have each preceding "legal marriage" legally dissolved. But, in some respects, American laws relating to marriage are more liberal than those of Turkey. The American stickler for legal marriage is not limited to four or to forty. The divorce mills will set him free to marry a new wife any time he feels like it. And—he it well noted—our Ottawa Baptist friends would make it a "CRIMINAL OFFENSE" for a priest to tell a parishioner or penitent that, whether he lives in Turkey or Africa or the United States, the bond of any valid marriage is broken only by the death of husband or wife. The legal marriages and legal divorces and legal marriages again provided by the all too liberal civil law do not and cannot affect in the slightest degree the laws of the Catholic Church governing the sacrament of matrimony. This ought to be plain even to our Baptist sticklers for the sacrosanct character of "legal marriages." And there are, thank God, many Protestants who believe as unreservedly as do Catholics in this teaching of our Blessed Lord Jesus Christ: "For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh. Therefore now they are not two, but one flesh. What therefore God has joined together let no man put asunder." For a Catholic, or for a Protestant honestly using his private judgment, to apply this plain teaching of Christ in particular cases is not yet a "criminal offense" even though such application necessarily implies or openly states that certain "legal marriages" are not Christian marriages at all.

Down through all the ages the Church has cherished the ideal of Christian marriage and upheld at all times, in all places, and in all circumstances, the teaching of Christ as to the indissolubility of marriage by any human agency. The lowering of that ideal came with the Reformation. Martin Luther taught that "marriage is an outward, material thing, like any other secular business." And again, that "marriage, with all that appertains to it, is a temporal

thing and does not concern the Church at all, except insofar as it affects the conscience." The language of the founder of Protestantism contrasts strangely and violently with that of St. Paul. In the fifth chapter of the Epistle to the Ephesians we read:

"Let women be subject to their husbands, as to the Lord; for the husband is the head of the wife; as Christ is the head of the Church. He is the saviour of his body, therefore as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it; that he might sanctify it, cleansing it by the laver of water and the word of life; that He might present it to Himself a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; as also Christ doth the Church, for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church."

The union of husband and wife is here represented as having a special mystical relation to the union between Christ and the Church; that is to say, the union by which Christ sanctifies the Church by the grace of the Holy Spirit. The intimate union between husband and wife is made the counterpart—as it is the symbol—of the sublime mystical union subsisting between Christ and His Spouse, the Church. And marriage is a great "sacrament" (or "mystery," as the Greek version has it) in its likeness to the union between Christ and His Church. Nothing short of revelation could have justified St. Paul in raising matrimony to so high a level of sanctity. There is indeed a sacredness about marriage even as a natural contract, and its obligations are no less sacred; but the text of St. Paul calls Christian marriage a holy thing, a mystery, a sacrament—bearing a special resemblance to the union between the Son of God and the members of His mystical body.

St. Paul exalts marriage; Luther degrades it. As the Church defines it, a sacrament is not only the outward sign or symbol of grace but it actually confers the grace it symbolizes. And this is clearly intimated in the passage quoted above from St. Paul. The union between Christ and the Church is the means by which our divine Lord sanctifies the Church by the infusion of the grace of the Holy Spirit. Now, if the union between husband and wife is likened to that between Christ and His Church, it follows that matrimony sanctifies and enriches with divine grace, and is therefore one of the sacraments of God's Church.

The Fathers of the Church always speak of matrimony in the same high terms. St. Cyril of Alexandria, speaking of the presence of our Lord at the marriage feast at Cana, says: "It was befitting that He who was to renew the very nature of man and to restore all nature to a better state should not only bestow a blessing on those who had been already called into life, but also prepare beforehand that grace for all those not yet born, and make their entrance into existence holy." In other words, it was fitting that as God had provided in Baptism a means of sanctification at the birth of the child, so in matrimony the future progeny of the married couple should be sanctified in its origin, which is the marriage contract.

In the Second Council of Lyons, in the Council of Florence, and in the Council of Trent, the bishops of the Catholic Church solemnly declared Matrimony to be one of the seven sacraments of the Church of Christ. Moreover, the same doctrine has always been held, not only by the Latin, but also by the Eastern churches; and in the Second Council of Lyons, where for the first time reconciliation was effected between the Latins and the Greeks, the latter signed the declaration that there are seven sacraments and that one of the seven is Matrimony.

No one, whether Catholic or Protestant, can fail to see the

almost infinite importance of Christian marriage to the stability of Christian civilization. And no one, believer or unbeliever, can fail to see that the Catholic Church is rendering the greatest possible service to society in upholding the Catholic conception of Matrimony.

It is well for us, Catholics, to refresh our knowledge of the Church's teaching with regard to this great sacrament. The civil law rightly regulates the conditions of marriage as a legal contract having legal consequences; but, for the Catholic at least, the civil law stops there. No civil power can legislate on the conditions required for the reception of a sacrament; that comes clearly and entirely within the jurisdiction of God's Church. It would be a very ignorant or a very indifferent Catholic, indeed, who could be satisfied with a merely "legal marriage" regardless of the laws of the Church governing the reception of the sacrament of Matrimony.

**OUR EXTRAVAGANCE**

By THE OBSERVER

In Canada we have taken our ideas of spending from the people of the United States. That great country differs from the countries of the old world in the fact that it has within itself all that a people can want for independent existence. Moreover, it is not even yet in anything like so crowded a condition as the countries of Europe. When the American colonies achieved their independence, they took over an immense country on much of which the foot of man had never trod, and great as the increase of population, great the usage of resources and the wastage of resources, the United States is not today an overcrowded country, in the sense in which overcrowding is known in Europe or to the same extent.

It was natural enough that a people so situated should set up a standard of living a good deal higher, at least a good deal more expensive, than that which the people of the old lands had long been accustomed to. However, that standard of living, so far at least as it expresses itself in extravagance, is not so easy to maintain in that great country as it used to be. In Canada, being near to the Americans, we have naturally been affected more readily by their ideas and customs in matters like the standard of living than by the habits or ideas of the European countries.

Besides that Canada has had the advantage in the past of having tremendous natural resources and a small population. We were never so well off in respect to natural resources as the Americans; they unquestionably got the better half of this continent of North America, so far as natural resources are concerned. But we have had, nevertheless, a vast country and a naturally rich one, and only a small population to draw on the resources of the country. That condition is changing every day that passes; and we would do well indeed to take note of the fact and to shape our personal policies accordingly.

As a people we are extravagant. We have never had to face the possibility of actual want; and there is hardly a country in Europe of which that can be said. The condition of our poorest classes is very greatly superior to that of the corresponding classes in the old countries of the world. Anxious thought for the morrow is a thing almost unknown in Canada, not in speaking, of course, of individuals and absolutely, but of classes, and generally. We have never had a famine in Canada; but every race from which the Canadian people are descended have had to face that terrible affliction.

As a people, we could have saved some money these last ten or fifteen years. Again, we are not speaking of all individuals, but generally and of the majority. The majority of Canadians ought to be ahead of the game, and the majority are nothing of the kind. We have almost as many automobiles in Canada as there are in England with five times our population and a thousand times our cash capital. It is not at all unusual for a Canadian town of twenty thousand people to have a million dollars tied up in automobiles, nine tenths of it not earning a cent, and wasting, besides, at the rate of from thirty to fifty per cent. each year by depreciation. Add to that the cost of running them and spread it all over this big and thinly populated

country, and the wonder is, not that times are dull, but that they are as good as we see them. For, the automobile craze is only one phase of our orgy of extravagance.

The wastage on amusements, the wastage on clothes, the wastage on food, are other items in our big bill of over expenditure, and even these do not complete the list. Canadians have had a riot of over expenditure, and all the War money is not spent yet. How could it be when Canada borrowed and spent in four years five times as much as she had borrowed and spent in the previous fifty years. Do a little arithmetic on that, if you want to realize what it means. Some people will tell you that that is just as it should be; they would like to see the government obliged to borrow millions on millions every year as they had to do during the War; it would make times good, they say. They have a strange idea of when times are good, if they think that times can be made good by filling one pocket at the expense of another, for who ever got rich by transferring money from one pocket to another? Or by borrowing money to spend merely and not to earn more by the spending?

The price of folly must sooner or later be paid. If a man refuses to save some money when he has the opportunity, there is nothing surer than that sooner or later he will have to reproach himself for his folly. It is not by taxing each other that we can make a prosperous country; and extravagance inevitably leads to borrowing, and that, in public affairs means taxation. It is not by practicing spending but by practicing saving that a people can attain a position of financial solidity.

The course of conduct of the past few years amongst Canadians, leads to the concentration of money in a few hands. In the long run of all this spending, a few people who want to hold money, not to spend it, must be in possession of the money we have so cheerfully, and even feverishly spent. Why should we blame them? If they had more sense than we have had, why blame them for becoming wealthy at our expense?

**NOTES AND COMMENTS**

THE FEELING in regard to the proposed memorial to Lord Byron in Westminster Abbey is recalled by the answer to a classroom question as to why great men are buried there. There was a long silence, then a little girl put up her hand and said: "Because they are dead."

WE ARE also reminded of Father Tabb's famous quatrains on the rejection of Edgar Allan Poe's name for the New York Hall of Fame: Into the charnel house of fame, The dead alone should go, Then write not there the living name Of Edgar Allan Poe.

REFERRING to memorials it is pleasing to learn that the laborious missionary life of the late Father Bernard Vaughan is to be substantially commemorated in the church of the Holy Name, Manchester, where he spent eighteen years of strenuous life. The memorial is to take the form of a tower to the church, which is to be taken in hand at an early date.

HIS HOLINESS, Pius XI., has presented to the Order of Advocates, or, as we would say in Canada, the Law Society of Paris, a portrait of Guy Foucault, once a practicing lawyer of that city, later elected to the Supreme Pontificate as Pope Clement IV. The presentation, which was made by the Apostolic Nuncio, Mgr. Cerretti, was a conspicuous place in the hall of the Order. Clement IV. occupied the Chair of Peter for three years, 1265-1268. He was a native of Saint Gilles, France.

AN AGREABLE instance of gratitude and generosity centers about the Catholic artist, who recently died in London. He was the painter of the world-famous picture, "His Master's Voice." The picture was painted twenty-three years ago, and was rejected by the Royal Academy, but having been brought to the attention of the Gramophone Company, was purchased by them, and put to the commercial use through which it has become so familiar. The price originally paid

for it has not been announced, but in recognition of its commercial value, the Gramophone Company, twenty years later, settled upon the artist an annuity of £250—an act sufficiently rare in kind to merit the widest publicity.

TO THE list of Catholic Governors and Premiers in the British Dominions recently published in these columns is now to be added Sir Hugh Clifford as Governor of Ceylon. Sir Hugh who has had a long consular experience, and whose efficient governorship of Nigeria has placed him in the front rank of British Pro-consuls, is a member of the old Catholic family, the Cliffords of Chudleigh which in Penal times endured much and sacrificed much for the Faith. Through his mother he is descended also from that other old Catholic family, the Welds of Lulworth, one member of which, in the person of Cardinal Weld, once held office in the Canadian Church, as coadjutor to Right Rev. Alexander Macdonell, first Bishop of Kingston. Sir Hugh Clifford also ranks as one of the greatest living authorities on the Malay language. Ceylon is to be congratulated on her new Governor.

MOST PEOPLE are more or less familiar with Oriental rugs, but few, perhaps, have any knowledge of how they are made. A well-informed writer in the Manchester Guardian lifts the veil a little and gives us a glimpse of this age-long industry as practised in Persia, very much as it was in the period of the Arabian Nights. A brief synopsis may be of general interest.

"IN THE Sultanabad district—the home of Persian carpet-making"—the account reads, "almost every house possesses a loom for spare-time use, though naturally it is in the factories that the finest carpets are produced. From the gorgeous coloring and intricate design of the factory products, one would imagine that they were the work of skilled and veteran artisans. But this is not so.

"THE VISITOR squeezes through the low, narrow doorway of the typical carpet factory, and emerges at once into the badly lighted and worse ventilated operative room. The eyes do not at once adjust themselves to the semi-gloom, but after a few seconds, one does make out the 'workmen.' Children they are—mere toddlers, six to ten years of age—and they work with an ease and dexterity that grown-ups cannot but envy. They sit perched in long rows on benches at various altitudes from the ground, according to the progression and size of the carpet, the web of which is spread vertically in front of them. A row of colored balls of the various colored threads employed in the design hang from the loom, within easy reach of the boys' hands."

THE PROCESS of carpet-making is further described as extremely simple, consisting merely of a series of twisted colored worsted threads, each passing round one of the main threads of the foundation web. The children work with extreme speed, and work very hard too—seldom less than twelve or fourteen hours a day—but the labor involved in this primitive weaving is so enormous that some carpets take several years to complete. This will account for the very high price which the finer examples command. The better-known designs are learnt by heart by the children, and it is quite a feat of memory, when the intricacies of even the plainest patterns are taken into consideration. Elsewhere we have read that some of the finest patterns, woven by experienced weavers, are not of set design, but grow under the hands of the weaver, who sits at his loom and calls out in turn for yards of various colors from assistants who stand behind him.

BUT USUALLY in the Persian factories, so that the workers may not go wrong, a superintendent, usually an older boy, sings out the stitches in a monotonous cadence. Sometimes, when the more difficult patterns are in hand, a colored drawing is hung above the loom. In the dim light of these factories the strain upon the children's eyes in following the pattern and picking out the right threads is very great. Most of them have sore eyes as a result; and many become incapacitated while still young.

**THE FIRST OTTAWA FIELD NATURALIST**

In the October Number of the Canadian Field Naturalist Chief Justice Latchford has a short article on one of the earliest Missionaries to what is now Ontario, the humble lay Recollet, Sagard-Theodat. Like St. Francis himself Brother Sagard loved all living things as fellow creatures, and was observant even of those that had put on a kind of immortality in stone. That he was the first to write of our fossils and flowers should be widely known.

Three centuries ago, late in July, 1633, several parties of Hurons at intervals of a few days passed upward over the portage by the Falls of the Chaudiere, on what was then often called La Riviere des Prairies, a name still retained by a branch of the Ottawa at Montreal. Dispersed among the Indians were three followers of that great nature lover, St. Francis of Assisi—Fathers Joseph le Caron and Nicholas Viel, and Brother Gabriel Sagard - Theodat, with eleven Frenchmen furnished by Champlain and two *domestics*—all on their way to the Huron Mission begun by Le Caron in 1615.

Sagard, as he is commonly called, was the chronicler of the expedition. His "Grand Voyage au Pays des Hurons" is a fascinating story. It was published in 1632, the year in which the first white man to ascend the Ottawa, "Le Trouche-menent" Etienne Brule, met his death among the savages, many whom he is said to have warmly but unwisely loved.

In his book Sagard relates that in passing the Falls—the most admirable, dangerous and terrifying of all he had seen—he noticed that the rocks were covered with what seemed to be small stone snails (*petris limas on pierre*). "I am," he says, "unable to account for this, unless it is owing to the nature of the stone itself, or that the result has been produced by mist from the falling waters." His uncertainty as to the origin of fossils, abounding now as then in the vicinity, is not surprising in view of the state of natural science at the time. Da Vinci's conjectures were doubtless unknown to him; and John Ray and Martin Lister's correct theories as to the origin of fossils were not advanced until half a century afterward. Sagard mentions also that he found "at this place"—along the portage, no doubt—"plants of a scarlet lily which had but two flowers on each stalk." It differed, he observed, from a martaogon or turk's-cap lily; "not found in the Huron country"; which he had seen "in Canada," a name then restricted to the settlements on the St. Lawrence.

The lily noticed by Sagard at the Chaudiere is known botanically as *Lilium philadelphicum*, and locally as the wild orange lily. It has persisted there since Sagard's time, but, like the Falls themselves, especially those of the Petite Chaudiere, has almost disappeared before the advance of industrialism. A few plants may still be found among the red cedars south of the Almyer Road, and on Lemieux Island; and it abounds on this soil over limestone along the Canadian Pacific Railway west of Stittville. The lily seen by Sagard "in Canada" was the indigenous *L. canadense*. It grows, or did grow abundantly thirty years ago, in the vicinity of Quebec, on the mainland and on the island of Orleans. Frequently attaining a height of more than five feet, it is in the estimation of many the most beautiful of all our native flowers.

Champlain had previously (1613) noted the occurrence of the red cedar on the islands at Les Chat; but Sagard is better entitled to be considered the first Ottawa Field-Naturalist.

F. R. LATCHFORD

The Father Le Caron mentioned celebrated the first Mass in this province and Nicholas Viel was the first to give up his life for the Faith. The following note may interest readers in the Ottawa Valley.

There were two "falls" and two "kettles," the big and the little. While the former could be seen from the canoes as they came up to the "port" or landing—the "Summer Landing" was within a hundred yards of the present bridge, and all the "ports" were on the Quebec side—it was by the little falls and Chaudiere that the portage route passed. When the waters were in flood, the "port" was at the mouth of the gorge opposite the foot of Lyon Street or even as far down as where the Eddy Sulphite Mill now stands. The water was always taken again near the east end of the present viaduct across Brewery Creek. The "Second Portage of the Chaudiere" mentioned by Alexander Henry and others, was at the next rapids, now known as the "Little Chaudiere." I have not been on this portage for many years, but in my boyhood it was a well-defined trail. From the hidden mouth of Squaw Bay at its foot, the Iroquois, according to tradition, were wont to sally forth in force upon passing Hurons and Algonquians who, seeking to escape by paddling out from the shore, were often caught in the smooth but treacherous "draw" and swept to certain death in one

**THE RELIGION THAT LIVES**

or other of the cold, yet boiling, cauldrons below. The true Little Chaudiere should not be confounded with the rapids of that name. It is shown in its proper place on several of the old maps.

**THE RELIGION THAT LIVES**

To those who have not the gift of faith, the novel and the short story purporting to reflect the life of today, the "timely" article in the popular magazine and the signed column in the newspaper of large circulation may convey the impression that the religious spirit is in a condition of rapid decline. But even when, to the babel of the bookmen are added the fumings of Fundamentalists and the strange mutation of the Modernists, the fact remains that the reign of religion is not imperiled. On the contrary, never were there more signs of virility and growth in religion than in these present days.

The trouble with the smart and superficial critics of religion who seek its downfall is that they manufacture something which they deminish as being religion that is not religion at all. They will not accept the Christian's definition of religion, else would they come face to face with those stubborn things called facts and be forced to acknowledge that so far from being on the decline, religion is flourishing to the enrichment of individual lives and the spread of righteousness through service, in all parts of the globe.

It was St. James the Less who, in the first dawn of Christianity, defined religion in one sentence: "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world."

A simple definition, but a call to courage such as the world has never seen displayed in any other cause. Those who sneer at what they call religion did not hesitate to accord praise to Colonel Whittlesey and his remnant of the Lost Battalion, who, penned in and starving, answered demand for surrender with curt defiance; they feted Sergeant York who single-handed had captured a battery, they read with eagerness the exploit of a Catholic soldier, Sergeant Donaldson, who made six separate trips to the crest of a hill, carrying a wounded man to safety each time.

They did well to praise these men, and the newspapers did well to devote columns to the description of deeds which thrilled. But there is a courage far beyond that which these brave men displayed, there is a heroism before which even these great spirits might well quail. The newspapers devote no columns of description to the deeds by which it is manifested.

In an out-of-the-way corner of one or two newspapers the following item appeared within the past six weeks: London, September 17.—A thousand nuns belonging to the Franciscan Missionaries of Mary volunteered to work among the lepers of the Far East, in response to an appeal sent out by the Mother General, it is announced here by the St. Francis' Leper Guild.

A thousand women of gentle birth, of delicate upbringing, of culture and refinement competing for the opportunity to risk death in its most lingering and repulsive form. They hear no cheers of comrades, they see before them no decorations of honor. What they do shall be done not because necessity urges, not because their country pleads with them to give their lives in her defense. What they do shall be done not in a wave of emotionalism, but with quiet, glad serenity, with unruined composure in the face of every horror that is disclosed.

Not for them the quick approach of Sister Death which upheld the early martyrs thrown to the lions to make a Roman holiday. Year in, year out they must die a thousand deaths, must look the loathsome enemy in the face and smile as they serve those going down into the Valley.

All of which they will do with gladness, because they are those who have kept themselves unspotted from this world which dismisses them and their heroism with three lines of cold type.

That is religion, clean and undefiled, and its manifestations are so numerous in every country into which Christianity has been carried that the scoffer who dares to contemplate them must be silenced for very shame.

This passion to serve and to spend to the uttermost which, combined with renunciation of the prizes of this world, is religion, is evident on all sides in America and only those who are wilfully blinded by self-love fail to note its growth. A few short years ago this country itself was missionary territory. Its soil was drenched with the blood of martyrs in the early days of evangelization, but from this fruitful seed grew a spirit of service and of sacrifice which burgeoned unto full flower when the Catholics of the United States were invited to pass on to other peoples the blessings they had received.

In recent years America has gone rapidly to the front in home and foreign missionary effort. At its recent annual meeting in Washington, to establish a Board for the unification of missionary endeavors

In the United States is indication of the extent to which these endeavors have expanded.

The Catholic Foreign Mission Society of America is a good illustration of the rapidity with which the zeal for foreign missionary service has spread in this country in the last few years. It is only thirteen years ago that the beginnings of this Society were made by two American priests, Father James A. Walsh and Father Thomas Price. Today it has at Maryknoll, N. Y., a large estate with seminary and minor buildings, an auxiliary Brothers' cottage, a convent for the Sisters, a philosophy hall and two preparatory colleges. It directs houses in San Francisco, Los Angeles, Seattle and Hong Kong—where it also has a convent—and conducts a school for Japanese in Los Angeles. It serves a field of more than 30,000 square miles in South China and North Korea, with 65 religious engaged in preaching, teaching and nursing, and numbers its converts and catechumens by the thousands. The pioneer priest, Father Walsh, is now Prefect Apostolic of this great territory, the first American superior of any mission in China.

Other Orders are following close at the heels of the Maryknoll contingent. The Society of the Divine Word, a member of which, Father Clifford King, first broached the Students' Mission Crusade, which has grown to marvelous proportions in half a dozen years, is sending a steady stream of young priests to Southeast Honan. The Holy Cross Fathers have taken India for their special field and in addition to groups of priests at work there, have sent within the past month the first contingent of lay women nurses to supplement the work of the religious.

The very week that brought news of the departure of the Holy Cross band saw the dedication of a preparatory college at Silver Creek, N. Y., for the Society of St. Columban, which, from its headquarters in Nebraska, is serving another section of China and almost at the same time St. Francis Xavier China Mission Seminary in Toronto was being formally dedicated with announcement that a band of young secular priests would be ready to sail for the same field in the immediate future.

Holy Ghost Fathers going from America to penetrate the African jungles; others of the same Order burying themselves in the swamp regions of our own Southern States to lessen the tribulations of neglected Negroes of America—everywhere throughout the country a great urge of true religion.

Those who are making no effort to keep themselves unspotted from the world have deprived themselves of vision. They are unable to realize that America is being exalted by the righteousness of those whose religion they affect to scorn.—N. C. W. C.

### BOURGES CATHEDRAL

Paris, France.—Brilliant celebrations marked the sixth centennial of the dedication of the Cathedral of Bourges. Cardinal Dubois, Archbishop of Paris, and formerly Archbishop of Bourges presided, assisted by seven bishops. The procession of the prelates through the nave covered the same path as that covered in 1324, day of the dedication, by the cortege of Cardinal Guillaume de Brosse, the seventy-seventh successor of Saint Ursin, first bishop of Bourges. The ceremonies were marked by unusual splendor and included the execution of a choral of two hundred voices from the Mass of Pope Marcel by Palestrina.

Mgr. Tissier, Bishop of Chalons, delivered an eloquent panegyric of the Cathedral of France and the Cathedral of Bourges in particular.

When the Cathedral of Saint Stephen was consecrated, in 1224, it had been under construction for a century. Its construction had been decided upon toward the end of the twelfth century by Bishop Henri de Sully, whose brother, Maurice de Sully had just laid the foundations for Notre Dame de Paris. It is a singular coincidence that two brothers should thus have undertaken the construction of two of the finest monuments of France, or of the world, for that matter. Work was carried on by Saint William, who died in 1210 from a cold contracted while preaching a crusade against the Albigensians, in the unfinished choir of the cathedral.

The five naves of the cathedral of Bourges cover an area of 5,000 square meters. The total length of the edifice is 120 meters. The facade, which is 55 meters wide, has five portals adorned with an abundance of remarkable sculptures. The central scene representing the Resurrection of the Dead and the Last Judgment is one of the most valuable things bequeathed to us by the Middle Ages. But the greatest treasures of the Cathedral is the incomparable collection of stained glass windows dating from the thirteenth century, and which, with their pure blues, deep violets and warm reds, seem to be the very essence of the poetry of light.

"When one enters the basilica, one receives the sensation of the infinite," wrote the Archbishop of Bourges to the members of his diocese on the occasion of the centennial. And the same feeling of wonder fills all who behold the exterior of the majestic

edifice, which is visible for forty kilometers towering over the plain of Berry. For the great cathedral rises proudly from the center of the nation "like a vigilant ancestor dominating and protecting the heart of France."

### BELGIAN LANGUAGE CONFLICT

#### BISHOP OF LIEGE COUNSELS MODERATION

By Rev. J. Van der Heyden  
(Louvain Correspondent, N. C. W. C.)

The language conflict is becoming every day more acute in Belgium, threatening to disrupt the Catholic political party and to help the Liberals and the Socialists into power at next year's elections, with, as a likely consequence, repression of the Church. This latter evil is particularly to be feared should the Herriot ministry and its anti-religious policy long continue in France; for our Belgian Liberals love to ape French anti-clericalism and whenever it sways to the south of us, they feel in duty bound to follow suit.

#### BISHOP OF LIEGE REPROVES EXTREMISTS

In the presence of the manifest extravagances of the Flemish extremists, the venerable Bishop of Liege, the Right Rev. M. Rutten—the Flemish people have always looked upon him as the outstanding friend of their cause in the Belgian Hierarchy, opposing him to Cardinal Mercier, rightly or wrongly regarded as hostile to it—has lately written a letter to the Deans of his diocese, which comprises a Flemish and a Walloon province, to warn them against "the exaggerations today but too often resorted to."

He says:

"Because the equal standing of both the Flemish and the French language promised by the King at the close of the War has not yet been completely granted, hair-raised agitators assail the commonwealth, refuse to take part in national festivities, desire the national anthem to be ignored in the Flemish land, want the Flemish leaders, their yeoman's service to the cause notwithstanding, to be put down and out, so as to make room for new men with the proper energy to secure what the men now at the helm have failed to wrest from their Walloon masters."

"These exaggerations," the Bishop continues, "should be contended against and severely reprov'd: they go counter to the Christian principles that teach us to be faithful to our country and obedient to legitimate authority."

The Flemish cultural movement is particularly alive among the large population of the Catholic colleges and of Louvain university.

#### TWO SERIOUS STABBINGS

During the course of the last scholastic year some linguistic demonstrations ended with the bringing into play of revolvers and knives. At Louvain, about Easter time, a Flemish student returning home from a gathering was seriously wounded by one of his Walloon fellow students and a Walloon lawyer, lately graduated from the University, was stabbed by the proprietor of the hotel in which the Dutch guests of the Flemish students had made their headquarters upon the occasion. Both finally recovered from their wounds; but the passions had been stirred on both sides, and the academic authorities felt it incumbent upon them to forbid further public demonstrations either in connection with the sad events that had taken place or of a political and linguistic significance. The Flemish element, taking exception to the inhibition, interpreted it as being solely meant for them. Through its president, the University Students' Alliance addressed a widely disseminated open letter to the Right Rev. Rector. It contained a vehement protest against the cowardly outrage of a fellow-student had been the victim of race fanaticism" and emphatically denied to the academic authorities and to any authority in the world "the right to interfere in the students' struggle for the rebirth of Flanders." The young man, a law student, was forthwith dismissed from the University, which move brought a storm of protests from all over the Flemish land. All sorts of congresses voted motions for the delinquent's readmission and for the withdrawal of the inhibition against holding public political manifestations, or manifestations connected with the language strife. The students have been advised through the press that the Hierarchy, which founded the University and delegates its powers to the academic authorities, absolutely approves of the Rector's order and continues it in effect for the academic year 1924-25.

To understand the linguistic troubles of Belgium and the capital importance of the college and university students' share in the movement, it must be understood that it was with the college youth the movement started, some fifty years ago. As its first protagonists left the colleges to assume their places in the country's world of politics, art, literature, etc., the movement won momentum, gradually and slowly. At first the clamour was for Flemish as the vehicular language in the high schools of the Flemish land. Up to

a few years ago, only in the elementary schools was Flemish used in teaching; in all the secondary schools, both State and private, French was the official language. Flemish superseded French in the State schools now; not so in all the private schools; but in these also the change may be expected before long.

Then arose the cry for the placing upon a footing of equality of both languages in the law courts, in State, provincial and municipal administrations. That exists at present.

Some time before the War the slogan became: "Ghent Flemish!" and in an undertone "Louvain bilingual!" Ghent possesses one of the two State universities and the people's language of Ghent and of East Flanders, of which it is the capital, is Flemish. The other State university is at Liege, Wallon and French-speaking.

#### ACTION TAKEN BY THE GERMANS

The Germans, aware of the Belgian Babel of tongues, sought to profit by it. Though they never showed any sympathy with the Flemish emancipationist movement in pre-war times, in order to win the Flemish element of the population, they Floridized Ghent University during their brief tenure of power. Their move fell flat, however, as hardly any students availed themselves of the opportunity to prosecute their studies in the mother tongue. The patriotic Flemish youths longed for a university of their own; but they refused to accept the gift at the hands of their country's invaders. They felt confident, moreover, that what Germany had proffered, Belgium could no longer refuse. Trusting in the Allies' final victory, they waited, and the parents, instead of sending their sons to pursue higher studies at Ghent, sent them across the borders—to fight. Eighty per cent. of the soldiers in the trenches were Flemish.

#### THE KING'S PROMISE

Upon the return to his own, the King, conscious of his duty to the Flemish race, solemnly promised the prompt Flaminization of Ghent University. Alas! his ministers and parliament dallied with the execution of the royal promise and when they undertook to fulfil it at last, they did so in such a hybrid way, that neither Walloons nor Flemish were satisfied. The latter, to show their displeasure, simply ignore the Ghent University as at present constituted, and, true to their shibboleth "Ghent or nothing," boycott the Flemish courses created for them and patronize the University of Liege and the free institutions of Brussels and Louvain. The former, under Masonic control, is exclusively French, the latter had gradually been introducing Flemish lecture courses. It would have more, but for its financial straits, increased tenfold since the War.

The failure of the Government to accord the full Flaminization of the Ghent University, led many adherents for the latest Flemish claim—the administrative separation of the Walloon and Flemish sections of the kingdom. Against this danger, and worse that might follow, the Bishop of Liege has warned in his letter to the Deans.

#### LINKED TO IRISH STRUGGLE

This whole linguistic strife has been likened to the Irish people's struggle for Home Rule. The proceedings in vogue in Ireland have been copied by the Flemish: crowds have gathered and recited public prayers in front of the Louvain prison, where one of the Flemish leaders, Borms, is still confined for having allowed himself to be a tool in the hands of the Germans in the establishment of a sham autonomous Flanders; and a press campaign—on a small scale as yet, it is true—has been started in the United States in favor of the Flemish revendications.

The leaders of the Catholic party are at a loss to the course to follow. Some would throw overboard the turbulent Flemish crowd agitating for more concessions to the Flemish tongue; but the wiser ones are for setting up a modus vivendi, so as to avert the complete overthrow of the Catholic forces divided against themselves.

#### LIEGE BISHOP'S PROGRAM

The letter of the Bishop of Liege contains a program for both sides. It disapproves of excessive demands and violent measures that spell danger for the unity of the nation and injure the cause at stake. Its gains in years past justify the hope that what is asked for cannot but be realized in the end. For, says the Bishop, "the justice of its claims sinks from day to day deeper into the people's minds, and experience has shown that whatever is based upon reason and common sense necessarily ends by coming out on top."

"It is undeniable," His Lordship ends by saying, "that the standing of the Flemish language has been much improved of late years, so that, if we show but patience and perseverance, we may look confidently into the future. The young people of today may be sure that they will witness the triumph of the Flemish cause before they have reached my age; but on condition that Belgium remains an independent nation and its people stay closely united under the wise rule of their royal house."

### FOREIGN MISSION NEWS LETTER

#### FROM GUATEMALA

The existing government now lies in the hands of fanatical and tyrannous bigots. They are imprisoning and executing priests, and they have banished the learned, venerable, and saintly Jesuit Archbishop. They have suppressed the only Catholic paper, and people who endeavor to practice their religion, are submitted to all manner of insult and injustice. For example: A scirian delayed for some minutes to obey the insolent command of the soldiers to ring the church bell before 5 a. m. on their so-called "Independence Day." These "defenders of freedom" then smashed their way into the church, roused the sleeping scirian and hurried him off to prison, where for weeks he was subjected to all manner of ill-treatment and starvation. And all this at the present day, in a country not pagan, and lying near the border of the land where flies that emblem of freedom—the Stars and Stripes!

#### WORTH GOING FAR TO SEE

Preparations at the Vatican for the great Missionary Exhibition are in full swing, and this colossal enterprise is fast nearing its completion. The list of exhibits is vast and varied, and bearing on the missionary activities of the church. There will be shown an exact reproduction of the Holy Land in terracotta; Asia and Africa in relief where the Catholic Missions may be seen at a glance; portraits and personal possessions of famous missionaries and exhibits of cults, rites and superstitions of all the pagan peoples. The City of St. Peter will show the world what her missionary sons and daughters are doing in foreign fields, and in so doing she will not only enlist a world-wide sympathy and interest in missionary endeavor, but she will also prove her right to her most glorious title "Mother of Christendom."

#### CANADA ALSO

As we read over the various missionary magazines which reach us we glean some small idea of the work the church is carrying on in all the missionary countries of the world. Until recent years there was here in Canada a remoteness to missionary endeavor. Its appeals were so faint and so far that they did not strike home. But what enthusiasm was added to the Cause, what a glorious world of possibility was opened up when America signed up and sent her intrepid sons and daughters to fields afar. And now Canada has joined the ranks of the valorous army of the missions, with the conversion of the vast kingdom of China as her objective. Success to St. Francis Xavier China Mission Seminary! May we live to glory in your spiritual conquests in far-off China, even as we gloried in the triumphs of our Canadian boys on European battlefields. Strong young Apostles of our strong young land, they will carry to the land they have chosen for their labors, the same Faith that other missionaries planted on Canadian soil in blood and sacrifice. All of us, to such heights of heroism, we can admire and we can say "Sons of St. Francis Xavier, we are with you, and we'll see you through."

#### METHODISTS PLACE CATHOLICS FIRST IN FIGHT FOR DECENCY

Washington, D. C., Nov. 4.—Discussing the campaign against indecent theatrical offerings and immoral literature, the current issue of the Clippeet of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church says:

"While the Evangelical Churches frequently have differed in their opinion with the Roman Catholic Church, in regard to this particular thing they must admit that Roman Catholicism goes them one better. The Roman Catholic Church is absolutely opposed from top to bottom to indecent, obscene or profane theatrical exhibitions. Not only is it using its influence to limit against libidinous literature and similar demoralizing influences."

"In New York the Roman Catholic Church certainly deserves more credit than any other for what little has been accomplished in checking the tendency of some theatrical producers to insult the women of New York wholesale by nudity and indecent language on the stage."

"The Knights of Columbus, we understand, have appointed a committee and appropriated substantial funds to defend American principles of decency."

#### IRISH BOUNDARY BILL PASSED

Dublin, Oct. 25.—The Bill enabling the British Parliament to appoint the third Boundary Commission has, as was agreed, been passed in the British Parliament and by the Parliament of the twenty-six Southern Irish counties. As soon as this third Commissioner is appointed, the tribunal will be ready to function.

No hopes are entertained, however, that its findings will be satisfactory to the Catholics of the border counties. The authorities in

the South manifestly do not place much reliance on the Commission. They are hoping that an accommodation may be effected outside the Commission. After it had passed the bill, the Free State Senate put on record a resolution expressing the opinion that the interests of the country as a whole would be served better by an agreed solution. Although not proposed or supported by any person holding ministerial office, it is understood that the resolution has the approval of the authorities.

Many of the Senators condemned in strong terms the unfairness and the harshness with which Catholics have been treated by the Belfast Government. They submitted that in any Conference which might take place safeguards for the Catholic population within the Six North-east Counties should be demanded. Proportional representation should be restored and the Constituencies which had been gerrymandered should be fixed on a just and democratic basis by an authority.

No sign of an accommodating spirit is shown by the Belfast Government. "What have we hold," is its motto. Some of the Belfast politicians are even threatening a march to Cork.

#### WEEKLY CALENDAR

Sunday, Nov. 16.—St. Edmund of Canterbury, left his home at Abingdon when he was only twelve years old and went to Oxford to study. By a vow of chastity and the espousal of himself to Mary he protected himself against many grievous temptations. He was raised to the See of Canterbury in 1234 and there he fearlessly defended the rights of the Church, menaced by the avarice and greed of Henry III. When he was unable to force the king to relinquish the livings which he kept vacant for the benefit of the royal treasury, Edmund retired into exile. He was canonized in 1246, less than four years after his death.

Monday, Nov. 17.—St. Gregory Thaumaturgus, was a native of Pontus, born of heathen parents. He studied and was converted under the tutelage of the great Origen. Later he became Bishop of Neo-Cesarea. St. John the Evangelist appeared to him in a vision and imparted to him the Creed which expounded the Doctrine of the Trinity. St. Gregory died in 370.

Tuesday, Nov. 18.—St. Odo of Cluny, came of a noble family of Aquitaine. Disregarding his father's desire for him to have a distinguished career at Court, he embraced the religious life taking the habit of St. Benedict at Baume. Later he became Abbot of Cluny. The Pope frequently made use of his abilities as a peacemaker among the various warring princes. It was on one of these missions that he was taken ill at Rome and carried back to Tours where he died.

Wednesday, Nov. 19.—St. Elizabeth of Hungary, was the daughter of the King of that country. She was also a niece of St. Hedwig. In fancy she was betrothed to Louis Landgrave of Thuringia and brought up in his father's court. During her husband's lifetime she devoted her great wealth and power to charitable purposes. When he died, however, she was driven from the Palace and forced to wander in the streets with her children. She died in 1231 at the age of twenty-four.

Thursday, Nov. 20.—St. Felix of Valois was the son of the Count of Valois. An iniquitous divorce of his parents led the young man to take the Cistercian habit at Clairvaux. He lived for a time as a hermit in Italy and then returned to France where, after another period of solitude, he and St. John of Matha formed the Order of the Holy Trinity. This order was devoted to the redemption of Christian captives. It was confirmed by Pope Innocent III. The Saint died in 1213.

Friday, Nov. 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. The tender soul of Mary was even then adorned with the most precious graces, an object of admiration and praise to the angels and of the highest pleasure to the adorable Trinity. The Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His Mother, and the Holy Ghost as his darling spouse.

Saturday, Nov. 22.—St. Cecilia, virgin, who was martyred in 177, was a beautiful wealthy patrician maiden of Rome. On her wedding night she renewed the vow by which she had consecrated her virginity to Christ. Her husband was converted by her words of faith. A few days later he was martyred. Cecilia herself was placed in a hot air bath heated to seven times the customary temperature but was unharmed after a day and a night. She was dispatched with her head half severed for two days and nights.

#### CATHOLIC WOMEN'S LEAGUE

A very successful diocesan Convention of the Catholic Women's League of Pembroke Diocese closed in Eganville with a splendid banquet at Hotel McElligott, in which the Eganville ladies were hostesses to delegates and visitors.

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The speakers were: His Lordship Bishop Ryan, Pembroke; Rev. Mgr. French, Newburg; Fathers Murray, Carey, Sullivan and French, Dominion President, Mrs. W. H. Lovering, Hamilton, Diocesan President, Mrs. F. A. Parent, Annprior.

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

#### THE DOLLAR CLUB

BY THE PRESIDENT OF THE SOCIETY

We take this opportunity to thank the members of our Dollar Club for their contributions for the cause of Church Extension.

The success of our appeal is gratifying indeed, and the good wishes for our work received from so many benefactors is a source of great consolation. A large number of our letters are as yet unanswered, but we hope soon to have replies. Some to whom we have written are no doubt waiting until it is more convenient for them to send the money, but we fear that many have laid aside our letter, intending to answer it later, but the matter has escaped their memory. Please let us hear from you now. The money is so necessary for our work.

If we could only make people understand the spiritual need of Catholics in the West and how much money is required to help the work of Extension, they would be ready and willing to make sacrifices for this good cause. A few days ago we were visited by a priest from Alberta who alone ministers to eighteen scattered missions. This year in his district the crops are a total failure. The people in most of the places will not be able to give him anything. He does not know how he will get sufficient money to pay travelling expenses between the missions, and came to see if Extension Society could help. Eastern Canada is also organized into parishes. The churches, in even the smallest places are well equipped and comfortable and people cannot comprehend what it means to be without a church and the consolation of religion. In the West there is not only lack of churches and priests, but agencies are at work to take from the people, especially the foreigners, the precious heritage of Catholic faith.

In a recent issue of the Presbyterians' Witness the following appears:

NEED FOR A CAR

"At a recent meeting of the Presbytery of Dauphin, a great need was placed before Presbytery by our only Ruthenian minister among the fifteen or sixteen thousand Ruthenians in our Northern Manitoba colony. Until recently, two Ruthenian ministers were engaged by our church, but owing to the policy of retrenchment, one was cut off. To the one left has fallen the burden of the work. St. preaching places are now recorded on his charge. To the northwest his weary horse plods along the stony ridge for thirty-five miles to his farthest point. To the south-west he travels twenty miles. In other directions, it is true, the distances are less, but with a horse it is well nigh impossible to cover the charge more than once a month. Then much of his work must be done by personal touch with the people during the week, and by visitation of the homes. As this is almost impossible with a horse, an appeal was made for a car, which would multiply the pastor's efficiency about one-third."

"Presbyterians heartily approved of this appeal and desire to present it through the columns of the Witness, in the hope that it may reach the eye and heart of some individual or organization which would be able to make a gift of a good second-hand Ford (though there would be no strong objection to a new one) for the work of our Church among the new Canadians of Northern Manitoba. Any further information regarding this work will be gladly furnished by the clerk of Presbytery, Rev. John Jackson, Milton, Man.

These Ruthenians should be Catholics and the above article shows what efforts are being made to draw them from the Church.

Last week we reminded our readers of the approach of the month of the Holy Souls and suggested donations to Church Extension as a salutary means of assisting them. The month of November

### REMEMBER YOUR DEAR DEPARTED FRIENDS

Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the RECORD, were among our first supporters, and you have since remained our firm friends. To you, during this month of November we put up a special plea in behalf of our Holy Souls Bursar, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous alms.

The Priests and Students of China Mission.

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Previously acknowledged \$3,162 88

ST. ANTHONY'S BURSE  
Previously acknowledged \$1,793 45

IMMACULATE CONCEPTION BURSE  
Previously acknowledged \$2,956 98

COMPORTEE OF THE AFFLICTED BURSE  
Previously acknowledged \$482 45

ST. JOSEPH, PATRON OF CHINA BURSE  
Previously acknowledged \$8,377 88

John N. McKenzie,  
Christmas Island..... 2 00

BLESSED SACRAMENT BURSE  
Previously acknowledged \$584 80

ST. FRANCIS XAVIER BURSE  
Previously acknowledged \$416 80

HOLY NAME OF JESUS BURSE  
Previously acknowledged \$583 25

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Previously acknowledged \$1,860 89

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SACRED HEART LEAGUE BURSE  
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is here. Do a work of charity that will help the souls in Purgatory and at the same time extend God's Kingdom on earth.

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M. B.....	4 00

### BURSES

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.  
TWENTY-THIRD SUNDAY  
AFTER PENTECOST

**FOLLOWING CHRIST'S EXAMPLE**

"At that time: As Jesus was speaking these things unto them behold a certain ruler came and said unto him: 'Miserable art thou, my daughter is even now dead; but come lay Thy hand upon her and she shall live.' And Jesus rising up followed him, with His disciples. (Matt. ix, 18, 19.)

Who can fail to admire the loving heart of our Divine Saviour? Notice in today's Gospel how willingly He responds to the appeal of the ruler whose daughter had just died: "And Jesus rising up followed him, with His disciples." But this is His usual manner of acting. Never was a worthy appeal made to Him that He did not heed. He came for man and He served man—nay, became almost the very slave of man. He seemed to reward every one who asked Him for anything. No wonder He has said: "Whoever you ask the Father in My name, He will give it you." With what confidence we should appeal to Christ, and ask Him for the blessings and graces we need during life! His nature has not changed since He has ascended into heaven. The same ready ear is open to our supplications; the same heart eager to bestow; the same hand ever prompt to bless.

But Christ wishes us to do as He does with regard to others. "Bear ye one another's burdens." "Be ye followers of Me." It is the desire of His heart today, as it was when He walked the earth, that we continually help our brethren who are in need. As He told the disciples they were not to be masters, much more so does He intend us to be not masters but servants of our fellow-men. This servitude He asks of us is not the bondage of subjection, such as slavery would be, but it is the servitude of love. It does not lower him who serves, but ennobles him. It makes him like unto God Himself whose heart is ever pouring out its treasures for the benefit of men. The very creation of the world, its preservation, its fertility, its beauty—all are for man. Man can do nothing that is good which will not be returned to him a hundredfold. In the relation of God to man, there is absolutely no selfishness, nothing but the most unbounded generosity. How God yearns for us to strive to imitate Him, at least to some degree, in all our relations with our fellow-men. And every moment He gives us examples of His generosity and goodness to man, so that while we listen to His words, we see the deeds that correspond to them. We need but follow. The path is laid out for us; all we require is courage to pursue it unwaveringly.

When we cast a glance over the world at the present time, we must admit that in many lands the voice of the Lord is not being heeded. Instead of the gentle servitude, like unto that of Christ, we see men endeavoring by force to impose their will upon others. It is not an answer to an appeal for help, it is a rush onward in the cause of self. Many are crying for help, not such aid as was asked of Christ in today's Gospel, but help for their very sustenance. There are thousands without a roof over their head, without food for their next meal. In the solemn words of the prophet of old, "they are crying for bread and there is no one to break it for them." It is true, there are many Christlike people endeavoring to answer the pitiful appeals of those who are in want, but the need is so great that hardly has one case been taken care of when three more take its place.

Little children, who should be taught lessons of peace and gentleness, charity and brotherly love, have before their eyes daily examples of disturbance, of hatred, of destruction. And, we may ask, wherein lies the cause of all this? Oh, it is not to be found among those who are making the greatest personal sacrifices, but with those in whose hands lie the possibilities and prospects of peace. Man is making man today, putting thousands of others in dire want, is not himself so much to be blamed. He thinks he is serving a noble cause. It is the fault of those who allowed to develop such conditions as brought about this present carnage.

There can be peace in the world, though we doubt that it ever will come. Christ would not have bid us pray for peace, were it not possible. He wanted it among His closest friends—the apostles—"That they all may be one, as Thou, Father, in Me and I in Thee." He wanted it also among all Christians. "Love one another," "Love thy neighbor as thyself," "Bear ye one another's burdens." But this peace can not come unless men be first united in peace to God. He is the strength of the union, the unbreakable link that joins men together. Without Him there can be no lasting peace; with Him there can be only peace.

The world—separated from the Church to a great extent—has thought that civilization and education would assure peace. But alas, as we gaze upon the scenes of horror and human carnage being enacted today, can we say in truth that the world is civilized? What is civilization, according to the sense given to it by the modern man? We need not answer; we shall only direct you to the lands where it flourishes. What is education? All know the meaning of it. It ennobles only when to it is joined

the religious and moral training of the individual. The wisdom of a Solomon, bereft of religion, creates folly, sooner or later.

Let us endeavor to have some of the Christ-like charity demanded of the Christian. Not the fads and fancies that substitute religion, or take the place of real charity, we should adopt; but we should remain firm adherents of Christ Who, though it may now seem old-fashioned, "arose and followed him," who was in need.

**A NATIONAL ASSET**

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**CHRIST OR THE WORLD**

The characteristic of the age in which we live is its worldliness. The spirit of the world, or what Our Lord calls "the world," is as old as the human race. The fall of Adam marked the beginning of a struggle which will continue until the day of doom—the struggle between the spirit of good and the spirit of evil, between the City of God and the City of the World. The Redeemer of the human race declared a truceless war on "the world." Between Him and "the world" there was to be an antagonism eternal and absolute. As the world hated Him, so it would hate His followers. Understanding or compromise would for ever be impossible.

The task of the Church He founded was to keep alive and uphold His spirit, and to impede the encroachments of "the rulers of the world of this darkness." This is the reason why the Church of God is so much misrepresented and misunderstood; because she stands for something which the world can never understand, for an ideal of which the spirit of the world is the direct and complete negation.

There is no virtue in painting the world in too dark colors, forgetful of the victory which Christ won on Calvary. The world taken at its worst is far above the level to which it had descended before Christ came to uplift the fallen race of man. There are those who see sin everywhere and in everything, as if there was a curse upon the world and everything belonging to it. They make the world so dark that it is to them, in the words of Father Faber, "a perpetual partial eclipse of God." "A funeral on a wet day in a desolate churchyard, this is the type of the minds who take this view."

It would be a far more fatal error to under-estimate the danger. For the struggle between the principle of good and the principle of evil, between the spirit of the world and the spirit of Christ, is going on all the time within us and around us. St. Paul had this in mind when he said: "The world is crucified to me and I to the world." And the Church of God never ceases to raise her voice in warning to her children to keep themselves "unspotted from the world."

Not only is the warning given in generic terms but the various phases of the danger are pointed out. Nothing can give us a surer indication of the character of the age than its current literature; and judged by this standard its chief characteristic is its worldliness. Its current literature embodies the spirit of the time, interprets its thoughts and aspirations. The tendency is to picture a world from which God is excluded. It is the

fashion, for instance with men of science, who possess nothing in the way of philosophical equipment, to begin with the assumption that there exists a conflict between science and religion. The conclusions of science are accepted without sufficient proof, and assertions take the place of argument. An ostentatious array of so-called facts is enough to satisfy the ordinary enquirer; and while the great leaders of scientific thought are, and always have been, wary in their attitude and slow to draw conclusions, the camp followers of science know no such restraint, and in their rollicking manner boast that they have rid the world of the bogeys of God, immortality, and retribution.

But it is especially in the light literature of the day that the worldliness of our time manifests itself. And herein lies the great danger for our young people. This is an age when everybody reads, and the question may well be asked; has the invention of printing been a boon or a curse to mankind? This is the greatest test of their faith and virtue which awaits our boys and girls when they leave school. Many of them will put away at once the novel or magazine story which avowedly panders to the sensuality or sensationalism of the multitude. The dangerous book is the book which glides vice and makes it look attractive, which subtly presents as pardonable weakness or amiable follies the base passions of the human heart, which paints the world in false colors, and holds up wrong ideals. The lessons of the home and the school disappear before the new lessons of the novel. The name of God is carefully excluded, and if infidelity is not openly countenanced it is insidiously advocated. The poison is so dextrously mixed with the food that its presence is not noted. "Errors," says a learned convert, "which do not kill the faith outright, may yet impair its soundness, render it weak and sickly, and hinder the free, healthy, and vigorous growth of Catholic piety."

There is only one way of combating the evil, and that is by cultivating Catholic instincts and acquiring Catholic habits of thought, and fostering a love for wholesome Catholic literature. This duty devolves upon parents and teachers. This is the only way to guard against that promiscuous, indiscriminate reading which has robbed so many of their faith and virtue.—Southern Cross.

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**THE CRUCIFIX**

I remember one evening, when I was a child, my mother took me upon her lap and told me that on earth there was nobody who loved me as much as she did. Then she went on to tell me about her love, and when I had put my arms around her neck and smothered her with a child's kisses, she paused, and took out her crucifix.

Pointing to the figure of Our Lord, she said: "There is somebody who loves you more than mother. Look at His hands and look at mine. There are no nails plunging into mother's feet. There is no spear in my poor heart. Who loves you most? Yes, Jesus Christ. Always love Him more than anyone, who loves you so much more than even I do."

When you kneel down and pour out your prayers to God, if you want your heart touched, study the passion. Take your crucifix, and keep on asking yourself: "Who is this on the Cross? What is He to me? Why is He here?" Once you have learned to realize what the crucifix means, all the jewels in the world will be nothing compared with the rubies that stand out on the hands and the feet of Our Lord upon the Cross.—Father Bernard Vaughan: "Loves and Fishes."

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CHATS WITH YOUNG MEN

A WONDERFUL WORLD
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NEWMAN'S REPLY TO STUDENTS

Many readers besides those of the Sower will be grateful to Canon Murphy, of Kingston, for permitting publication of the submitted letter by Newman, addressed to two students, who had asked his advice as to a course of reading in English authors.

I would gladly serve you by answering the question which you ask had I anything to say which would be materially of use to you. Also I know what able instructors you have at Maynooth, and I should shrink from interfering in a matter which requires experience of young men, which the Maynooth Professors have, and I have not.

Besides, while I thank you heartily for the compliment you pay to my own mode of writing, and am truly glad if you and others have received pleasure from it, you must recollect that those who are expert in any work are often the least able to teach others; and for myself, I must simply say that I have followed no course of English reading, and am quite at a loss to know what books to recommend to students such as yourselves.

As to the writing or delivery of sermons to which you refer, the great thing seems to be to have your subject distinctly before you; to think over it till you have got it perfectly in your mind; to take care that it should be one subject, not several; to sacrifice every thought, however good and clever, which does not tend to bring out one point, and to aim earnestly and supremely to bring home that one point to the minds of your hearers.

First, a man should be in earnest, by which I mean he should write, not for the sake of writing, but to bring out his thoughts. One should never aim at being eloquent. He should keep his idea in view, and write sentences over and over again till he has expressed his meaning accurately, forcibly and in a few words. He should aim at being understood by his hearers or readers. He should use words which are most likely to be understood. Ornament and amplification will come to him spontaneously in due time, but he should never seek them. He must creep before he can fly, by which I mean that humility, which is a great Christian virtue, has a place in literary composition. He who is ambitious will never write well; but he who tries to say simply and exactly what he feels or thinks, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.

HOW A MASTERPIECE WAS WRITTEN

When Robert Louis Stevenson wrote "Dr. Jekyll and Mr. Hyde," he gave the world a literary masterpiece and as well coined a new phrase which ever since has been applied to any case resembling the dual personality of the character about which the book is written. In a recent issue of Scribner's magazine, Lloyd Osborne gave the following dramatic account of how Stevenson wrote the story:

interrupted or disturbed even if the house caught fire.

For three days a sort of hush descended on Skerryvore: we all went about, servants and everyone, in tiptoeing silence. Passing Stevenson's door, I would see him sitting up in bed, filling page after page and apparently never pausing for a moment. At the end of three days the mysterious task was finished, and he read aloud to my mother and myself the first draft of the Strange Case of Dr. Jekyll and Mr. Hyde.

I listened to it spellbound. Stevenson, who had a voice the greatest actor might have envied, read it with an intensity that made shivers run up and down my spine. When he came to the end, gazing at us in triumphant expectancy and keyed to a pitch of indescribable self-satisfaction—as he waited, and I waited for my mother's outburst of enthusiasm—I was thunderstruck at her backwardness. Her praise was constrained; the words seemed to come with difficulty; and then all at once she broke out with criticism. He had missed the allegory, had made it merely a story, a magnificent bit of sensationalism when it should have been a masterpiece!

Stevenson was beside himself with anger. He trembled; his hand shook on the manuscript; he was intolerably chagrined. His voice, bitter and challenging, over-rode my mother's in a fury of resentment. Never have I seen him so impassioned, so outraged, and the scene became so painful that I went away unable to bear it any longer. It was with a sense of tragedy that I listened to the voice from the adjoining room, the words lost, but fraught with an emotion that struck to my heart.

When I came back my mother was alone. She was sitting pale and desolate before the fire and staring into it. Neither of us spoke. Had I done so, it would have been to reproach her, for I thought she had been cruelly wrong. Then we heard Louis descending the stairs, and we both quailed as he burst in as if to continue the argument more violently than before. But all he said was: "You are right! I have absolutely missed the allegory, which after all is the whole point of it, the very essence of it. And with that as if enjoying my mother's discomfiture and her ineffectual start to prevent him, he threw the manuscript into the fire! Imagine my feelings, my mother's feelings, as we saw it blazing up, as we saw those precious pages wrinking and blackening and turning into flames.

My first impression was that he had done it out of pique. But he had not. He really had been convinced, and this was his dramatic amend. When my mother and I both cried out at the folly of destroying the manuscript he justified himself, vehemently. "It was all wrong," he said. "In trying to save some of it I should have got hopelessly off the track. The only way was to put temptation beyond my reach."

Then ensued another three days of feverish industry on his part and of a hushed, anxious and tiptoeing anticipation on ours, of meals where he scarcely spoke, of evenings unenlivened by his presence of averted glimpses of him sitting up in bed writing, writing with the counterpane littered with his sheets.

The culmination was the Jekyll and Hyde that everyone knows—a story that, translated into every European tongue and into many Oriental tongues, has given a new phrase to the world.—Vancouver Bulletin.

OUR BOYS AND GIRLS

EVENING CHANT

Strew before our Lady's picture
Roses—flushing like the sky
Where the lingering western clouds
Watch the daylight die.
Violets steeped in dreamy odors,
Humble as the Mother mild,
Blue as were her eyes when watching
O'er her sleeping Child.

Strew white lilies, pure and spotless
Bending on their stalks of green,
Bending down with tender pity,
Like our Holy Queen.
Let the flowers spend their fragrance
On our Lady's own dear shrine,
While we claim her gracious helping
Near her Son divine.

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AN HISTORIC DOG

There have been many famous dogs in history; but the story of one named Gelert, who is told at some length by both Scott and Wordsworth in their poems, is quite as remarkable as any of them, and far more reliable than many. He was a deer-hound, presented by King John of Wales to his son-in-law, Llewellyn, who kept him at his hunting lodge.

One day, when the hunters started out, Gelert was missing from the pack of hounds. His owner fearing some disaster, repaired speedily to the lodge, where his little son was sleeping. There, sure enough, was Gelert, his mouth smeared with blood; but the babe was not to be seen. The distracted father fell upon poor Gelert and killed him, thinking that he had destroyed the child; but upon turning around, he found the little one safe in his cot, and beside it the body of a ferocious wolf that the dog had slain in defense of its young master.

The grief of the prince at his unjust act was terrible, and he caused Gelert to be buried with all the honor possible. Tourists to that part of Wales are even now shown the remains of the monument which was erected over the faithful deer-hound.—Ave Maria.

A LITTLE CHILD SHALL LEAD THEM

Bishop John S. Vaughan, in the Homiletic and Pastoral Review, shows by an example how a little child can bring back an old sinner to the practice of religion. During a big mission in London, he says, a little girl came to confession and, after receiving absolution, said: "Please, Father, dad is coming to confession now. After much coaxing, I made him promise to come with me. He is waiting outside and will enter the box when I leave it." "Oh! That's right, God bless you, my child," said the priest. "You will be kind to him, won't you, Father?" asked the child. "Yes, yes, he has nothing to fear." "Don't scold him Father I promised him that you would not be cross." Under these conditions the hoary-headed old sinner came, made an excellent confession, unburdened his conscience of a weight that was oppressing it, and—once in the grace of God—thought more of his little daughter than he ever did before. "There is no doubt," adds Bishop Vaughan, "that children often perform, and almost unconsciously, real Apostolic work, and should be encouraged to help, in their strange unstudied way to lead souls to God."

SELF-CONTROL

Self-control is a quality which must be developed early in life. Boys especially should be impressed with the importance of acquiring this trait, for their conduct and well-being in life depends largely upon the strength of their character in the days of youth. As the years go by and the boy's will grows stronger, the habit of self-restraint begun early in life, should be more and more encouraged. The most ordinary occupation may be used as exercises for gaining this self-control. The very habit of an upright carriage is useful in this regard. All lounging and lolling habits should be discontinued and energy, briskness and erectness demanded. As a matter of fact, anything that tends to harden the body reacts on a boy's character. If he is accustomed to his cold shower or plunge every morning, winter and summer, if his windows are wide open on the coldest night, and particularly if he had learned to rise early and promptly, he has made a good start on life's journey and will probably come unscathed through many a temptation which would mean downfall to another of more luxurious habit.

Anything that calls for an effort of self-control is useful. To some boys habits of order will be a severe discipline, others will need constant practice in good manners at home, yet others find rising from bed promptly a great difficulty. But constant acts persevered in bring victory at last.

THE VALUE OF PRAYER

There is a story told of a woman, a worldly wicked woman, who happened to hear of the pressing need of a community of nuns. She visited the convent and generously gave them financial assistance and averted a calamity. A little later she was stricken with a fatal malady. Her friends besought her to be reconciled with God, but she was adamant. She would not see a priest, she declared, anyone rather than a priest.

At length her hours were numbered, and the watchers at her bedside were horrified to see an expression of abject terror transfix her face. It passed, and she shudderingly held out supplicating hands. "A priest," she pleaded. "A priest, quickly!"

After she had made her peace with God, she explained that Satan had appeared to her and diabolically cursed her for that act of charity. He held her soul fast, he told her, and she would never have escaped him had it not been for the prayers of that community of nuns who were daily interceding for their benefactress. Are there any of us who would not, at the dread hour of death, wish to have the prayers of a community of holy women?

To blush at evil is wise; to blush at good, folly.—St. Gregory the Great.



Answers for last week: two upper pictures: Gospel Sunday before. Lower picture: All Souls, Nov. 3rd.



Try to unscramble this design so as to produce two Old and two New Testament events, (No. 5 is King David.) Last Sunday was the feast of the Pope's Cathedral in Rome. What is its name. Answers next week.

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Have You the Courage to Start Over?

By WILLIAM A. LAWRENCE
MEN of twenty-five, thirty-five or forty-five, who feel that the time for new ventures has passed, should take a running glance back over the pages of biography.

Noah Webster studied seventeen languages after he was 50. Franklin did not begin the study of philosophy until he was 50. At 80 Cato began the study of Greek, Plutarch took his first lesson in Latin, and Socrates learned to play musical instruments.

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### FRANCISCAN FRIARS CELEBRATE OBSERVE 700TH ANNIVERSARY IN PICTURESQUE WAY AT CANTERBURY

Canterbury, Sept. 16.—The 700th anniversary of the coming of the Franciscans to England was celebrated here within the shadow of the old Cathedral, built by Catholic hands before the Friars came.

A hundred Franciscans, in habits and sandals, marched through the old-world streets of the quaint city, with a cardinal and two bishops in their midst and a glittering cross at their head. Singing the litany of the Saints they made their way to the ruins of the friary in which their brothers lived seven hundred years ago, and there they sang a Te Deum.

#### WELCOMED BY ANGLICAN MAYOR

Seven hundred pilgrims traveled from London on a special train and were joined at Canterbury by hundreds of others from nearby towns. The Mayor of Canterbury—an Anglican—gave them an official welcome to the city.

Hundreds were unable to find places in the little church of St. Thomas of Canterbury, and remained outside during the whole of Mass, which was celebrated by Bishop Doubleday of Brentwood in the presence of Cardinal Bourne.

In the sanctuary were the three Ministers Provincial of the three branches of the Franciscans, besides representatives of other religious orders.

An interesting figure in the sanctuary was that of Dom Wilfrid Corney, O. S. B., the Titular Prior of Canterbury. He exercises no jurisdiction, now that the old buildings have long since passed out of Catholic hands.

The Bishop of Salford, Mgr. Casartelli, preaching at the Mass, said the celebration of the septucentenary of the coming of the Friars was the culmination of a very remarkable phenomenon which had been going on during the past half century; the wonderful cult of St. Francis and of things Franciscan.

"It is a development which is very important," he said, "and in strange contrast to the ignorance and prejudice which once prevailed with regard to St. Francis and his order."

#### SIR WALTER SCOTT'S ANACHRONISM

As proof of this ignorance Bishop Casartelli mentioned an interesting anachronism perpetuated by Sir Walter Scott in his historical novel "Ivanhoe."

"In 'Ivanhoe,'" said the Bishop, "there is a grotesque figure called 'Friar Tuck' who is represented as a Friar of the Order of St. Francis. The plot was laid in the year 1196, when St. Francis himself was a boy, and fourteen years before he established his order."

After Mass a procession of the Friars, prelates, secular clergy, nuns and hundreds of laity marched through the streets of the city between dense crowds of interested onlookers.

The procession went to the ruins of the friary which are preserved in a beautifully kept garden through which runs a branch of the River Stour.

Grouped among many-hued flowers a choir of Friars sang the Te Deum, their unaccompanied voices being remarkably impressive in the stillness of the garden.

Afterwards speeches were made in a public hall, the capacity of which was again insufficient to accommodate the large number of Catholics who had come long distances to join the Grey Friars in their day of joy.

Welcoming the Cardinal, Father Herbert, O. F. M., Provincial of

the Friars Minor, said that seven hundred years ago the first Friars were received with mistgivings as strangers in the land. Today they were received by the people of Canterbury with open arms.

Cardinal Bourne said that apart from his appreciation of the work of the Friars, there was a still greater reason for his presence there. The Holy Father had been pleased to address to him a magnificent letter in which His Holiness associated himself closely and intimately with their celebration. In that special sense he had the privilege of representing the Holy Father.

A feature of the septucentenary celebrations was the extraordinary amount of space given to the event by the British press. Columns were written in advance of and after the event, and hundreds of pictures were published. At least fifty newspaper men covered the story at Canterbury.

#### THE ANGLICAN CELEBRATION

An extraordinary fact, which has caused much comment, was the activity of the Anglicans in celebrating St. Francis. At Canterbury Cathedral, now in the hands of a church which was born of opposition to the things which Friars taught, a "choral eucharistic service" was held whilst Catholics were celebrating Mass in their little church.

A lecture on St. Francis was given in the Cathedral in the afternoon, and in the evening the Anglicans visited the ruins of the friary.

Neither the press nor the people of Canterbury were deceived about the relative importance of the Catholic and the Anglican programs. They saw that whilst a long line of brown-robed Friars, spiritual descendants of Blessed Agnellus and his companions, were walking in the Catholic procession, the Anglicans could not raise a single Franciscan habit to give color to their celebrations. The newspapers unanimously featured the Catholic side of the story, and the people crowded the streets to wait for the Catholic procession rather than enter the cathedral for the "choral eucharist."

The Anglican endeavor to give the impression of continuity fell decidedly flat.

#### RUSSIA

### SOVIET PERSECUTION HAS DRIVEN OUT CATHOLIC BISHOPS

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

Today in all the vast territory of the former Russian Empire over which the Soviet Government holds sway, there is not a single Catholic Bishop in actual residence in his See. Because of increasing anti-religious activity and persecution by the Soviet authorities, all Ordinaries of Russian dioceses have been compelled to seek safety across the frontier. The former Bishop of Tiraspol, Monsignor Zeer, now nearly ninety years old, still lives in Tiraspol but he resigned his See twenty years ago because of ill-health. And in the Southeastern corner of European Russia, Monsignor Smets, Apostolic Administrator at Tiflis in the Caucasus, exercising ecclesiastical jurisdiction of the Catholics of Georgia in the absence of a residential Ordinary. All other traces of the Catholic Hierarchy in Russia have vanished.

Relations between the Church and the Bolshevik Government have become steadily worse and worse since the death of M. Worowski, first representative of the Moscow Government in Italy. It was through him that unofficial negotiations were carried on in efforts to improve the situation. The most notable result of these interchanges was the Papal Relief Expedition to Russia.

This expedition, however, as the need of the Russian Government for material assistance decreased, found steadily increasing difficulties placed in its way. Little by little the expedition retired from its stations in the Crimea and the southern provinces. Finally the central station—in Moscow—was also closed and the expedition came to an end.

In the meantime the Soviet war against the Catholic Church was carried on with increasing vigor—largely through the expedient of multiplying legal restrictions upon the Church. The Red government was encouraged in its warfare against the Catholic Church by the capitulation of the old Russian Orthodox Church to the Bolsheviks. With Orthodoxy whipped into subservience the Soviets have relaxed the vigor of their campaign against that religious body and are concentrating their energies against the Church of Rome.

Unlike the Orthodox body, the Catholic Church cannot make concessions in matters of doctrine and moral principles and for this reason the Soviets fear it. The Bolshevik leaders know that the Church will always stand in the way of their attempts to de-Christianize and corrupt the people. The program of persecutions of clergymen and religious which slackened somewhat after the trial and condemnation of Archbishop Cieplak and his associates, has recently been revived. Priests and nuns in many parts of Russia have recently been arrested and imprisoned—many of them being given long sentences without even the formality of a trial. All legal restrictions against the

Church are being enforced with iron severity.

### AWFUL BLASPHEMY EVOKES PROTEST

### PATRIARCH OF JERUSALEM CALLS FOR SERVICES OF REPARATION

The protest in which Monsignor Luigi Barlassina, Patriarch of Jerusalem, called for a day of Atonement in reparation for the blasphemous statements published by the Jewish paper Doarhayom in Jerusalem, reads as follows:

"Beloved Brothers and Children in Jesus Christ, "Our words today are charged with the greatest sadness, because Our heart, as Catholic and Shepherd, has received an excessively deep and painful wound.

"As long as We ourselves are insulted, though being the anointed of the Lord it reverts on God Himself, yet We have learned to bear it for love of God. But when the mud is thrown directly, and in that sarcastic form which brings out into relief the full intent of offending the adorable Majesty of God, then Our bitterness is very great indeed.

"And it is to a similar extremely painful fact, that We refer, to an atrocious article which appeared in a Jewish paper; Doarhayom, which had the impudence to end its banal tale with the statement that Jesus Christ 'is a bastard.' God knows how Our heart bleeds in having to repeat such a heretical, sacrilegious blasphemy, yet it was very necessary, that our Beloved Children, should learn the importance of the reparation which We ask of you. We are certain that you will fulfil it with that piety for which you are distinguished.

"And reparation is wanted! Above all, the insult was enormous, having wounded the adorable person of Jesus Christ in His Divine Conception, and His Mother in the august privilege of her virgin Maternity. We know, alas, that such abominable phrases have already been used by some Jews, but now, they have attained the impudence of freely publishing them in a newspaper.

#### FEARS TERRIBLE PUNISHMENT

"Who does not know that similar iniquities draw, alas, terrible castigations on the earth which has the misfortune to lodge the blasphemer? The Holy Scriptures show us that if God is infinite compassion He is also adorable sanctity which requires the respect due to Him. And how many times do we not read in them that for the grave guilt of someone an entire nation was terribly punished, and in the same way through the merits of a few, blessings rained copiously on the whole country?

"Therefore We feel the duty and necessity of comforting the Amiable Heart of Jesus for the atrocious injury done Him and at the same time to prevent Our Beloved Children from having to also submit to the fatal consequences. We therefore order that on a day to be chosen later, an hour's adoration shall be made before the Blessed Sacrament exposed in all the public and semi-public churches of the diocese. At a given hour the "Miserere" will be sung, short sermons or readings will be given, preferably on the subject of reparation, the Holy Rosary will be recited, the Joyful Mysteries to celebrate the August Mystery of the Divine Maternity and other prayers chosen by the parish priest or superior such as the Penitential Psalms. The Benediction given, it will end with the triple chant of the invocation in either Latin or Arab "Parce domine, parce populo tuo

#### PRAYS FOR INSULTERS

"And then We pray the Lord in His mercy to open the eyes of so many poor blind people who have not the comfort of the splendor of our Holy Faith: Oh that they may also be brought back and draw ineffable consolation from Thee! Then only shall We have the bases of true brotherly union, when all will confess and serve with perfect charity the common Father Who is in Heaven."

### NEW PROVINCIAL OF THE CHRISTIAN BROTHERS

The Very Rev. Superior General of the Brothers of the Christian Schools has appointed Rev. Brother Austin, F. S. C., B. A., to be Provincial of the Toronto Province of the Order in succession to Rev. Brother Bernard whose double term of office has expired. Brother Austin, who is a native of Toronto, is a son of the late Mr. John Dee of St. Peter's parish. He is a graduate of St. Mary's School, of the De La Salle Collegiate, and of the University of Toronto. He entered the Christian Brothers in 1907 and has since held several responsible positions having been Director of the Christian Brothers' Scholasticate at Aurora, Principal of the Catholic High School, Hamilton, and Director of St. Mary's House, Toronto, and Supervisor of Schools.

#### INFORMATION WANTED

RENNISON, Edward, of Folkstone, last heard of in Miami, Man., 1898. Anyone knowing his whereabouts kindly write Chas. Rennison, New Infirmary San., Hamilton, Ont.

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#### DIED

WHITE.—At London, Ont. on Oct. 23rd, 1924, at her late residence 140 Central Ave., Jessie, daughter of the late Wm. and Catharine Gunn White. May her soul rest in peace.

CARBERT.—At her home Victoria St., Clinton, Ont., on October 26, 1924, Catherine Rawley, beloved wife of John Carbert, leaving her husband and two daughters to mourn her loss. May her soul rest in peace.

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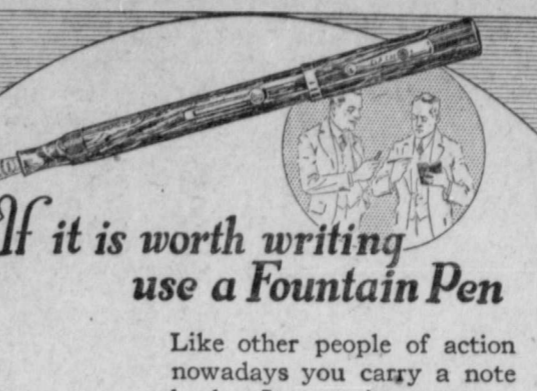
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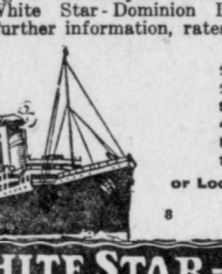


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