

The Catholic Record.

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, MAY 26, 1923

2328

THE COMMON SENSE OF CATHOLICISM

A MAD WORLD AND THE SANITY OF CATHOLICISM

Catholic Times, May 5

"Without the Catholic Church the World goes Mad," was the thesis which Mr. G. K. Chesterton expounded before a crowded and delighted audience in the Concert Room of St. George's Hall, Liverpool, on Monday evening.

The gathering, which was assembled under the auspices of the Liverpool Branch of the Catholic Truth Society, was presided over by the Most Rev. Dr. Keating, Archbishop of Liverpool, who was accompanied on the platform by the Most Rev. Dr. McIntyre, Archbishop of Birmingham, the Very Rev. Canon Hughes, the Very Rev. Fathers Bridge, S. J., and Cox, O. S. B., Colonel Sir James Reynolds, Colonel Shute and other prominent clergy and laity. The audience included not merely Catholic priests and laity from all parts of the Archdiocese—not excepting the Isle of Man—but many non-Catholics prominent in the civic, commercial and social life of the city. By all Mr. Chesterton's address was followed with the warmest appreciation, and the keen interest taken in his views on religious matters and in the part which Catholicity plays in the affairs of the world was made evident by the nature of the great bulk of the multitude of questions which followed the address, and which were answered with all the earnestness, thoroughness, brilliancy and wit which are characteristic of Mr. Chesterton. Indeed question time was by far the most interesting portion of an evening brimful of interest.

TWO LITERARY MEN

The Archbishop of Liverpool, opening the proceedings with a cordial welcome to Mr. Chesterton, said the names of two great non-Catholic literary men had claimed the attention of Catholics for many years—those of Mallock and Chesterton. Catholics had been interested in them because they had put the Catholic point of view before the non-Catholic public in a way that was bound to have great effect. They could command an attention for the Catholic standpoint that Catholics perhaps could not secure. Catholics wished to see the grace of God crowned by the reception into the Church of these two men, though the Church might thereby lose to some extent the championship of men who could help her better outside. His Grace rejoiced that Mr. Mallock had been received into the Church in his last moments, and he hoped there were many long, happy and successful years of Catholic life before Mr. Chesterton.

Mr. Chesterton, in a speech of 45 days' wonders which declared that everything could be explained by some one thing; but for Catholics it would be enough to look back on the philosophies which had been trumpeted in the same fashion and had collapsed in the same way.

Instead of believing that the excitement of emotions must necessarily lift a man nearer to Heaven, he came to believe that any old charwoman who tried to do her duty was very likely nearer to God than Shelley or even Shakespeare.

The people who accused Catholicism of emotionalism were very largely mistaken, because they did not know, and sometimes did not try to know, the things they talked about.

SERIES OF EXTRAORDINARY MOVEMENTS

The second class of attack was very different. Ever since Calvinism, there has been a series of extraordinary movements which had certain family resemblances. They all had the quality of the intellectual bully; they all asserted themselves as unanswerable, and that anybody with any intelligence could not dispute or attack them; they based themselves upon physical science as Calvinism was based on logic; they had all claimed, and to some extent claimed justly, that they were able to do some good; they had insulted in some fashion, not so much the Catholic Faith but the common conscience of mankind. Lastly, they had all broken down.

Utilitarianism, the first of these, believed that the net result of the combination of ten million selfish people would be unselfishness. This theory disputed, not any doctrine of the Church, but the decent instincts of the man in the street. Not a shred of that absurd optimism remained.

Another development was the Darwinian philosophy (not the Darwinian science, which was another matter). The theory of the survival of the fittest and the devil taking the hindmost was wrong, because a society which was based on the struggle for existence was not a society at all. This philosophy also was championed in intellectual bullying.

Malthusianism was another example and that also was based upon a positive assertion about science. This had now been entirely abandoned, but not the moral deductions from a general Malthusian doctrine which were being pressed with indecent advertisement.

The materialistic theory of history had likewise perished. That theory was that everything that happened was the outcome of the economic struggle. The Crusaders went to Jerusalem for the same reason that Shackleton went to the South Pole—in search of food. Last of all they had the theory of Freud and his followers that everything was to be traced to the instinct of sex.

EVERYTHING EXPLAINED BY SOME ONE THING

Catholicism might expect to be swept away by the theories of these philosophers, but the "one thing" which explained everything was the Catholic Faith. The "one thing" which explained everything was the Catholic Faith. The "one thing" which explained everything was the Catholic Faith.

AT QUESTION TIME

The questions, the majority of which originated from non-Catholics, embraced a great variety of matters, some of which had no apparent connection with the address. Mr. Chesterton replied promptly and cheerfully to them all. To one gentleman who desired to know whether the measure of liberty which England enjoys at present would have been so great if the Roman Catholics had been in the ascendancy during past years, Mr. Chesterton answered: "The measure of liberty in England at present is precious small, and is rapidly growing smaller. I have not the slightest hesitation in saying that if England had remained Catholic nobody would have dreamt of interfering with the normal and traditional habits of humanity—such as the drinking of fermented liquors."

Asked whether, now that he was a Catholic, he was as keen as before in honoring those who had fought in the past for civil and religious liberty, he retorted: "I honor all people who have fought for causes in which they sincerely believed. The first religious equality ever established in the world was established by Catholics at Baltimore. Both the persecuted Puritans and Anglicans took refuge in the Catholic State of Maryland, where they first enjoyed complete toleration. I honor all who fought for civil and religious liberty and who showed their honesty by giving religious equality to everyone. Amongst such people I include Charles II. and James II."

Asked to prove a remark of his that Catholic countries were beyond question, leading Europe, Mr. Chesterton pointed to Italy, France and Poland. Italy was at the moment by far the most vigorous and promising country in the world, because it had broken the slavery and corruption of Parliamentarism, whilst France was giving other countries an example by the way it was increasing its wealth, re-organising its railways, etc.

Perhaps the reply which was of most interest to the non-Catholic section of the audience was that which he gave to the question: "In what way is your faith different now that you have joined the Catholic Church?" Long before he became a Catholic, he said, he had believed in the divinity of Our Lord Jesus Christ, because he was more and more coming into His orbit. But if there had been nobody in the world but Nonconformists he did not think he would have come to that faith. "I can never help feeling," he went on, "that the Protestant faith in Our Lord, though a perfectly noble and beautiful and sincere thing, does involve something very like an anti-climax. I find it much easier, personally, to believe in transubstantiation than to believe that a particular historical character was divinely inspired, going merely by my own reason and instincts the Protestant belief would appear to be the more difficult of the two. If I believed, as I do, that God Almighty did indeed come upon earth in human form, I confess it would always seem to me to approach to pathos and blasphemy to suppose that He should merely appear and disappear. It is much more easy to believe that He left behind Him something almost as mighty and monumental as His own memory."

THE EXECUTION OF MGR. BUDKIEWICZ

Paris, May 4.—A letter from Helsingfors to the Russian paper Poslednia Novosti, which is published in Paris, has brought additional details concerning the death of Mgr. Budkiewicz.

When the iniquitous sentence of death had been announced to him, the prelate was dragged into one of the underground cells of the Political Direction (former Cheka) and turned over to the Bolshevist Commandant Zlotin. He was notified that the execution would be held at three o'clock in the morning.

Mgr. Budkiewicz asked permission to make his confession to one of the priests belonging to the Roman Church. Commandant Zlotin forwarded this request to the Political Section where he was told that no person from the outside would be permitted to have access to the prisoner.

The prelate, whose admirable calm never left him, then made this further request: "Authorize me to write a last letter to the Holy See and to draw up my last will and testament leaving all that I possess to the Russian Catholics who are suffering from famine."

Permission to write was given him, and he was led into the room of the Commandant where he was to write his letter. He wrote to the Vatican, at the dictation of a member of the Political Direction named Evdokimoff. Mgr. Budkiewicz refused.

Again he was dragged back into the dark underground cells. An hour passed. Then the Commandant came to him and said:

"Comrade Evdokimoff will permit you to write your letter. You must come up again."

For the last time the prelate entered the corridor. But he was led to his death. A group of men from the Cheka met him and dragged him into another cell where Commandant Zlotin himself undertook to execute the death sentence. Three revolver shots rang out, and Mgr. Budkiewicz fell at the feet of his executioner.

The last words spoken to Evdokimoff by the heroic victim were: "Present my homage to Mgr. Cieplak and tell him that I have remained faithful to the Holy See to the very end."

POPE'S ENVOY AT THE RUHR

Cologne, May 3.—Monsignor Testa, the Papal representative who has been charged to report to the Holy Father on conditions in the Ruhr and the Saar, is now visiting the Papal Nuncio, Monsignor Pacelli, in Munich.

Monsignor Testa will visit the Ruhr and the Saar again before returning to Rome. Recently he visited Berlin, where he interviewed President Ebert, Dr. Brauns, the Minister of Labor and other officials, including the chancellor of the Reichstag and the Ministers of Public Welfare and Foreign Affairs. While in Berlin, the Papal representative also visited many charitable institutions. He was particularly impressed by the work that is being carried on by the Quakers.

Although his mission in the Ruhr and Saar districts is merely to report to the Pope on conditions there, Monsignor Testa has been able to exert his influence, in a purely humanitarian way, for the alleviation of much suffering. He has succeeded in securing the release from prison of the Burgomaster of Essen, who was sentenced to a term of three years, but whose ill health might have caused his death had he remained confined. The burgomaster has been removed to a sanatorium. Monsignor Testa has also

intervened in behalf of other political prisoners and has received a promise of French officials that his requests will be given prompt attention.

N. E. BUREAU & FREE STATE BALANCE SHEETS

Weekly Independent

Describing the publication of the balance-sheet for the Six Counties for the past year and the introduction of the first Free State Budget as events of outstanding importance, a statement issued on Tuesday by the North-Eastern Boundary Bureau compares and analyses the figures. The analysis proves, it says, that the financial foundation of the Free State is intrinsically much sounder, and that as conditions become stable in the South, its economic strength in relation to the North will become more and more pronounced.

FIGURES ANALYSED

"The publication of the balance sheet of Northern Ireland for the past financial year together with the introduction of the Free State Budget, are events of outstanding importance," says the statement. "Balance sheets can be dexterously manipulated so as to put the best possible face on things, but no amount of dexterity can hide the facts or obscure for long the conclusions to be drawn from them."

"The total revenue of Northern Ireland for the year is given as £17,028,246. From this has to be deducted Imperial grants amounting to £3,692,665, leaving a true revenue of £13,335,581. The Free State true revenue for the same year was £26,310,400, or practically twice that of Northern Ireland. In view of the fact that the ratio of population as between Northern Ireland and the Free State is 2 to 5 it is little short of amazing that the revenue of the Free State should in such a year have approximated so closely to that of the population ratio."

SUPPOSED SURPLUS

"The Partitionist press has made a great deal of capital out of a supposed surplus of £32,042, on the 1922-23 account. Apart from the fact that a sum of £17,417 was brought forward from the previous year, the receipts are swollen by the subvention and subsidies described as Imperial grants-in-aid amounting to £3,692,665. The British Government remitted about £1,920,000 out of the £7,920,000 payable by Northern Ireland as an Imperial contribution under the 1920 Act, and, in addition, granted it Imperial subsidies amounting to £3,692,665, so that in fact the much vaunted surplus of £32,042 would have been a deficit of nearly £6,000,000 had the Northern Government been left entirely to its own resources."

"The tax revenue of the Free State was £25,894,000, whilst that of Northern Ireland was £11,701,207. This accords substantially with the population ratio of 5 to 2, and proves that the Free State is at least as wealthy as Northern Ireland, for if the conditions had been equally favorable the tax revenue of the Free State would undoubtedly have been much greater."

"But a more important point to note is that out of the total tax revenue of £11,701,207 attributed to Northern Ireland, £10,575,542 was derived from reserved taxes, namely, Customs and Excise duties, etc., over which the Northern Government has absolutely no control. The Free State, on the other hand, has unchallenged control of its whole revenue, whether tax or otherwise."

In extolling the efficiency, zeal and administrative ability which contrived to show a surplus of £32,042, the Partitionist press has not forgotten to paint lurid pictures of waste and extravagance in the Free State. Here, again, the contrast is not borne out by a study of the facts."

"The total revenue of Northern Ireland was £17,028,246. Deducting the surplus of £32,042, the fact is revealed that the actual cost of governing the Six Counties for the year was £16,996,204. The ratio of population as between Northern Ireland and the Free State being 2 to 5, that sum would represent an expenditure for the Twenty-Six Counties of £42,490,510. In point of fact, the total expenditure in the Free State for the financial year just ended was only £31,395,589, and the estimated expenditure for the present year, including £10,664,500 for the Army, is about £46,000,000."

"The truth is that an analysis of the figures proves that the financial foundation of the Free State is intrinsically much sounder than that of the Six Counties. The Free State is master in its own house, whereas the financial position of Northern Ireland is based on an Imperial contribution of uncertain amount and on Imperial subsidies, which cannot be indefinitely relied upon."

EUCCHARISTIC FAST

LETTER TO BISHOPS OF WORLD

By Mgr. Enrico Pucci

Rome, May 1.—The question of the Eucharistic fast has been under consideration by the ecclesiastical authorities for some years owing to the fact that the present day conditions are so entirely different from those of the Church's earliest days when the regulation of the fast was established.

The pious custom of receiving Holy Communion frequently, advocated by His late Holiness, Pope Pius X., and confirmed by Pope Benedict XV., which has spread among the faithful throughout the world, brought to the attention of the ecclesiastical authorities the important problem of sick and chronic patients having to fast.

Also, the increased number of parishes and religious communities, and the decreased number of priests in many lands, especially of Europe, imposes upon the clergy the necessity of celebrating more than one Mass on Sunday, often in communities far removed from each other. Of necessity, the second Mass has to be celebrated at a very late hour. It was this condition which gave rise to the question as to whether priests should be required to fast prior to celebrating the second Mass.

The question of invalids fasting before Holy Communion was settled by Pope Pius X. in a transitory Decree of the Holy Office, rendered permanent by his successor, Benedict XV., who in Article 568.2 of Canon Law established the following rule: The sick, bedridden one month, without hope of speedy recovery (with the prudent advice of their confessor) can receive Holy Communion once or twice a week, even if they have taken medicine or a drink."

"Art. 805 of the Canon states: 'The priest may not celebrate if he has not kept the fast from midnight.'"

But now the Holy Office, considering the hardship which is imposed upon those priests who by reason of their responsibility of celebrating Mass in communities remote from each other are required to fast for an unreasonable length of time prejudicial to their health, has provided dispensation to priests so situated. I called the fact that such dispensations had been provided for in a circular addressed to Bishops, but to make perfectly clear the conditions under which these dispensations are to be granted, I am here giving the literal text of the circular on the subject addressed by the Holy Office to Bishops. It was as follows:

IRISH BISHOPS ON EDUCATION LAW

Lord Londonderry has announced a charge in the education bill introduced by the Belfast government. He has agreed that religious instruction shall form part of the school curriculum. The Bishops in their manifesto objected to the training of Catholic teachers in Queen's University, Belfast. They asked that the existing Catholic training colleges in Southern Ireland should be recognized. Lord Londonderry has refused to give way on this point.

Bishop MacRory maintains that from the Catholic point of view Lord Londonderry's speech has not improved matters. He says: "Not only is the provision which Lord Londonderry is prepared to make for religious instruction inadequate, but on the vital question of the training of teachers, the Bishops speaking with full responsibility as pastors, have declared that they cannot conscientiously recognize the training that would be given at the Queen's University as satisfactory. Yet he offers no alternative. If there is a real disposition to do justice to Catholics in this matter the Catholic Training Colleges should be availed of."

"If Catholics are recognized by the State, still more if they are to be forced to pay education rates, they have just as much right as any other body to have a teacher trained in the way that they and their spiritual guides consider satisfactory."

CATHOLIC NOTES

At the Diocesan Eucharistic Congress to be held at Mt. St. Joseph, London, Ont., on July 2 and 3 the following Rev. Fathers will give Conferences: Rev. E. G. Dove, Ridgeway, on the morning of July 2 at the Pontifical High Mass to the laity; Rev. A. P. Mahoney of St. Peter's Seminary, London, also to the laity at the Holy Hour in the evening. At 3 p. m. Rev. J. F. Stanley, Woodstock, will give a Conference in the chapel to the Sister and at 4.15 Rev. P. L'Heureux, Belle River, will address the children of the city of London. The Priests' Conference will be at 8.30, Right Rev. M. F. Fallon presiding. Rev. Fathers Brisson, McGregor, Nagle, Simcoe, and Forristal, St. Peter's Seminary, London, will read papers. On the evening previous, July 2, Rev. E. F. Goetz, Seaford, will speak to the Orphans.

London, May 4.—Mgr. Moyes, the Canon Theologian of the Westminster Archdiocese, has received Dr. Letitia Denny Fairfield into the Catholic Church. There are some remarkable women in the Catholic body in this country; but this new convert is indeed one of the most remarkable women of the day. Apart from the high academic degrees she holds, such as her doctorates at universities in London and Edinburgh, Dr. Fairfield holds the unique distinction of being at once both a fully qualified Doctor of Medicine and a fully qualified member of the English Bar, to which she was called as a barrister-at-law of the Middle Temple last year term.

New York, May 5.—The organization work of the Calvert Associates, which has recently incorporated as a non-commercial, literary and educational society, for the purpose of publishing a first-class literary and social review to express Catholic principles and tradition in the secular field of journalism, is progressing vigorously. Already more than thirty-five members of the American Hierarchy have either joined the Association as members or definitely signified their approval of its work.

New York, May 5.—Archbishop Hayes was the celebrant of the annual Communion Mass of the New York Post Office Holy Name Society which was celebrated in St. Patrick's Cathedral on Sunday. Three thousand members attended and received Holy Communion and it is expected that by the time the next annual Mass is offered it will be necessary to reserve the entire Cathedral for the members of the Society.

New York, May 12.—A bust of the Rev. Francis P. Duffy, chaplain of the 16th Infantry (old Sixty-ninth) was presented to the regiment following a review at the Sixty-ninth Regiment Armory. The bust is forty-two inches high and will rest on a pedestal in the armory. The presentation speech was made by Col. William J. Donovan, who brought the regiment back from France.

London, May 5.—Father Palmer, a London rector has just died in his seventy-ninth year. When Father Palmer was nearly sixty he retired from his position as a Government Inspector of Schools. He applied himself to study, going through the ecclesiastical courses privately, and in his sixtieth year was ordained priest in St. George's Cathedral at Southwark.

Chicago, Ill., May 7.—Presentation Parish on the far west side of Chicago, is celebrating its silver jubilee. When organized by Father Jennings in 1873 the parish contained 85 Catholic families, and was without church property. Today it has a Catholic population of 1,036 families, and its present property holdings are appraised at \$1,284,000 free from debt.

St. Louis, Mo., May 5.—The thirty-first annual convention of the Catholic Union of Missouri, closed at Washington, Mo., on Tuesday, May 2nd inst. A letter from Archbishop Glennon was read in which he offered a prize for the parish doing the most effective work during the year for the study and solution of the problems affecting the farmers.

Brooklyn, N. Y., May 5.—When Miss Elizabeth Monaghan entered the Church of Sts. Margaret and Mary at Manhattan Beach last Tuesday, she discovered a pile of altar linen blazing on the floor and a young woman who afterward said she was Tessie Alfano, smashing statues within the chancel. The woman was arrested.

Cologne, April 28.—Germany has lost one of her most famous missionaries in the death of Father Amandus Acker, who was for many years superior and procurator of the whole East Africa mission district.

Cleveland, May, 5.—"Forest View," a farm of 310 acres, has been donated to the Sisters of Charity of the diocese of Cleveland by its owner T. K. Maher, of Cleveland, and his wife. Mr. Maher is a wealthy coal mine operator.

GRAVES OF CATHOLIC SOLDIER DEAD

A catalogue of American cemeteries in France, Belgium, and England giving the block, row and grave of all Catholic soldiers buried there-in will be issued shortly by the Department of Historical Records of the National Catholic War Council, according to an announcement made in Washington by Daniel J. Ryan, Director of the Department. The catalogue will give the name of each soldier, his town and State and the military organization with which he was identified at the time of his death.

It is estimated that there are about four thousand Catholic soldiers interred in the permanent American cemeteries abroad. These represent about 12% of the American soldier dead buried abroad, who number 30,893. The great percentage of Catholic parents whose sons fell in France requested the return of their bodies to this country. Twenty thousand Catholic soldiers lost their lives in the World War.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.

CHAPTER XX.—CONTINUED

"Father O'Connor!" interrupted Tighe, his face and attitude expressing his thrilling interest in the artlessly-told tale.

"Yes; do you know him?" questioned the boy.

"I have seen him," answered Tighe evasively, not knowing how prudent it might be for him to say more until he had heard the conclusion of the story.

"Well, I went out to see the gentleman, and he seemed pleased with my looks, for he gave me the note at once, and said to me what you told me before. And now I'll rest."

He was very tired; not even the tea which Corney had more neatly prepared than would have been deemed possible from his slovenly surroundings, and of which the injured boy largely partook, seemed able to delay even for a moment the lethargy into which he sunk.

Judging rightly that repose would benefit him most, Tighe partially closed the curtains again, and left the bedside. He motioned to Corney, "They say all's fair in love and war," he whispered, "as an I'm at war wid old Carther there can't be any harm in readin' this."

He opened the paper and put it into Corney's hand. The latter seemed to take a similar view of the case, for without any hesitation he softly read:

"Rick: I have decided to go to Dublin and the sooner I go the better it'll be for my own interests. I promised Ned Maloney a fortnight ago that I'd be down there in time to bring his horse, 'Charmer,' up here for the race that's coming off next week; but I can't do that now. He'll have to bring the horse up himself. Show him this note, and tell him to have no fear. Joe Canty is booked to ride him, and it will be time enough to have the horse in Blenner's stable the day before the race. Tell him the stakes are all right, and that we have heavy backers. And do you, Rick, keep sober, and when I return, be prepared to do what I told you.

Yours,
MORTIMER CARTER."

Tighe jumped to his feet, his features undergoing a series of most comical contortions, which were intended to express his intense satisfaction and delight. It was with difficulty he refrained from giving utterance to a loud, wild cheer, the manner in which he usually manifested his joy. "Be the powers, but the saints themselves are helpin' me; was I iver in such luck afore! Corney, don't you see how I'll manage now? You'll write a note to Mr. Maloney, Ned Maloney, the old miser, immitin' this hand-writin' as if it kem from Carther, an' you'll mention me in it; you'll not say a word o' Rick o' the Hills, but you'll jist bid old Maloney to give up the horse to me care, an' I'll bring him up here, an' stable him till the race comes off; an' t're an' ag's, but that'll be the end o' it. Well, do you set to work at once at the writin', an' I'll run down to the quartermaster an' tell him to inter his horse an' his rider as quick as he pleases. But what'll be the name o' the horse?"

"Timothy," suggested Corney.

"Timothy!" contemptuously echoed Tighe, "that's too small entirely. No; we'll give him one o' the classical names out o' the history o' Ireland—a name that manes somethin'."

"Brian Boru," ventured Tighe, "then he continues, 'An' the horse, be mesel! Timothy O'Carmony; for there's nothin' like havin' an O' or a Mac afore the first letter o' yer name; it gives one a big feelin', a sine o' importance.'"

Corney nodded, and Tighe, having satisfied himself that the boy was peacefully sleeping, departed on his errand, followed by Shaun. Scarcely an hour elapsed when the bark of the dog in the passage leading to Mr. O'Toole's chamber announced Tighe's return. He was in the same state of joyful excitement in which he had departed, having seen Mr. Garfield, and having delighted that gentleman with the tidings he had brought, and he had received in return from the grateful quartermaster an assurance that the latter would make every effort to afford Carroll O'Donoghue an interview with his friends.

"An' now, have you the note ready for old Maloney?" asked Tighe.

"I have," answered Corney, proceeding to read from a half sheet of letter-paper:

"Mr. Maloney: I have decided to go to Dublin, and the sooner, the better it will be for my own interests; consequently I won't be able to go down for the horse as I promised, but I send you, in my place, Tighe a Vohr, and you know as well as I do the devil a better judge of horse flesh in the county. He will bring 'Charmer' up here and see that he is properly stable. Joe Canty is booked to ride him, and the stakes are all right. Have no fear, for we have heavy backers, and let Tighe have the horse at once.

Yours,
MORTY CARTER."

"Be me sowl, Corney, but the loike o' you for a letter writer isn't in the country!" and Tighe gazed with delighted admiration at the little man. "Me mother missed it entirely," he continued, "whin she didn't become Mrs. O'Toole."

Corney was violently wiping his face to cover his blushing delight.

Tighe continued: "But it'll be in me power, an' that afore long, to place afore her eyes all that she lost whin she took Timothy Carmody!" and Tighe's voice suddenly assumed an indignant energy.

Mr. O'Toole was in a glow of pleasure from the bald crown of his head to the soles of his ungainly feet.

Tighe moved to the bed to look again at the boy. He was still sleeping, a slight hectic flush on his cheeks, and the rest of his face as white as the bandage which bound his head.

"He's as purty as a picture," said Tighe softly to Corney, who had also noiselessly approached. "an' you'll moind him well, Corney; av course, if he should get worse, you'll have to call in one o' them nurthin' docthors; an' I suppose, tho', the moind he can stir at all he'll be for makin' his way to Father O'Connor. Thry an' kape him anyway till I get back."

Corney promised; indeed the little man to use one of his own expressions, was so wedded to Tighe's interests now that he would spare neither time nor labor in his service.

"Supposin' Maloney should refuse you the horse," said Corney, as Tighe stood on the threshold ready to depart.

"Supposin' he did," repeated Tighe, "do you think his refusal'd bother me?"—not the last bit. I went through bolts an' bars afore whin I was in a loike scrape, an' now that I know old Maloney has a horse in trim for the race, an' that old Carther is safe in Dublin, the devil himsel' wouldn't atop me gettin' possession o' the baste for the day o' the ride."

"Will you stable him at Blenner's?" asked Corney again.

"Faix, I will not," was the reply. "Is it stable him where the eyes o' iver sportin' man in the town'd be on him, an' mebbe to have somethin' thranspire to show them the deavin' game I'm playin'?" No Corney; I have more gumption than that. I'll stable him outside the town intirely, where no one'll be the wiser, an' where I can go iverly day an' get acquainted wid him, an' find out his wike pints, an' I larn if he has any tricks. An' there's another thing, Corney, I'll have to attend to, an' that's Joe Canty. He'll be expectin' the horse, I suppose, an' t'ather an' ag'es! mebbe he'd be goin' down to old Maloney's to have a look at the baste, if he hasn't gone already. Well, I'll venture on a settlement wid him this way: I'll make it my business to see him after I've seen old Maloney, an' I'll tell him that the horse'll be to the fore on the mornin' o' the race; that old Maloney is a quare sort o' old man,—an' the devil a lie in that— an' so perticler about his horse that he won't leave it out o' its own stable any sooner; an' that he's so crass, an' so cantankerome, he won't have anybody comin' down here to look at the baste, swearin' if they do that he won't let it run. I'll tell all this to Mr. Canty, at the same time makin' it appear that I'm thrusted intirely by Carther an' Maloney, an' if all that doesn't do, I'll depend on me natural wits for another invention." He paused, as if in some indecision, resum'ing in a moment: "The thing that bothers me most jist now is how I'll get the dress for the race—the cap, an' the jacket, an' the togery that makes a man look as if the wind was taken out o' him; but I'll think o' that on me way. Good-by, an' take care o' the boy."

He hastily departed with Shaun at his heels.

CHAPTER XXI.

THE MISER OF DIROMMACOUL.

Mr. Maloney, or "ould Ned Maloney," as he was called by man, woman, and child, from his antiquated dress, which for a quarter of a century had never changed a seam nor a cut of its fashion, was the only real miser of which the little village of Dirommacoul could boast. Money was his idol, and money he worshipped to the exclusion of every other affection, natural or acquired. Neither Mass nor meeting ever saw him; the poor feared him, and the neighbors whose dealings forced them into contact with him regarded him as a sharp, shrewd, hard man. Reports spoke of him as being some what better educated than most of his class, yet he was never known to invest a half-penny in even a newspaper. The latter he borrowed when he could, and when he was unable to do that he resigned himself to the privation. He had never married, and his few kinspeople had been long since laid at rest in Kilboroglin churchyard. He lived alone, spending his time, the people said, in counting the gold and the pound notes which he had made in former days by running illicit stills and smuggling foreign goods. Some good people were wont to cross themselves when they met him, as if he were the Evil One himself, and the poor said he would never die on his bed. Old Ned smiled grimly when he saw and heard these evidences of the regard in which he was held, but all produced no change in him. The only person for whom he seemed to care was Father Meagher; he shrunk from meeting the priest, and when the latter would force his presence, as he often did, upon the miser for the purpose of rebuke or exhortation, the old man would fawn on his knees, cross himself, and swear that he'd repent before he died. The horse had come into his possession by means entirely in accordance with Ned's hard practices. The owner of the animal, a neighbor of Maloney's, and in desperate straits for money, ventured to appeal to the miser for a loan; it was refused, but Ned, with his habitual cunning, where matter involved a question of gain to himself, and in view of the races which marked certain portions of the year, offered to buy the horse. There was no alternative for the unfortunate owner, and a bargain was at length made which left old Ned Maloney in possession of as magnificent a racer as there was any stud in the county. To everybody's surprise he built a better stable for the horse than he had a house for himself, and he actually hired a groom that the animal might be kept in fine condition. To Mortimer Carter, whose frequent visits to Tralee, and whose intimate acquaintance with the sporting characters of the day were generally known, Ned Maloney addressed him self in order to negotiate for the entering of his horse in the coming race. There was little difficulty in accomplishing that, but a serious trouble remained—to procure a good rider. Joe Canty, an admirable horseman, but a dare-devil and a bravado, was already engaged to ride for the English soldier Garfield. Carter, however, brought his wits and his money into action, and Canty was secured for the horse. The miser, tempted for once from his wonted extreme parsimony by the largeness of the sums which Carter and other bettors had staked upon the horse, bet a considerable amount himself, as well as opened a betting-book; and it was with extravagant signs of satisfaction that he frequently in imagination footed the amounts which were to swell his already well-filled coffers in the event of "Charmer's" success.

Such was the man to whom Tighe a Vohr, accompanied by Shaun, was quickly wending his way. The abode of the miser was as antiquated and ill looking as himself. A general shop in which he drove hard bargains with those who were forced from some necessity to deal with him formed the entrance to the abode; and back of this in a dingy room he cooked, ate and slept, though in addition to his shop he owned a good-sized and well-stocked farm. On Tighe's entrance he came hurriedly forth from the dingy apartment.

"How do you do, Mr. Maloney? Glory be to God, but you stand it well to be lookin' so young at yer toime o' life!" and Tighe seized the miser's not over-willing hand and gave it a hearty shake.

Mr. Maloney was a tall, powerful man, with a stoop in his shoulders, and iron-gray hair framing a hard, massive face. He had black, glittering eyes, set deep under eyebrows that met so heavily and arched so little like a pair of spectacles, a continuous line across his forehead, his thin lips were partly stretched over projecting tusk-like yellow teeth, and his prominent cheekbones, and triangular-shaped brow made up a face at once remarkable, sinister, and repulsive. His age might be sixty, or more, but the giant frame gave evidence of vigor enough to mark a much less waned period of life.

Fortunately for Tighe, there had never been any unseemly intercourse between himself and the miser; though he knew the old man as well, and disliked him as thoroughly as any one in the village, still out of an indolent good nature, or perhaps because opportunity had been wanting, he had never betrayed in the miser's presence any of the tokens of dislike of which others were so lavish in an occasion, when a mere lad, with his wonted obliging disposition, he had even rendered some trifling service to the old man, and it was noticed ever after that the latter's manner to Tighe a Vohr was marked by more civility than usually characterized it. Now he answered with a slowness which betrayed his excessive caution, and which evinced his indifference to Tighe's compliment to his looks:

"Thank you, Mr. Carmody, I'm pretty well."

Tighe drew forth his note. "I've been in Tralee, this while back," he said, holding the note between his fingers, "watchin' the course o' the bet's on the race that's comin' off next week, an' if yer horse don't win, Mr. Maloney, there'll be a power o' losers."

The miser's glittering eyes began to grow in brightness. "You don't mean to say, Mr. Carmody, that there's such a number of backers?"—even his voice had quickened.

Tighe saw his advantage and pursued it. "I do that, Mr. Maloney; an' betune you an' me, an' all the I heard from Mr. Carther about yer horse, the devil a show the others'll have alongside o' him at all."

"How many are entered for the race, Mr. Carmody?"

That was an item of information with which Tighe had singularly overlooked providing himself, but without a moment's hesitation he answered: "Now, since Rody Crane's filly is withdrawn, it leaves foive; yis, I think it's foive that'll run, includin' yer own. But I was

forgettin': Mr. Carther sint me down wid this to you." Proffering the note.

The miser took it to a dim, greasy lamp, and read it apparently more than once.

"I suppose Carter knows best," he said, returning to Tighe; "he says you will stable him properly, but I wouldn't trust him without his groom, I shall send the groom with him."

"Very well, Mr. Maloney," answered Tighe, apparently quite satisfied, though the groom was an accession of which he did not dream and for the disposal of whom he was sadly puzzled.

"I shall have him ready for you to-morrow mornin'," the miser resumed; "will that be time enough?"

"Oh, yes; answered Tighe carelessly, continuing after an instant's pause: "Do you know the man that's to ride yer horse, Mr. Maloney—Joe Canty's he called?"

"No; I have never seen him, though I was expecting him down next week to see the horse; but I suppose it will be more convenient for him to have the horse in Tralee. I understand that he is a very fine horseman."

"The devil a better, but—" Tighe's fertile brain was hard at work, and he would prevent Joe Canty's visit to Mr. Maloney?

THE SOB OF THE VIOLIN

It was a cheap lodging house, where as many as two or three families sometimes occupied one room or cellar, and perhaps took boarders. Newly-arrived emigrants who could not speak English, or who had little money, often came here, and, if circumstances were very likely remained. The more ambitious and energetic soon went in search of better quarters.

Pietro was the name given by one of these new arrivals, and though the clothing he wore was evidently coarser than that he was accustomed to, yet it was so much better than his surroundings that the other lodgers looked at him askance. The morning after he came the proprietor went to him.

"What is your business?" he asked abruptly.

Pietro did not even look toward him. They were standing by the door, and the eager, restless eyes were scanning the people in the street.

"I paid you my lodgings last night for a week," was the cold answer.

"Yes, I know," with less aggressiveness in the voice, "but I help my countryman to make start. If you hand organ man, I have hand organs to rent; if you grind a knife or sell a fruit or work-a-day, I have grindstone and push cart, and I know where hire you out. I help my countrymen."

"Thank you. But I do not need your assistance."

The proprietor frowned angrily, his small black eyes studying his lodger with open suspicion. Pietro's fingers were long and white, and there were no unwashed accumulations upon his neck and face and behind his ears, as was the case with other lodgers; and then he talked pure American, better than he himself, who had been in the country ten years.

"Got a more money to pay?" he demanded.

"We will see at the end of the week," was the absent reply.

Pietro's thoughts were so evidently preoccupied with the street that the proprietor turned away, his back to him.

"Well-a," he snarled back, "you better be careful. The p'lice court be close by, and they watch sharp."

That evening a reporter was walking along the sidewalk, his eyes open for local color. Opposite the lodging house he suddenly paused.

The low, yearning cry of a violin was floating out, falling now almost to a wailing, and then rising, and finally, imperiously, sweeping all before it, until one's very soul demanded to be released to go in answer: It was not the work of an amateur or even of a professional player, but of a master, such as may be heard at rare intervals uptown, but never on Elizabeth Street. The reporter listened until the last note died away in a low sob, and then went into the lodging house. But the player was sitting at an open window in an upper room and would not be disturbed.

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him. Again the reporter tried to interview him, and again was refused.

the stage there was no applause to greet him, for the name was strange. But when the bow rippled carelessly across the strings a great hush fell upon the house, which lasted through two selections, and then the Violinist's head sank upon his instrument, and a low, yearning cry floated out, then changed and rose into a passionate entreaty which carried the audience on breathless to the last sobbing note.

With the first pleading cry there had come a smothered exclamation from the back part of the house, and now as the last note sobbed away into silence there was a joyous "Bernardot! Oh, Bernardot!" and oblivious of the faces staring on either side, a girl was hurrying toward the stage, her eyes shining, her arms outstretched, to meet the man who had already leaped down among the audience and was coming toward her.—F. H. Sweet in The Antidote.

ROUMANIA SHOWS RELIGIOUS BIAS

PROMISE OF EQUALITY IS DISREGARDED—BISHOP THREATENED WITH COURT-MARTIAL

By Dr. Frederick Funder

Vienna, April 16.—Promises that religious equality would be guaranteed by the new constitution of Roumania have been entirely disregarded in framing that document which has been ratified by both houses of the Roumanian Parliament and signed by the King. Under its terms the Greek-Orthodox Church is recognized as the "ruling church," the United Greek Catholic Church is given a secondary position as the "favorite church," while all other churches are placed in a third class ranking below the other two.

ANTI-CATHOLIC FEELING INFLUENCED ACTION

Anti-Catholic feeling played a strong part in determining the provisions of the new constitution relating to religion. This was indicated by the passionate attack made in the Roumanian Senate by the Greek Orthodox Archbishop Nikolaus Balan against the Papi Nuncio, Archbishop Marmaggi. Declaring that Roumania is a Greek Orthodox state and hence should not permit the dissemination of "Catholic propaganda" by the Nuncio, the Roumanian prelate demanded that Archbishop Marmaggi be dismissed from the country.

The experience of the Catholic Bishop, Dr. Glattfelder of the diocese of Szand is another example of the official Roumanian attitude toward the Catholic Church. He originally incurred the displeasure of the ruling authorities by issuing a pastoral letter in which he defined his attitude toward the seizure of church property under the guise of "agrarian reform." Recently he issued another pastoral in which he declared that the elementary laws of morality are widely disregarded in Roumania and urged his followers to endure all persecutions bravely and remain faithful to their religious beliefs.

Part of the diocese of Szand lies across the Roumanian frontier, in Hungary, and shortly after the second pastoral was issued the bishop wished to cross the frontier to minister to the Hungarian part of his diocese. Just before his departure he was arrested. The Minister of Home Affairs, Banu, declared in a Cabinet meeting that Bishop Glattfelder would be court-martialed on the charge of having spread unlawful propaganda in his pastoral letter.

Article 23 of the new constitution promises in general "an equal freedom and protection" to the various denominations. However, it does not distinctly grant equal rights. Quite on the contrary, it distinctly proclaims the Greek-Orthodox to be the "ruling Church," with the United Greek Catholic Church in a secondary place and all of the other churches grouped together in a third class whose rights are decidedly inferior to those of the ruling church.

EXPLANATION OF DISCRIMINATION

The motive back of this discrimination is to grant privileges to Roumanians of which those of other religions than the Greek-Orthodox, not being Roumanians, are to be deprived. Out of the 16,000,000 inhabitants of present day Roumania about 5,000,000 are not members of either of the two Greek Churches. About 1,500,000 of this 5,000,000 are Roman Catholics.

In the old Roumanian state where the population was practically homogeneous from a racial and denominational viewpoint, it is easy to understand how a close relationship between Church and State could come about. Such a relationship has been common in the Balkans since the time of the Byzantine Empire. The States have granted to the Orthodox Church special privileges which the adherents of other denominations, who were almost entirely of alien nationalities, were not allowed to enjoy. Thus in Roumania before the War Catholics and Protestants were of alien nationality largely and as such did not enjoy the same rights as the native Orthodox Greek Roumanians.

NEW POPULATION FEELS OUTRAGED

New Roumanians, however, with a population increased by 8,000,000 souls cannot afford to overlook the

fact that this increased population is not to be dealt with as aliens. By virtue of her treaty obligations, Roumania is bound to grant absolute equality of rights to the denationalized minorities in her new territories. Roumania's new possessions, chiefly the provinces of Transylvania, Bukovina, Marmaros, and the Banat, are considerably superior to Roumania itself in matters of national education and cultural institutions. In the schools of the "Transylvanian Saxons" and of the "Swabians" of the Banat, education has progressed to a standard equal to that of the most cultured countries of Europe. These achievements are due chiefly to the efforts made by the various Christian denominations in that territory where the Roman Catholic, the Greek United, and the Protestant Churches were allowed to develop freely side by side under the old regime and where public instruction was encouraged. The highly cultured population of these provinces are deeply resentful because of the religious discrimination against them in the new constitution.

That this discrimination is not only theoretical but practical is shown by the law dealing with the observance of Sunday and holidays which is now before the Roumanian legislature. It is proposed to compel observance of the holidays of the Greek-Orthodox church even by members of other denominations, but no recognition is to be given to their respective holidays.

PAPAL RELIEF WORK TO BE CONTINUED

Washington, April 30.—That there will be no decrease in the offerings for the Papal Russian Relief Fund is shown by the publication in the Osservatore Romano of the thirty-fifth list, in which are included donations from every part of the world.

"Although the Holy Father and the faithful are overcome with grief," says the Roman paper, "over the disregard for these principles of loving charity which has been made evident in these last days, Catholics will not let the voice of indignation drown the voice of pity. But realizing that their contributions go directly to the most miserable and afflicted—especially to the children and the sick—and feeling no regret for the contributions already sent, they will intensify their generous and unanimous response, in memory of the noble Christian motto which is our greatest strength: 'Repay evil with good.'"

The thirty-fifth list has the following two offerings from American dioceses: Boston Archdiocese (\$7d offering), \$1,000; Diocese of Grand Rapids, \$1,500.

\$1,000,000 SEMINARY IN BALTIMORE

WILL REPLACE HISTORIC BUILDING

St. Mary's Seminary in Baltimore, one of the most historic Catholic edifices in the United States and the scene of the sessions of the Third Plenary Council of Baltimore, is to be replaced by a modern \$1,000,000 structure according to an announcement in all the churches of this archdiocese. Actual construction will begin next spring.

With the possible exception of the Cathedral in this city, no spot in the United States is fraught with Catholic recollections more varied than the spot on which the present St. Mary's Seminary stands, and which was the site of the first Catholic seminary established in the United States in 1791. In that year, at the invitation of Bishop Carroll, four Sulpician priests, landed from France, purchased the One Mile Tavern at the end of the city, dedicated the house to the Blessed Virgin and in October opened classes with five students whom they had brought from France.

The first Superior was Francis Charles Nagot. The original band of four Sulpicians was followed a year later by six other priests, among them Father Richard, founder of the first Catholic newspaper in the United States. These ten or eleven new priests were a great accession to the small body of the American clergy, then only about thirty-five, who were endeavoring to serve a diocese extending from the Atlantic to the Mississippi Valley. The Church was in its infancy, there was no organized body of priests since the suppression of the Jesuits, no teaching sisterhood, no Catholic schools. Non-Catholic education in Maryland was almost as backward as Catholic. In these conditions Bishop Carroll's greatest need and most difficult task was to recruit a sufficiently numerous and fit clergy, if possible native, which he could hope for only through a seminary.

After a trial of ten or eleven years the Seminary had no prospects of success and seemed doomed. It was saved by Pius VII, whom Father Emery, the superior of the Sulpician Order, consulted in Rome.

"My son," said the Pope, "let it stand, let that seminary stand. It will bear fruit in its own time."

Progress at first was very slow, but aided by many factors, including the Irish immigration and the spread of Catholicity, the foundation of St. Charles College at Elliott City in 1881, the seminary

gradually waxed in influence and prestige.

The central portion of the present seminary edifice was built by Father Dubreul in 1874 and the building was completed by Father Magnien.

NATIONAL IN SCOPE

St. Mary's is the largest American seminary and national in scope, drawing its students from every part of the United States. Among its most distinguished graduates was Cardinal Gibbons. Thirty bishops have come from its classic halls and more than two thousand priests, of whom about sixteen hundred are now living. Of late years the seminary has been greatly overcrowded and more than four hundred and fifty students have been accommodated in Baltimore and at the Sulpician Seminary at the Catholic University in Washington. The plans for the new seminary, it is known, have been under discussion by priests of this archdiocese, and have been received most cordially.

PRAYER

Too high a value cannot be attached to the formation of the habit of constant prayer. Prayer can obtain all things that are good for our spiritual welfare, and for our greater happiness. Prayer is the key to the treasury of God's graces. God has placed this key within the reach of every one. It therefore depends upon ourselves to become rich with all the treasures we have untold spiritual wealth within our reach, we live and die spiritually starved, miserable and poverty-stricken, because we care not to use the power which is absolutely ours, the power of prayer. Hell is filled by souls who did not pray: Heaven is filled by those who did.

Again, our life is a failure before God, and our salvation doubtful, because we are slothful in prayer, where we ought to be diligent; fitful and uncertain, where perseverance is required; doubtful and unbelieving, where hope and confidence in the Divine promises are essential; and, worst of all, proud and self-sufficient, where a contrite and humble heart is the first condition of effective prayer.

Pride and self-love form a wall separating the soul from God. How shall we destroy it? It is the principal hindrance to the flow of Divine grace. Where pride fills the soul, there is no place for God. Empty the soul of pride, and God will fill it, as water flows into a reservoir. He created the human soul that He might abide within it. The Spirit also helpeth our infirmity, and "asketh for us with unspeakable groanings." It is He Who teaches us to groan and lament over our sins. It is He Who dictated the *Miserere* to be to us a guide and form of prayer and devotion. We may use it at all times, particularly when we spend an hour before God.

Put yourself, then, in the place of the royal Prophet, and cry out before your God: "Have mercy on me, O Lord, according to Thy great mercy. And tender mercies, blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me. To Thee only have I sinned, and have done evil in Thy sight."

Now, strange to say, this humble confession becomes, by grace full of sweetness. It throws the soul upon God's infinite and tender mercies, and nothing is sweeter. "Thou shalt wash me and I shall be made whiter than snow," yes whiter than the snow. "To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice;" so that our "sorrow shall be turned into joy." This is the work of the Lord.

God's mercy and love are infinite. He seeks not the death of the sinner but that he may be converted and live. He desires "all men to come to the knowledge of the truth and to be saved." It is not God, it is we who set up hindrances to the action of grace. We close our eyes, we shut our ears, we turn our backs, we harden our hearts. We are lost through our own fault. We refuse to pray or to pray aright; hence Divine light and strength fail us, and we are lost.

"On this account," says Teresa, "the devil labors so hard to withdraw souls from prayer, because he knows that they who preserve in prayer escape his power. He who prays perseveres in prayer, sooner or later arrives at sanctity." Yes, Jesus Christ desires to make you a saint. He asks your co-operation by the practice of humble, loving prayer. Yes, "I can do all things in Him that strengtheneth me."

If you have not acquired a habit of constant prayer, you ought to pray to acquire it. If you are well practised in humility, you ought, even so, to pray that your humility and contrition may ever increase. But, above all things pray to obtain the love of Our Lord Jesus Christ, and study His Gospel and His Passion. He has described Himself as "Love Crucified." Christ is your life, says the Holy Ghost, through the mouth of St. Paul (Col. 3. 4). "With Christ I am nailed to the cross, and I live, now not I, but Christ liveth in me" (Gal. 2, 19). And, therefore, St. Augustine said wisely: "My life will be full of life when wholly full of Thee." All this is the work and the fruit of prayer.

May St. Joseph, Patron of Prayer, and Mary, our Mother and our Queen, intercede for us all with Jesus Christ Our Lord. May you learn in the Holy Family the art of constant prayer.—Cardinal Vaughan.

A WORTHY EXAMPLE

In the last will of the late Cardinal Dubourg, Archbishop of Rennes, we read the following words, which are not only a monument to his piety, but also one of the most powerful pleas for the Rosary that we have come across. He says:

"One of the graces which most excites my gratitude to God is that since my entrance into the Great Seminary up to the present day—that is to say, for more than sixty years—He has never sent me a sickness or extreme fatigue which has prevented me for one day—one single day—from saying my Rosary, which I have always considered an obligation. All that I have been, all that I have done in the course of my life, all that I have received from God for my body, my soul, for my priestly and episcopal ministry, I attribute solely to this daily and faithful recitation of my Rosary."

Perhaps a more consistent imitation of the great Cardinal's example might bring us the graces from heaven to do something more worthy of God and something calculated to make sure the salvation of our own souls.

The Rosary has proved its worth as a preserver of the true Catholic spirit of piety. The saints have used it as a powerful means of making their religion vivid and galvanic. The Church never tires of recommending it to the faithful as an ever ready weapon to drive off the enemy of our salvation.

The example of men like Cardinal Dubourg should go a great way in giving us a proper appreciation of the Rosary. It will help us to weave a lovely pattern into the fabric of our every-day lives. Try it!—Rosary Magazine.

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LONDON, SATURDAY, MAY 26, 1923.

COMMUNIST LIBERTY

The sympathy manifested by the British Labor Party for the clique of tyrants who rule Russia is not easy to understand. For, though the Labor Unions of Britain are permeated more or less by Socialist ideals and principles, at least the articulate leaders of the Labor movement repudiate predatory Socialism and its methods, and profess their faith in peaceful evolution rather than in revolution for the attainment of their ends. Nevertheless leaders and rank and file are at one in their demand for the recognition of the Soviet Government, and, at the present moment, seem to be more solicitous for interests of Red Russia than for the honor and rights of Great Britain. The British Labor leaders doubtless exercise a restraining influence on the more extreme sections of organized Labor; but it is likely also that they must, even against their better judgment, often yield something to extremist demands. On this continent labor does not loom so large politically nor are its aims so radical; but even here in Canada Bolshevik sympathy was so great as to call for the peremptory threat to take away the charter of Nova Scotia workmen if they persisted in affiliating with the Moscow International, which is the Soviet Government's other self.

Lloyd George is a politician and hence his motives may be suspected; but he is by no means alone in asserting that all other political forces will soon be under the imperative necessity of uniting to stem the rising tide of Bolshevism in England. It is perhaps keenly felt that Socialism, Communism, the rule of the proletariat, call it what you will, which embodies the vague aspirations of the many, the definite aim of not a few, is on trial in Russia. If it fail definitely and disastrously there it receives a great set-back, if not a death-blow. So, everywhere, in the ranks of Labor we find in greater or less degree an instinctive sympathy for Bolshevism.

For these and for other and greater reasons it is greatly to be regretted that the press is precluded from truthfully and fearlessly informing the world of the progress of this Russian experiment at once so interesting and of such momentous importance to civilization. How effectually the press is thus precluded from normally functioning in this matter becomes evident only when the Russian correspondents of the great newspapers get beyond the jurisdiction of Red Russia. Francis McCullagh has told how despatch after despatch was suppressed. But, he adds, "the total suppression of cables was better than the mutilation which left only the Bolshevik side of the case, and such mutilation was systematically carried out."

Last week another correspondent, George Seldes of the Chicago Tribune, relieved, at his own request, from his Moscow assignment, tells us something of the futility of efforts of honest journalism in Russia. He cables from Riga: "The truth, the whole truth and nothing but the truth cannot be told from Russia today. The Russian censorship is a Communist censorship. What is favorable to the Communist cause and Bolshevik Russia passes untouched; every-

thing else is emasculated, denaturalized, distorted or destroyed.

"Russian censorship has no rules or regulations. Its object is to influence opinion abroad regarding Communism and the Soviet Government. It passes and suppresses news action daily in order to influence readers of dispatches in this and other newspapers. It especially aims to influence thought throughout America.

"For eight months I have been trying to tell as much of the truth about Russia as I have been able to discover without regard to whether the facts shed a favorable or unfavorable light on the Bolshevik regime. Frequently dispatches were altered and frequently suppressed, until the climax of the battle against the censorship came with the trial of the Catholic prelates.

"This event, coincident with Premier Lenin's serious stroke, which may result in his death any day; with the Soviet regime so nervous that it orders soldiers to fire into open windows of trains crossing the Volga, with the discovery of a military plot and with the sudden knowledge that the whole religious world has turned against them, caused a sharpening of the censorship, making honest work impossible.

Mr. Seldes quotes Karl Radek, one of Russia's greatest exponents of Communism, on the "blundering stupidity" of the censorship who has thus frankly admitted its object and methods:

"Censorship is not an institution, it is a brother.

"The Soviet censor absolutely suppresses all dispatches whether containing bald facts, interpretation of facts or the views of any person, institution or party in any way criticizing or affecting the proletariat dictatorship, the interests of the Communist Party or the position of the Soviet Government in the eyes of the world."

The American Methodist bishop who fraternized with the clerical section of the Reds had thereby a certain kind of greatness thrust upon him. The following will therefore be of interest:

"Even Bishop Edgar Blake, who walked so naively into the lion's den of Russia's so-called reformed church congress without knowing the magic formula of David, spoke tolerantly of the censorship.

"Surely, it cannot be bad," Bishop Blake said to me. "I have just read your Easter story, in which you told how a Communist crowd shouted 'Down with the Church, down with God!' The censor permitting you to send that certainly was liberal and fair."

"Bishop Blake did not realize that to the Communist soul, sympathizing with the atheistic movement, such dispatches were favorable, and therefore were not censored."

Now that the world knows what the Red censorship means its capacity for harm, at least positive harm, is greatly diminished. But it must be remembered that the rigid censorship affects not only the outside world's knowledge of Russia, but also keeps Russian people from knowing anything of what is going on in the world or even in their own country. More than that the ruling clique themselves realize that a too rigid loyalty to Communism sometimes defeats its own object. For instance, Mr. Seldes tells us:

"It was only after the suppression of a majority of the telegrams of the Budkiewicz and Zpiplik trials, when the protests of the world were heard in Moscow, that Georges Tchitcherin, Commissar of Foreign Affairs, realized the colossal blunder the censorship was.

"You have undone," said M. Tchitcherin, addressing the Council of Commissars, 'my work in Europe and America. You have delayed the recognition of Russia by two years."

"Yet it is M. Tchitcherin's department which houses the censorship bureau."

"Now, to be fair to the Russian Foreign Office," continues Mr. Seldes, "I repeatedly asked the reason for the censorship. These reasons may be summed up as follows:

"Russia is an isolated nation, continually in a state of war, continually attacked and continually fought by bourgeois nations throughout the world; therefore, martial law exists, of which censorship is a justifiable part."

"This is buncombe. It gives the lie direct to the same officials' claims that the Russian Government is the strongest in the world and is supported by the people and that the nation has the most loyal army in the world. The fact is the Russian dictatorship is not of the proletariat, but of Communist officials."

And these officials will probably quarrel amongst themselves, Mr. McCullagh tells us. "Just now," he wrote after leaving Russia, "the renegade Jewish element is grasping everything" but that "non-Jewish influence will again get control and a frightful massacre of the Jews will begin, as the hatred of the people for these renegade Jews is intense."

So it may be that the dictators after destroying liberty will destroy each other and the dictatorship of the proletariat at the same time.

LIBERTY, LIBERALISM, BOLSHEVISM

We see at the present time what was seldom if ever before seen in the history of Christian civilization. A great nation of nearly two hundred million people grovelling in abject terror and helpless wretchedness before a handful of ruthless tyrants who have usurped all authority and exercise despotic sway over these millions in the name of liberty; boldly proclaiming that they alone can give to Russia and to the world freedom, economic, intellectual and spiritual. And all the while liberty is trodden underfoot while it is proclaimed to be the object and justification of the terrible despotism. The ravages of war in an army badly equipped and a civilian population poorly organized were pitiful and disproportionately great; but they pale before the butcheries of the Terror and the incredible toll of life taken by the famine due to the incompetence, callous indifference or deliberate will of the apostles and champions of the new liberty.

Nor can it be held that Russia is altogether exceptional. In Hungary and in Bavaria, countries of Catholic culture and tradition, Bolshevism gained actual control of Government. In Italy it was barely prevented. Elsewhere in Europe the menace was great, nor has it entirely passed away.

A tendency so widespread is not the chance creature of circumstance, but has its roots deep in ideas long inculcated.

The world now recognizes that the great Pontiff, Leo XIII., was something of a seer and prophet in his statesmanlike grasp of the elements of the labor problem brought about by modern industrialism. But not less deep was his insight into the ills of modern society which are now recognized as threatening its stability if not its very existence.

Perhaps nothing has been so abused in recent generations as the idea of Liberty. If there were nothing noble, admirable, in this great conception, its perversion would not be dangerous. But so perverted has the notion become, so vague the conception of even honest and intelligent men, that it is a commonplace to hear liberty spoken of as the antithesis of authority. Whereas there is no true liberty of any kind without authority; authority is the condition sine qua non of liberty.

Liberty has and must have its limitations and its principles. Just now a bewildered world is trying to find its bearings after listening so long to rhapsodies of liberty and being rudely awakened to the fact that unlimited liberty is the excuse for unlimited tyranny and injustice. Thirty-five years ago Leo XIII., in his encyclical on Human Liberty, analyzed its nature, its conditions and its application to human affairs. Nothing will better repay the study of the earnest student of sociology today. To summarize it were impossible, naturally; but an extract or two will serve a useful purpose.

"This indeed, is true liberty, a liberty worthy of the sons of God, which nobly maintains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear. This is the kind of liberty the apostles claimed for themselves with intrepid constancy, which the apologists of Christianity confirmed by their writings, and which the martyrs in vast numbers consecrated by their blood. And deservedly so; for this Christian

liberty bears witness to the absolute and most just dominion of God over man, and to the chief and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind; and in no little derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. But when anything is commanded which is plainly at variance with the will of God, there is a wide departure from this divinely constituted order, and at the same time a direct conflict with divine authority; therefore it is right not to obey.

"By the patrons of Liberalism, however, who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, the liberty of which We speak, which goes hand in hand with virtue and religion, is not admitted; and whatever is done for its preservation is accounted an injury and an offence against the State. Indeed, if what they say were really true, there would be no tyranny, no matter how monstrous, which we should not be bound to endure and submit to."

The doctrine of the absolutism of the State was openly advocated by the Prussians who dominated German policy before the War. It was met and fought and partially defeated by the Catholic Church, in the Kulturkampf, forty years before the civilized world took up its challenge in 1914.

But not to Prussians is this most vicious principle of Prussianism confined. Everywhere, more or less, and here in Canada not less than elsewhere, is the principle of the supremacy of the State advocated openly or by implication upheld.

Now the Moscow gang is the Russian State. They are perfectly logical when they claim absolute authority. Their course of action would be no whit less reprehensible or disastrous if they had the support of the majority of the people—which, indeed, they may have. The divine right of the majority is quite as absurd and un-Christian as the divine right of kings, and may be made the excuse for tyranny quite as odious in one case as in the other.

To the point also is the following extract from Leo's Letter already quoted:

"What Naturalists or Rationalists, aim at in philosophy, that the supporters of Liberalism, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of Rationalism is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence these followers of Liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arise that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license."

Without further comment we subjoin this paragraph from the same source.

"Moreover, besides this, a doctrine of such character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor differ not in their nature, but in the opinion and judgment of each one; pleasure is the measure of what is lawful; and given a code of morality which can have little or no power to restrain or quiet the unruly propensities of man."

The reflective mind, occupied with the social conditions of the present day, will find the great Letters of the great Leo a lamp to the feet in the study of sociology.

FREEDOM NOT LICENSE

By THE OBSERVER

There is nothing we boast more about than the freedom we enjoy under our constitution and our laws and our parliamentary system. We have grown so accustomed to the idea of freedom; we have for so long seen it operate without question, that we have begun to assume, unconsciously of course, that it has no limits, which is one fallacy; and that nothing can seriously damage or lessen it, which is another fallacy. There is no objection to making, in Tennyson's phrase, the bounds of freedom wider yet, from time to time, provided that the extensions of freedom do not verge upon license, that is upon an indulgence in actions which are morally wrong and hurtful to peace, order and good government. Conscience, properly enlightened as the result of instruction, humility, and prayer, will usually indicate the line between morality and immorality, and a development of good judgment based on the desire to do what is best for the State, together with a calm consideration of possible dangers to the State, will usually suffice to restrain civil action within the bounds of reasonable freedom.

Nor should it be assumed that the same degree of freedom is fit for all men at all times and under all conditions. The true theory of making the bounds of freedom wider yet, is to extend it as fast as people are found capable of using it with judgment and to their own good and not to their own harm. This may be illustrated by taking an extreme case. Some years ago, it was seriously proposed that the United States retire from the Philippine Islands, and hand them over to the natives. That sounded very well to some people; it seemed to be a very generous and disinterested thing to do. But the moral atrocity of the proposal soon struck the minds and consciences of the American people in general.

The United States had entered into those Islands, and by so doing had assumed responsibilities, one of which was to see that the natives were ruled in a civilized way, and she could not without shame hand the government of the Islands over to a native population who were wholly unfit for such a responsibility. It mattered not then whether she had taken the Islands justly or unjustly; she had them, and with them all the responsibilities of proprietorship. The same thing may be said of England's position in India. She went into that country for selfish reasons of pure business, and consolidated her position there by many wrong acts; yet she could not now hand over India to its native populations and thus bring about the return of chaos. These illustrations are sufficient to show that freedom is not to be measured out for all people as one measures out trade goods to all who ask for them: it is a thing to be used with propriety and justice; and no one is entitled to have it who is not reasonably capable of so using it. And the same thing is true of each of the successive grants of freedom by which the bounds are made "wider yet."

"Who knew the season when to take, occasion by the hand and make, the bounds of freedom wider yet." So Tennyson expresses it, and expresses it very well. There is the season and the occasion, and those who demand freedom or an extension of freedom out of that season, are as unwise as those who would give it to them without taking "occasion by the hand" at the right season.

No careful observer of the times in which we live can fail to see that it is being assumed that men are now, if they never were before, entitled to receive any concession they may choose to ask for; whether the thing they want to do be right or wrong, good or bad, helpful to the State or ruinous in its probable consequences. In other words, the distinction between liberty and license is not being kept well in sight. That a thing is wanted is supposed to be proof that those who want it are entitled to it. On all sides we hear ridicule and vituperation directed at this one or that who is so old-fashioned as to think that there is danger here or danger there. If one can attach any meaning that is comprehensible to much that is being said and written, it seems to be thought by some people that there is probably no such thing as moral danger, but that if there does happen to be some such thing, people have full and

complete right to incur it to any and to every extent, and that it is sheer tyranny on the part of the State to interfere.

A thousand popularity-seeking editors are telling the public, always credulous where some human weakness is flattered, that it is impertinent as well as ridiculous for the law to put bounds to the sacred right of the public to do as they like. There is to be no restriction on amusements, nor on drinking, nor on gambling, nor on trade combines, nor on profligating, nor on theatres, nor on books or other literature, nor on anything else, we suppose, that the vagrant fancy of man may suggest that he do or have. We seldom see anywhere a paper or book, except in the old-fashioned corners where Catholics hold the old-fashioned Catholic views, in which it is made clear that freedom is fast passing into license. We are sorry to say that Catholics are not always alive to the Catholic view of such matters. We wonder if Catholics in general have any idea of, for instance, the Papal constitution on the subject of forbidden books. There is some reason to think that many Catholics are becoming disposed to regard that prohibition as lightly as thousands of them have brought themselves to regard the Lenten fast.

In the middle of the last century the Irish peasant never took as much as a cup of cold water till noon, and went to his hard work in the fields fasting like that. He seldom took a bit of meat in Lent, seldom though he could have had it, fast or no fast, since he was too poor to have it. At noon he took a meal of potatoes and milk. In the evening he took a small collation, and then fasted till noon the next day. From such men and women the Irish of Canada are descended. Is it strange that they had clear spiritual perceptions? They repressed their bodily appetites, without which repression there can be no spiritual clarity. Are we their spiritual equals? We are not; but there is worse than that to be said of us. We are becoming so blinded as to imagine that they were foolishly pious. God help us and give us sense.

Well, such retrogressions as are to be charged against us; such loss as we have made in spiritual perception and clarity, we may ascribe to our deluding ourselves, in one way or another, and to a greater or less extent, with the notion that we are such perfectly wonderful people that we do not need rules and that it is foolish or worse to tie our conduct up with rules and bounds. That is to say, we have lost the power to perceive the danger of license, and also the keenness to see the danger line between liberty and license.

NOTES AND COMMENTS

AMATEUR PHOTOGRAPHERS, those especially who do their own laboratory work, will be interested in recent scientific developments as to the effects of red light rays. Ordinarily, the silver bromide of photography is insensitive to these rays, but by dyeing the film, says a writer in *Everyday Science*, it is possible to cut off the shorter rays and make the longer ones of the red end of the spectrum do the work. A new dye recently tried, called crypto-cyanine, makes the film so sensitive to the extreme red, the longer visible rays, that photographs of landscape may be obtained by it almost instantaneously.

SUCH PHOTOGRAPHS look strange, for chlorophyll, the green coloring matter of leaves and plants, pours out much of the energy it absorbs from sunlight in the form of red rays, invisible to the eye, but very visible to the dyed film. Hence green leaves appear as white as snow, just as if they were self-luminous. It has been suggested that by photographing Mars with these new plates it should be possible to determine definitely whether the much-disputed markings on that planet are vegetable growth.

IN VIEW of recent revelations by travellers of name as to the existence still of cannibalism in some parts of the world the enquiry as to why certain races or tribes have become cannibal is interesting. A contributor to that valuable periodical *Country Life*, thinks that the cause was the constant craving for meat in lands where mostly grain abounds, and he gives the result of

his own observations along this line in equatorial Africa, mentioning particularly the Natives of the Bahr Aouk, whose performances as meat eaters may be classed as extraordinary.

WHEN THESE natives inhabit a stockless area, says Mr. W. D. M. Bell, the writer indicated, they go for months without flesh, except, perhaps, an occasional rat, mongoose or bird. In these circumstances the craving for meat naturally becomes intense, and, in his opinion, is the cause of cannibalism. When as a result of a successful elephant or hippopotamus hunt they have suddenly unlimited meat they simply gorge themselves, one man eating from fifteen to twenty pounds in twenty-four hours. All night long he will eat and doze and eat again. Then his skin assumes a peculiar dull color, and his eyes turn yellow, and for about three days he remains in a sort of torpid condition after the manner of a gorged boa constrictor. At the expiration of that period he recovers his natural appearance and is again full of energy. In a short time he wants his grain food again, and if he has his choice will eat a large portion of grain and very little meat.

"If," PROCEEDS Mr. Bell, "the meat is very fat, as with the elephant, the natives are likely to become extremely fit on the latter diet. For example, for sixty-three days of consecutive marching a *Kitangui*, or head porter of mine, who was of slight build, carried his mat, his blanket, fifteen pounds of rations, and a tusk that weighed one hundred and forty-eight pounds. The shortest day was five hours, and some days were very long indeed. For rations throughout the march he had ten pounds of native grain every day, and as much meat and elephant fat as he cared for. His physical condition was magnificent throughout."

AS THE outcome, some will say, of recent political movements in Italy, but really from the revival of the inherent religious instincts of the people, the power or influence of Freemasonry in Italy is said to be very decidedly on the decline. Recent Roman correspondence makes this very clear. "These many years," says one observer, "its secret powers, its influence and its wiles were so widespread and ubiquitous in the world of Rome that I never dreamed I should live to see the day when the Italian Government would repudiate the sect. Nor did I think I should live to read how every newspaper in Italy would unite in a cry of execration against the Lodges. Were the customs of Socrates, that genial old philosopher, with us now, Freemasons would likely be forced to drink the hemlock, as public enemies and corruptors of the youth of cities.

"NOT UNTIL I read of how the *Corriere della Sera* of Milan (perhaps the most powerful daily paper in Italy) had joined in the condemnation of Freemasonry did I realize how low this anti-Catholic sect had fallen in the eyes of even those who have little sympathy with the Church. In past years this paper was one of the props of the Lodges; now it joins in the hue and cry against the selfish 'patriotism' for private ends of the individuals controlling it, ever ready as they were, to exploit any party, Socialist, National or Radical in order to serve their pockets and prejudices."

It is now recalled, he further says, how all attempts to bring about reconciliation with the Holy See during the past fifty years failed because the Lodges would have it so. It is also recalled how when the Italian army met disaster at Caporetto, emissaries were dispatched to the most remote sections of the country to whisper into the ears of the populace that it was the priests who had got Italy into the war, and then betrayed her. With the revulsion of feeling that has now come about the day of retribution has also come to the sect with a vengeance.

No more surprising instance of this revulsion of feeling has transpired than what is described as the "conversion" of D'Annunzio. The poet who in the past was nothing if not anti-clerical, is said to have visited the ancient Maguzzana Abbey

in Algeria, now occupied by the Franciscans, and to have there devoutly knelt and kissed the Byzantine crucifix, and to have since referred to the monks as his "dear brothers in Christ for ever and ever."

A SINCERE "FRIEND"

QUAKER'S WAR WORK LEADS HIM TO FULLNESS OF TRUTH

Philadelphia Standard and Times

"Dear Friend: Thy letter to me in regard to my duties as a member of the Burlington Monthly Meeting of Friends just received, and it gives me this opportunity to tell thee what I desired to do long before this date.

"Nearly four years ago I was baptized into the Catholic Church at Oxford, England, and confirmed one year later in St. Peter's, Rome. Several years previous to my baptism I could not call myself a good Quaker, that is, a believer in Quaker doctrine as I understood it.

"Since I have taken this step, I feel that I owe the Friends some explanation of my actions in leaving them and embracing the Catholic Faith.

"Having always been conscious of what the Friends have done for me, I want, first of all, to take this opportunity to express to them my deep appreciation and gratitude.

"I am ignorant of the details connected with my becoming a member of the Society of Friends and my entering Westtown School. My parents, although Quakers at the time of their marriage, became Episcopalians before I was born; consequently I was baptized an Episcopalian. After the death of my parents I was brought up by my aunt and grandfather. The high value placed upon the moral and religious training for which Westtown has always stood induced the step; I entered the fall of 1904, at the age of thirteen years.

GRATEFUL MEMORIES RETAINED

"My early education was thus gained entirely through the kindness and generosity of Friends, and I shall ever be grateful to them for their interest and care of me.

"Friends are among the few religious denominations outside the Catholic Church, who considered religion so vital a part of education that they build their own schools in order to teach their belief.

"At Westtown they fostered and developed that religious instinct in me, teaching me that there was an all-loving, all-powerful God, who sent His Divine Son to redeem us and that I should love and worship Him through prayer. This is the foundation of Christian doctrine as I understand it. It is the Friends, then, whom I have to thank for keeping alive that spark of Divine Light which God has planted in every heart, and which my childhood home had fostered and nourished.

"What follows is a frank statement of what I found and did not find in Quakerism and the reasons why I became a Catholic.

"In attempting to explain my convictions, may it be clearly understood that I wish neither to offend nor judge anyone.

"As so much of my early religious education was received at Westtown School, I will speak first of its effects upon me there.

THE NEED FOR DEFINITE TEACHING IN CHILDHOOD

"As early as I can recall, I was conscious of a lack of something in my religious life. I had a religious nature which longed to understand religious doctrine in a clear, logical way; this longing was never satisfied. I did not realize then, as I do now, that what was lacking in all my early life was clear doctrinal teaching.

"As regards my being led 'into all Truth' through prayer alone, I realize now that this could never be God's only way, and even then I saw that some prayed and received no answer or else arrived at contradictory conclusions.

"In morning assembly, at Westtown, I listened with inattention to readings from the Old Testament, which seemed to me very dry, partly because the passages read were not suitable to stimulate young minds and partly because no explanation was given of just what the Old Testament was and its relationship to Christianity.

"On First-days, before Meeting, I was told to learn certain verses of scriptures; I learned and recited these verses more or less mechanically and was impressed by the beautiful thoughts contained in them, but no effort was made to explain the meaning of the verses

or teach the relationship of Quaker doctrine to them. There I was a young boy, left to get whatever light I could.

"First-day evening I enjoyed listening to readings and talks concerning the lives of the Quaker Saints, again thoughts and action in relation to Quaker doctrine; I was simply left to absorb what I could of doctrinal teaching.

"First-days and Fourth-days we went to Meeting. It was never explained to me as a child why we went to Meeting; after a while I came to appreciate this outward ceremony, but the real significance of it was left entirely to me to discover; nor was I ever taught what I was to think about in Meeting. This may sound strange, but a child needs to be taught everything and repeatedly have it impressed upon his mind. His body cannot grow properly if fed only now and then—no more his soul.

"During that solemn hour I saw a few sleeping, some playing and some actually reading. I never thought of such action as being exactly irreverent. I could not help but know that I was to meditate in Meeting, but never was I helped by being told just what I was to meditate about, consequently many of my meditations were over my bowling averages in cricket. It is only the rarest child that knows instinctively how to meditate, and how to concentrate his thoughts, especially on religious subjects.

LEARN TO MEDITATE

"I listened attentively to some dear soul who had a message and his words usually touched me and filled my mind with beautiful thoughts, but never did his words express clear, definite doctrine.

"I do not wish to leave the impression that my meditations were not all of the proper sort, for I did learn to meditate properly. I had a religious nature; without one I not only would not have been stirred, but, by the method of teaching Friends' doctrine, or the manner of explaining the ceremonial (or lack of ceremonial) I would never have definitely been taught anything, so vague was it all.

"I was so conscious, however, of my religious duties that one day, I remember, one of the masters, seeing my earnestness, made this interesting remark: 'There is making thy religion a luxury.' This is just where he was wrong. Religion was a necessity of my nature and not a luxury, but it gave me such real joy, and I made this so apparent, that he thought it must be insincere. But the joy of it stayed with me after I left school and for a long time I continued regularly to attend Meeting on Sundays.

"I realized, after I left Westtown, that Quaker doctrine was not really taught until one's senior year! As circumstances took me from school before I reached this stage, I was unable to profit by this valuable subject.

"After leaving the religious atmosphere of Westtown I felt this lack of clear religious belief more than ever, and though I sought, found no comfort in any other Protestant teachings. In the Sunday school one heard the history of Paul's travels, but no explanation of the doctrine of Paul.

MASS STRANGE BUT DEVOTION IMPRESSED HIM

"I went occasionally to Mass in the Catholic Church, but the ceremony was very strange to me, and having no conception of the meaning of the Sacrifice of the Mass, and there being no opportunity to meditate as I had done in Quaker Meeting, I received little spiritual satisfaction. I was greatly impressed, however, with the devotion of the Catholics and the religious atmosphere which surrounded their Church, and my artistic appreciation responded to the religious appeal created by their beautiful music and decorations. I noticed that from the moment Catholics entered their church until they were well outside its doors, there were no greetings exchanged and no idle talking; each individual's eyes were fixed upon the altar and they seemed to have no consciousness of those about them. Whether or not they were sitting beside a poor man or whether so and so had on the latest style 'chapeau' did not concern them.

MAKES A RETREAT

"One day I heard about 'Catholic retreats,' and this old institution of the Catholic Church strongly appealed to me; to get away from this world of 'money and mud' for a few days and forget its cares and make a self-examination, seemed to me a very natural and a good thing to do. I found out that I could go to one of the week-end retreats given at the Seminary at Overbrook, without being a Catholic, so I went, with no other thought than to get away in a quiet place and think things over. It is impossible to give even a brief description of my thoughts and feelings during those few days. This I will say—I came back from the retreat with no thought of ever being a Catholic, but with a wholesome respect for the Catholics and a realization that they had given me something that I needed. I was greatly impressed by their real democracy; there were more than a hundred men, from bank presidents to ordinary laboring men, gathered together with no feeling of social distinction, but in good fellowship and with but one thought. I shall never forget the

first time I saw these men kneeling in solemn prayer in the chapel saying the Rosary. The Rosary was quite incomprehensible to me and out of pure curiosity, I asked the driver of the retreat (one of those much derided Jesuits): 'Father, if I should become a Catholic, would I have to say the Rosary?' to which he replied: 'No, but you will!' (I only began to say the Rosary, with the proper meditations, within the past month, although I have been a Catholic nearly four years!)

WAR RELIEF WORK

"In the summer of 1915 I went to Europe to do relief work. I was in no way really conscious of the awful significance of what I was going into; I only felt I wanted to help, and the opportunity came through an English cousin, himself a Quaker, who was returning to Europe for the same work, from his home in Western Canada. Thus through my English relatives, the Quaker influence still surrounded me in my early European experiences.

"I remained in Europe until after the War, and saw many phases of its horrors. My high ideals fell one after the other, all was confusion, darkness; it seemed as if I could not stand the strain of the suffering about me; I needed something objective to hold to, and I needed also supernatural help.

"It was then that I began to analyze my belief, asking myself: 'Q. What do I really believe? 'A. I believe in God. 'Q. How do I worship Him? 'A. Through prayer. 'Q. Is prayer enough? 'A. It would be hard to think that it is not. 'Q. How do I know that I am worshipping God as I should? 'A. My conscience tells me so. 'Q. Is conscience enough? 'A. Conscience differs, or are silent; some are uneducated, some distorted.

"From that moment I began to see the reason for so many different religious beliefs. All of them cannot be right, I thought; there are different aspects of the truth to be seen, but only one truth.

PRIVATE JUDGMENT

"The terrific consequences of private judgment dawned upon me: 'Understanding this first, that no prophecy of the scriptures is made by private interpretation' (2 Peter i., 20). 'God has given each one of us sufficient grace to be saved, but He did not promise to give each one of us divine revelation in interpretation and history proves that He has not done so. 'The Quaker doctrine of letting each individual decide for himself. 'His authentic voice' led some Friends to deny the Divinity of Christ!

"I had talked with many, and I knew this. The realization of this fact was overwhelming to me; it was then only too clear to me that conscience was not enough. 'The Bible tells me what Christ said, but it doesn't tell me what He meant. 'Where could I find the infallible interpreter? 'The Catholic Church is the only Church that claims to interpret the words of Christ infallibly. How can it justify its claim? 'When Jesus Christ was upon earth He selected twelve Apostles. Whom He sent to teach and admit yet other disciples into His Religion.

"As the Father hath sent Me, I also send you' John xxi., 21). 'Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' 'And behold I am with you all days, even to the consummation of the world' (Matt. xxviii., 18-20). 'Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned' (Mark xvi., 15, 16). 'Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven' (Matt. xviii., 18). 'He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me' (Luke x., 16). 'Christ addressed these words to His Apostles only. 'St. Paul says: 'How can ye preach unless ye be sent? 'Had there been no authoritative teachers to carry on Christ's doctrine for all time, His work would have been defeated. 'To the Apostles, Christ gave a Head. 'Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven' (Matt. xvi., 18, 19). 'Feed My lambs, . . . feed My sheep' (John xxi., 16, 17). 'Simon, Simon, behold Satan hath desired to have you (plural), that he may sift you as wheat; but I have prayed for thee (singular), that thy faith fail not; and thou, being once converted, confirm thy brethren' (Luke xxii., 31, 32).

CHRIST'S VISIBLE CHURCH

"I had long been convinced from the very need of my being that Christ must have left a visible Church, and now I believed I had found it in the Catholic Church, which was the objective support I sought; but that was not all my

need, my greatest need in the awful circumstances in which I found myself was the supernatural help.

"Man is born into the world in a natural way and must be born into the supernatural life, the kingdom of heaven, in a supernatural way.

"The realization came to me that in order to receive this supernatural help, I must act and that grace would come. It was after I acted (that is, been baptized into the Catholic Church) that the Sacraments in their full meaning were revealed to me.

"A man's physical body needs food in order to live, so too his spirit needs nourishment in order to be kept alive. He gets this spiritual nourishment chiefly in the Sacrament of Christ's Body and Blood; the living source of spiritual strength through which Jesus Christ gives to His children the Bread of Life.

"My longings were at an end; I no longer doubted, I was no longer a searcher after Truth, I had found it!

"Sincerely thine, 'St. ALBAN KITE, 'Ipswich, Mass."

MOTHER'S DAY

3,000 MEN BEGIN CELEBRATION BY HOLY COMMUNION

New York, May 14.—Nearly 3,000 men of the Church of the Holy Name Parish, each wearing a flower commemorating "Mother's Day," received Communion in a body at the 8 o'clock Mass, and afterwards attended a banquet at the Hotel Astor. The Rev. John A. Farrelly, chaplain, was the celebrant of the Mass. The clubs and societies participating in this annual event were the Holy Name Society, Holy Name Boys' Club, West Side Catholic Club, and a great number of the male members of the parish not affiliated with any of the societies. After the Mass the men were taken in fifty buses to the Hotel Astor.

Among the speakers and guests at the banquet, who were introduced by Joseph Ryan, toastmaster and president of the Holy Name Society, were: Prof. A. J. Reamey, Professor of Philology, Columbia University; Hon. Theodore J. Ridgely, Solicitor-General, Labor Department, Illinois; Joseph V. Mitchell, President Archdiocesan Union of the Holy Name Society; and John C. Everman, formerly of Washington, D. C., Secretary of the National Republican Congressional Committee.

Governor Alfred Smith, United States Senator David I. Walsh, Rear Admiral Benson, and Associate Justice Butler, of the Supreme Court, who were among those invited to attend the banquet, sent their best wishes and regrets that they were unable to attend.

Every talk made at the banquet was broadcasted by Radio by Weaf, Joseph V. Mitchell, President of the Holy Name Society of the Archdiocese of New York, paid a tribute to the late Mgr. Dineen who died on Friday morning. Mr. Mitchell said that he hoped that the wish made by Mgr. Dineen that "every Catholic man would become a member of the Holy Name Society of his parish" would be accomplished. Hon. Theodore J. Ridgely, who is a Mason, addressed the gathering on "Immigration."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY GHOST BURSE

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto, Ont.

Very Rev. and Dear Father,—I am delighted to see that you are appealing for subscriptions to a bourse in honor of the Holy Ghost; for the education of missionary priests. To have begun with such a bourse would not have been expedient, for one has to take into account the popular spiritual tastes, if I may so speak, of the community. Some have a special devotion to St. Anthony, others to St. Francis Xavier or St. Francis de Sales, others to St. Rita or The Little Flower, while all are devout clients of St. Joseph and our Blessed Lady. But all these saints were sanctified by the Holy Ghost, and developed, through His inspirations and grace, their missionary zeal. The Holy Ghost is the chief missionary. The main purpose in the life of a missionary priest is to destroy sin, and it is from the Holy Ghost that he receives power to do this. When he is ordained these words are addressed to him: "Receive the Holy Ghost; whose sins you shall forgive they shall be forgiven them, and whose sins you shall retain they shall be retained." When he offers the Clean Oblation in propitiation for sin and feeds the shaven sinner with the Bread of Life, it is again from the Holy Ghost that he receives that tremendous power.

Having held up as models of missionary zeal, the sanctified, having revealed their ardent thirst for souls and appealed to your readers to emulate their example, it is fitting that you should now direct their spiritual gaze upon the Sanctifier. Having shown them the masterpieces, each with its own particular charm and beauty, you can now, I trust, with much better

results elicit their interest in the Divine Artist.

Judging from the signs on the religious horizon of today, the great popular cult of the next period in the Church's history will be devotion to the Holy Ghost. As an evidence of this I might point to the increase of zeal with which both clergy and laity are entering into the spirit of the Pentecostal novena. When Leo XIII. ordered this novena to be made, his instructions did not at first meet with a very enthusiastic response. It is true that the people, unlike those to whom St. Paul preached, believed in the Holy Ghost; but their knowledge was too vague to call forth any spontaneous outpourings of the heart. This was due to at least two causes. First of all this devotion is so purely spiritual that it appeals solely to faith, unaided by any natural impulses. We can form conceptions of Our Lord or His Blessed Mother, we can idealize them, because they possess our nature; but the Holy Ghost, being a pure spirit, does not appeal to the senses or to the emotions.

Another proof that I may adduce in defence of my thesis, is that God, in His Providence, has always raised up some particular devotion to counteract a contemporary evil. Devotion to the Sacred Heart was an antidote to the cold, chilling errors of Jansenism. Devotion to Mary, Immaculate, was a remedy for the licentiousness of modern life. What, I may ask, is the great evil of today? It is the denial of the supernatural, the exclusion of God from His own creation. Outside of the Catholic Church the supernatural is ignored, if not denied. No doubt there are many individuals, outside of the body of the Church, who still cling to revealed tenets, and who have aspirations beyond this world of sense; but theirs is the kindness of a legacy left them by their Catholic forbears, or a kindly gift from that treasure house of faith near which they dwell. It is not in any sense the property of the sect to which they claim allegiance.

May we not hope that a second springtime of grace is near at hand, that the winter of national hatred, the clouds of doubt and despair, the bleak, chilling winds of greedy materialism may give way before the kindly warmth of that Spirit that still dwells in our midst though many know Him not.

Today the Church stands serene and undismayed, amid the clash of arms and the wreck of nations. She can say to her persecutors with infinitely greater assurance than the King of the Belgians could say to the Kaiser: "You have not conquered my soul"; for the soul of that Church is Divine. The Church stands today the unwavering, inflexible witness of the truth; because she is the mouthpiece of the Spirit of Truth, Who guides and directs her. The Church stands today an unsurpassed example of unity in a world of discord; because she is animated by one Spirit. In very truth she is a Person. The same loving, kindly, compassionate, Divine Person. That, through the medium of a human body, shed tears at the grave of Lazarus, and pardoned the penitent Magdalen today, through the medium of a mystical body, which is His visible Church, continues to dispense His graces through the ministry of His Spirit. God grant that the realization of this truth may seize upon the minds of men and usher in a new springtime of peace, of unity and of charity. God grant that the inception of this new effort may mark the advent of a second spring in the history of Church Extension.

As an earnest of my good wishes I enclose a donation (\$25.00), trusting the fund may grow rapidly and that a fresh impetus be given to the fostering of vocations for the mission fields.

SACERDOS.

Donations may be addressed to:

REV. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

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TOBACCO IN IRELAND

Dublin, May 4.—Two big British firms engaged in the manufacture of tobacco are about to establish factories in the Free State. Formerly British manufactured tobacco entered free upon importation into Ireland. Since the new customs regulations were enforced it is subject to duty. The result is an increase in the price.

The increased price has been accompanied by a diminution in the sale of imported tobacco, and a greater sale for the product of the Irish manufacturers.

To meet the situation the British firms in question have decided to erect factories in the Free State. This in effect means that they, too, will become Irish manufacturers for the purpose of competing in the Irish market. A new field of employment for many hundreds of Catholic workers will thus be opened up.

CATHOLIC SCOUTS AND GIRL GUIDES

ADDRESS BY BISHOP BENNETT

Edinburgh Catholic Herald

The following discourse was preached by Bishop Bennett when His Lordship blessed the standards of the Scouts and Girl Guides:

Dear Scouts and Guides,—It gives me great pleasure to perform the ceremony of blessing, in the name of God, your colors. I have been asked to address a few words to you in order to encourage you in the good work which you have undertaken to do. It gives me great pleasure because the Scout movement is one of which I entirely approve. It is a movement which, if well managed and well controlled, is bound to produce great good in this parish, and every scout and guide who lives up to the standard set before them and is faithful to the duties and obligations which they have undertaken, is bound to become a credit to the State and to the Church. He is bound to become a good citizen both of this world and of the world to come. The organization of the Scout movement is not in the first place a religious one. It is not in connection with any definite religious body; and yet the first principle of the Scout movement is loyalty to God. And the more one reads of the Scout law the more one is brought face to face with the fact of how very little is required in order to give to the Scout movement a supernatural basis and so to make of it a means for obtaining glory in the next world. The Scout law demands of its members loyalty to King and country. It demands kindness and helpfulness to other men, honor and truth in all things, honesty in our dealings, obedience to lawful authorities—courage and truthfulness at all times. All these are excellent things. They are what we call natural virtues. They are the outstanding characteristics of every good citizen, and the man or woman who practices these virtues is consequently bound to succeed in this world. What a different world this would be if those principles of the Scout Law were universally preserved!

The motto of the scout is "Be Prepared," and it is the duty of a scout or guide to prepare themselves for all emergencies, and to so train themselves in regular course of action that they will never be taken by surprise. They must always know the right thing to do if something unexpected happens. Every scout and every guide should possess the virtue of prudence and foresight. Such is, in brief, the Scout Law, as well known to you. Such are the principles upon which this organization is founded. If all these rules are followed there cannot fail to emerge good world citizens. Such is the Scout Law, merely looked at from a human or earthly point of view. Bring in the Law of God and see what a difference it makes. The Scout movement assumes a new and more splendid form. The whole business is raised to a newer and higher level. Because, after all, the difference between natural virtue and supernatural virtue does not lie in the things we do, it lies in the reason why we do them. We have thus a double duty of loyalty because we are not merely men and women who are placed in this world for a certain number of years. We are far more than that, because we have immortal souls. Because we are members not merely of an earthly kingdom, and in our baptism we have sworn allegiance to Christ. We have enrolled in His Army. We have undertaken solemnly that we will obey His law and follow His steps and have nothing to do with His enemies. Thus we have two loyalties—our loyalty to the kingdom of this world and our loyalty to the kingdom of the next. Every Catholic scout or guide worthy of the name will take care to make use of the means that God and His Church has so generously placed at his disposal. They ought to be regular in saying their prayers, regular in attendance at Holy Mass and other religious duties, and frequent and fervent in the use of the Sacraments of Penance and Holy Eucharist, by which our weak human nature is strengthened. Moreover, the Scout motto, "Be Prepared," has a supernatural meaning, because it is only putting into other words the maxims of Christ, Our Lord, when he said, "Watch ye and pray that ye enter not into temptation." We Catholics have much need to practise that virtue.

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REV. J. M. FRASER, M. A., China Mission Colleges, Almonte, Ontario.

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judge of Rennes he was a great friend of the poor. He died in 1808.

Wednesday, May 23.—St. Julia, virgin and martyr, who was sold as a slave to a Syrian merchant. Her virtue and fidelity gained his respect and he took her to Gaul. She was killed in the fifth century by order of the Governor of Corsica because she refused to take part in pagan festivities.

Thursday, May 24.—St. Donatian and Rogatian. Donatian was a nobleman of Nantes, who, on his conversion, showed such great zeal that he drew many others from the worship of false gods. He was beheaded after torture in 287. Rogatian his brother was executed at the same time.

Friday, May 25.—St. Gregory VII., who was born in Tuscany in 1018 and educated in Rome. He was elected Pope in 1073. His long struggle with Henry IV, resulted in the latter seeking his absolution at Canossa, but Henry relapsed, set up an anti-Pope and besieged Henry in the castle of St. Angelo. Gregory died in exile in 1085.

Saturday, May 26.—St. Philip Neri, the Apostle of Rome and one of the most illustrious saints of the sixteenth century. He devoted his life to bringing joy to the lives of the people. He died in 1595.

OREGON SCHOOL LAW COSTS STATE HOME

Eugene, Oregon, May 5.—Mark T. McKee, member of the board of directors of the Brotherhood of American Yoemen, in a statement made here, declared that the Oregon compulsory Public school attendance law would probably prevent his organization from locating its national children's home in this State.

Various commercial bodies of the State have interested themselves in the Yoemen's project because an immediate investment of over a million dollars was in view and an ultimate investment rising to \$5,000,000 or more.

FOR CHINESE MISSIONS

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FIVE MINUTE SERMON

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

TRINITY SUNDAY

THE COMMISSION OF THE CHURCH
(Matt. xxviii, 19)

This gospel is short, but the message is all-important. They are the final words of St. Matthew's gospel. First, our divine Lord claims and asserts His power—"All power is given Me in heaven and in earth." And vested with this power by divine right, as God and Man the Victim of Calvary, risen triumphantly from the dead, commissions and authorizes His Apostles, and, through them, their successors, to go forth, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.

And with the command, He gave them the power, communicating to His Church His own divine power, to preach the truth, to administer the Sacraments, "to observe all things that I have commanded you." All Christians, who have the Bible, and profess to cling to it as the rule of faith, find this commission and these farewell words in their Bible. St. Matthew, who heard these words of Christ spoken by our Lord Jesus Christ himself, wrote them in his gospel, and the Church accepted them as the true words of the Author of its faith.

He spoke them, who knew the hearts of men, for He had formed them and breathed the spirit of life into them, that they might know, love, and serve Him. He spoke these words, to whom a thousand years are as one day, to whom there is no vicissitude or shadow of alteration; He spoke these words, moreover, who promised, "Behold, I am with you all days even to the consummation of the world."

It is not the individual members of the Church who can pride themselves or boast of their faith or their good works. Their sole chance or hope of salvation is in clinging to the Church, as obedient children, glorying in their inheritance. But it is the Church itself, strong in the power of its divine Founder, trusting fearlessly to His promises that "the gates of hell should not prevail against it," and that "His Spirit would teach it all truths and remain with it forever," that glories in its existence, its vitality, its unchangeableness.

Believing this, as we do, thank God, are we not amazed to find men—not pagans nor infidels, but men—holding their Bible in their hands, daring to find fault with this Church, the spotless bride of Christ, who brazenly dare to say that it has gone wrong and needs reforming? The Son of God founded the Church; man, ignorant, sinful may be, dares to change and improve, as he thinks, the Holy Church of God. According to them, the Almighty must have promised more than He could perform. He promised to be with His Church all days, but He, the great God, must needs have them to help Him to put things right. They have forgotten that "there is no wisdom, there is no prudence, there is no counsel against the Lord" (Prov. xxi, 30).

Another complaint is that the Church is out of touch with the times; that it has grown old and decrepit. That is no new cry. There were men, in the days of the Apostles even, who were not content humbly to accept the teaching of the Church, but urged their own innovations and opinions. St. Jude the Apostle writes: "There are certain men who, denying the only sovereign rule and our Lord Jesus Christ" (Jude 4). And St. Paul speaks in sorrow, "There are some who trouble you and would pervert the gospel of Christ" (Gal. i, 7).

How vain are the innovators of the present day! All they can find to say has been said and preached long ago and come to nothing. "Nothing under the sun is new," says the Bible, "neither is any man able to say: Behold, this is new! for it hath already gone before in the ages before us" (Eccles. i, 10).

This great Festival of the Holy Trinity is a day on which to renew our faith. Baptized as children of the Church in the name of the Holy Trinity, Father, Son, and Holy Ghost, we must be loyal, faithful, and glory in our holy religion. Our Blessed Lord, in His power, said, "Teach ye all nations," so we must humbly accept and cling to the teaching of His Church. And not only must we accept the teaching, but we must also obey, because He said, "observing all things that I have commanded." Unlike so many others, we cannot discard the ancient traditions of the Church, and the holy customs that have prevailed from the beginning, for these are apostolic observances. As others discard, so we the more must cling to and reverence these holy practices. And chiefly amongst these divine observances we reverence that word "Whose sins you shall forgive they are forgiven them"; and hence we publicly, in word and work, must stand by the salutary practice of confessing our sins to a priest that he may absolve us from them by the power of God. And again that blessed word we take in all simplicity of faith, "Do this in memory of Me," and that leads us to worship Christ our Lord, in the Holy Eucharist, and to receive Him in Holy Communion.

By living up to our religion we make our Faith shine before men, by giving testimony to the truth. So many in error; so many utterly careless around us; so many forgetful—yea, even some denying that they have a Father in heaven—all this demands of us more faith, more loyal acceptance of the teaching of the Church.

WORLD-CIRCLING MISSIONARY

INDUSTRIAL TRAINING IS BREAKING DOWN CASTE SYSTEM IN EAST BENGAL
By Rev. Michael Mathis, C. S. C.

East Bengal is an American mission in more than the personnel of its missionaries. I have found on all sides an absorbing interest and profound respect among the Hindus for everything American. Tell a native that such and such a thing is done in America, and that is sufficient to break down his prejudices and to secure his imitation.

Our American missionaries, thanks to this respect for America, are able to make really worth-while inroads upon the caste spirit that has paralyzed India for centuries, and prevented the growth of labor and industries. At Bandhura, one of our centers thirty miles to the northeast of Dacca, Brother Walter and Brother Joachim—both recent recruits from the United States—are doing wonders in the way of offering the Bengalese modern educational facilities, with a beginning, at least, in industrial training.

The type of education offered by the British in India is generally agreed to have been too prevalently literary; the broader and more practical ideas of American education are in need of introduction. Brother Joachim's industrial shop (whither another American recruit, Brother Arnold, has recently been sent) is already the center of interest of the Bandhura village, and adults as well as children, and if these energetic American missionaries had only a larger working fund to draw upon, there is no doubt but that they would soon create a model industrial school at Bandhura. Under Brother Walter's direction, following in the lines set by his two American predecessors, Father Hennessey and Brother Peter, the school at Bandhura has grown to an enrollment of around five hundred, with a staff of fifteen native teachers.

Father Delaunay, my travelling companion across the Pacific and along the coast of China to India, is now stationed at this American center of Bandhura. He has been appointed the head of a group of boys chosen from among their best lads by the various missionaries, who will prosecute their studies and religious training under his direction to the end that they may become the future catechists, native Brothers and native priests of the Mission.

Already Father Delaunay is hard at work with his Apostolic school, as the group is known, teaching Latin and English, forming religious habits, and himself studying Bengali. "I don't think I was ever so busy, so happy, and so healthy," he tells me. Being a select group, carefully chosen from all parts of the Mission, his boys are good students and a constant source of interest to their new American director.

PATRON OF MOTORISTS

In the Church of St. Margaret, in Easton, on the coast of Norfolk, in England, a mural painting, representing St. Christopher and the Christ Child, was recently discovered, a picture and description of which appeared in the London Times. One of the leading Catholic weeklies of England, the London Tablet calls the painting a remarkable work of art; the figure, which is 12 feet high, shows firm, but by no means ungraceful lines; the expression of the eyes is said to be striking. A distinguished student of art assigns the painting to the fourteenth century.

The article goes on to say that the part of England which constituted East Anglia, is rich in mural paintings of St. Christopher. A number of places, in which such paintings are known to exist, are named, and the circumstances mentioned that there are even two pictures of the saint on the walls of the Church at Stow Bardolph, in Norfolk, one on the north and the other on the south wall of the nave. Incidentally, the writer of the article notes the fact that no less than 180 such pictures of the Christ-bearing ferryman are known to exist in England.

Reporting the discovery and the comment of the Times, the Tablet expresses the hope that, now the question of mural church paintings had again been brought to the attention of the public, Catholics might be induced to foster this manner of art more than they have hitherto done. Singularly enough, however, the British Catholic weekly does not explain to its readers just why pictures of St. Christopher were so very common, not only in England, but also in all parts of Germany and Austria and in Switzerland; nor why, in most instances, the representations showed such exceptional proportions. The reason is that St. Christopher, pictured as a giant, striding through the water, with a tree as his staff, was the patron against

a sudden and unprepared death. Hence it is that representations of this saint were made in such proportions, some of the pictures showing him in a height of no less than 80 feet and that they appear on the outer church walls, particularly near the entrance to the churches. "People should see from him afar," writes the historian, Father Michael, S. J., "for it was hoped that a view of him would preserve one from an unprovided death."

Pictures and sculptural representations of the saint were, however, by no means confined to churches, secular structures, houses and bridges also being ornamented at times with his likenesses. Professor Sepp reports that on the wall of a house in Toez, in Bavaria, there was at one time a painting of a giant, walking through rushing waters, beneath which ran the German legend:

Christopher carried the Christ, and Christ bore the world in His hand,
Tell me, now, whereon did the mighty Christopher stand?

The same inscription, in Latin, however, remained visible along with a painting of the saint on a building in a city of Saxony, Oeschitz, over three hundred years after the Reformation, and until it was destroyed by the conflagration of 1842. A Protestant author records that the painter Christopher Richter, who, while engaged in the restoration of the painting, scoffed at the popular belief regarding the saint, fell from a ladder and was instantly killed.

Unquestionably, St. Christopher, counted among the Fourteen Holy Helpers, is one of the most popular saints among the Christian people of the Near East, as well as in the Roman Catholic Church (his feast is celebrated on May 9th and July 25th, respectively.) During the Middle Ages, brotherhoods of St. Christopher devoted themselves to the care of the poor travelers, one of the most ancient of these organizations being the one founded by Henry Kempton, in 1286, which had its hostelry on the Arlberg in the Tirol. One of the first temperance societies of modern times selected Christopher as its patron saint—the Order of St. Christopher, which was very active in Styria, Carinthia and Carniola. Nowadays, St. Christopher is the patron saint of automobilists, who are fond of attaching a large medal with his image on their cars. It may be of interest in this connection to recall that Christopher ducats and dollars were coined in the sixteenth and seventeenth centuries.

The great popularity of the saint in former times is evidenced also by the fact that he became associated with at least one adage that was in common use. Thus one seeking to accomplish a great task with inadequate means, was compared to the peasant who tried to draw a picture of the giant saint on a small sheet of paper.—The Tablet.

SPANISH STUDENTS' REBUKE

ABOLITION OF FEAST OF ST. THOMAS AQUINAS AS A HOLIDAY CAUSES A WEEK'S REVOLT
By Rev. Manuel Grana

Madrid, April 13.—Students' Week, which has just come to an end here, was not only a striking manifestation of Catholic influence but a rebuke to the sectarianism of the liberals in power.

How it came to be held is an interesting story.

When Dr. Silio was Minister of Public Instruction, last year, the Catholic students petitioned the Government to have the feast of St. Thomas of Aquin celebrated officially as the Feast of the Student. In view of the fact that the Confederation of Catholic Students included the majority of the students in the universities of Spain, the petition was granted, and the feast was established as a day to be observed in all the official educational institutions of the nation. Then came the liberal government, under which the new Minister of Public Instruction, at the instigation of certain sectarian elements, abolished the feast day in face of a protest made by 14,000 legally organized students and many professors of the universities, and other educational institutions, both public and private.

THE STUDENTS PROTEST
So this year the students determined not merely to celebrate the feast of St. Thomas Aquinas, but a whole week, to be known as Students' Week.

During the week events of every kind were celebrated throughout Spain. Lectures on vocational subjects, meetings, academic assemblies, school exhibitions, athletic events, banquets, religious functions and conferences on scientific subjects filled the seven days. And not for an instant did the enthusiasm of the students waver, despite the difficulties placed in the way of the plans of the Catholic Confederation by some of the school authorities.

The Spanish Hierarchy and the Nuncio of His Holiness encouraged the students in enthusiastic letters; the professors of the official universities and institutes who shared the convictions of the Catholic students and who realize the necessity of Christian training and education for the youth of the nation, fathers of families and distinguished mem-

bers of religious teaching orders, all cooperated to make the celebration of Students' Week a remarkable event in every way.

The day devoted to the religious ceremonies in honor of the "Angel of the Schools" was solemn above all description. In practically every university, institute, normal school and special school, classes were suspended despite the official abolition of the feast day. Some professors made a point of going to their class rooms as an insult to the Catholic students, but the very few non-Catholics who appeared were a proof of the triumph of the Catholic students, and merely served to make more evident the total failure of sectarian measures of the liberal Minister.

Much could be said of the celebration in every university, but Saragossa deserves a special mention. Following the religious ceremonies, a solemn assembly was held in the University Hall, and presided over by the Rector himself who, with several professors of the university, made a scholarly address on the subject of the great Doctor of the Church, showing the relation between his doctrines and modern science.

In Madrid the celebration of Students' Week exceeded the most optimistic expectations. Dr. Carracedo, Rector of the University of Madrid, has never viewed with favor the religious movement among the students, but many of the professors, such as Drs. Aznar, Vegas, Torro and Yanguas, and Messrs. Mendoza, Osorio, Bergamin y Silio (these last three being Ministers of State) not only gave their approval but their personal cooperation.

KING ATTENDS LITERARY SESSION

His Majesty, King Alfonso XIII., added the prestige of Royal favor to the success of the students' celebration. In addition to the public conferences held at various places by famous professors, a literary session was organized in the Teatro de la Princesa. This meeting was a veritable triumph. It was attended by the King and several members of the Royal Family which, in itself, is an indication of the select character of the audience and the interest which our Catholic students have awakened throughout the country.

Upon receiving the members of the Committee which had invited him to attend the celebration, the King had promised them to be present. How this promise was received by the Minister who had abolished the feast, is not known. When the King entered the theater, he was received with a great demonstration of enthusiasm by the students.

MINISTER SILIO'S ADDRESS

One of the most interesting of all the events was the great banquet at which the guest of honor was the Minister of State, Senor Silio. Following several enthusiastic speeches by some of the students, the Minister made an address in praise of the religious movement among the students, justifying his action as Minister of Public Instruction in establishing the feast of St. Thomas of Aquin as the National Day of the Students, and demonstrating the injustice and narrow-mindedness of the decision of the Minister who suppressed it merely to please a small minority of the student class, thereby wounding the Catholic sentiments of the nation. "But you," he added, "are a living proof of the fact that there is and always will be a feast of Saint Thomas."

The effect of this Students' Week throughout Spain has been enormous. In many places new centers of the movement have been formed, and many members of the so-called "neutral" students organizations have been won over to the cause of the Catholic students.

SUMMER COMFORT, LIKE GOOD HEALTH, A MATTER OF DIET

It is now known that comfort in hot weather, like freedom from disease, is largely a matter of diet. Foods which contain an excess of acid-forming elements, like white sugar sweets, fats, refined wheat, oat, corn and barley cereals, white flour, fats and meats, all create acid blood. Yet the blood must not be acid but the opposite, alkaline. Acid in the blood causes the hot, "all in" feeling so common to civilized peoples on a hot day. To be mentally and physically vigorous in hot weather we should eat largely whole grains, milk, eggs, leafy vegetables and fruits, all "Excess Alkali" foods. They keep the blood normally alkaline or "cool." A brain and body so fed will hardly tire in any weather.

There is but one alkaline, whole grain product, Roman Meal, made from whole wheat, whole rye, flaxin, and bran, richer than even milk in alkaline salts. It was designed to correct the "Excess Acids" of modern refined foods. It keeps you "cool," vigorous, and upstanding on the hottest day, prevents indigestion, positively relieves constipation, sweetens the breath, clears the skin. It makes delicious porridge, pan-cakes and cakes. For hot weather, it makes delightful icy-cold BROSE-O, CHOCOL-O, JELL-E. Served with milk, cream, whipped cream, honey, preserved or fresh fruits, they are simply irresistible. The most delightful and refreshing breakfasts known, made from the most perfect human food sold. Try them and you'll admit it. At grocers.

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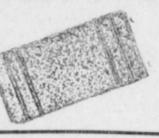
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CHATS WITH YOUNG MEN

OUR LADY OF THE SPRINGTIME

Once the springtime blossoms slowly Oped their timid eyes to gaze On a Virgin sweet and holy Whom they heard St. Gabriel praise: All the lily buds of Nazareth Turned them pale to hear his word, And they stood in dazzling whiteness Bowing down before their Lord Who like them lay sweetly budding In the garden of her breast Of whose chasteness they were symbols In unspotted beauty dressed; But the rosebuds at her casement When they saw her maiden face, Burst into a glowing redness At her wondrous Mother grace; And the modest violets near them In their lowly beds of green, When her garments touched their petals, Turned to purple for their Queen; All the buttercups and daisies On the hills of Galilee, Caught the sunbeams in their faces, Waved and danced in golden glee When they felt her gentle passing On her quest of charity. Ever since these lovely blossoms Open into beauteous glow Making wreaths for her own crowning When all nature here below Walks in verdure through the valleys, And glad children sing the praise Of Our Lady of the Springtime Through the golden Maytime days.

A LITTLE PRACTICE GOES A LONG WAY

Joe Chandler Harris, the creator of the inimitable "Bre'r Rabbit" stories, was one of the most charming of gentlemen. How he came to acquire his genial character may be gleaned from a letter which he wrote to his son, who was then attending a Catholic school. He writes: "By being as nice and as clever as you know how to be, you can always make a good impression anywhere you go. You know how your own folks (except me) misunderstand you when you give way to your foolish little temper; strangers will misunderstand you even worse. My plan has been to conceal my feelings about small and unimportant matters, and being genial and funny even when I didn't feel like it. A little practice goes a long way. I have got so now that I feel genial all the time."

This is sound philosophy, for it is common sense. Fret and grumble and grieve over trifling matters that go wrong, and they become mountains; our troubles are as big as we make them.—Liguorian.

TRINITY SUNDAY

On the feast day of the Most Blessed Trinity the Church contemplates one of the deepest and most incomprehensible mysteries of our holy religion. That there are three Divine Persons in God is a truth in which we profess our faith and consider that belief in this dogma is an essential for salvation. Though this great mystery transcends the powers of our human reason, it is not contrary to it, and when we have the authority of God's word asserting it, without question we accept as infallibly certain the existence of the Father, Son and Holy Ghost in the One, Eternal Infinite God. Belief in mysteries is a necessary element in our religious life. Faith, without which it is impossible to please God, supposes them. A revelation has been benignly vouchsafed to us, and it is our duty to receive it in all its parts, to bow before the supreme intelligence of the omniscient Creator. Our mental assent is demanded for everything He has been pleased to reveal, and we believe because He has spoken; we accept mysteries that we cannot fully understand when they are proposed to us as a part of the deposit of divine truth with which God has condescended to bless mankind. No one can comprehend the mystery of the Trinity. The finite mind cannot encompass the infinite. It has its limitations, and its capabilities do not extend to the complete understanding of the deep things of God. There is no place for intellectual pride in the presence of divine truth. He would have us to be humble, and meditation upon what is contained in His revelation makes us realize the weakness of our mental grasp when we contemplate the sublime mysteries of religion. Because we do not dwell upon them sufficiently, God is forgotten, and the mind becomes engrossed with worldly affairs. So assiduous has been the study of the earthly and so remarkable have been the achievements of a certain kind by the industrious and energetic and talented sons of men that a self-sufficiency, fatal to spiritual progress, has developed and now dominates the lives of no small number. Material advance has been made; much knowledge has been gathered about many things; science, history and archeology have revealed many secrets hitherto hidden; research, invention and discovery have profoundly affected men's ways of thinking, and the result of it all has been that we are prone to imagine that there is nothing in the natural or super-

natural orders beyond our grasp or control. And still, with all our boasted progress, how little would we know of the things that pertain to eternal life had we not the kindly light of God's revelation to illumine our minds. The mystery of the Trinity tells us there are limits beyond which our mental power cannot pass. It tells us there are things in heaven and earth undreamed of in our philosophies, and it reminds us of the existence of realities that had better be adored than scrutinized. The Trinity is one of these, and in the spirit of St. Paul we reverently bow before it and conscious of our inability to comprehend it we can explain with the great apostle to the Gentiles, "Oh the depth of the riches of the wisdom of the Lord! How uncomprehensible are His judgments, how unsearchable His ways. Who hath known the mind of the Lord, or who hath been His Counsellor? For of Him and in Him and by Him are all things, to Him be glory forever."—The Monitor.

OUR BOYS AND GIRLS

GIRLS KNOW MORE OF COURTESY THAN DO BOY WRITERS

The result of the Kiwanis Club prize essay competition on "What is courtesy?" has now been announced, and the judges' findings prove that the girls of the city have considerably more literary ability than the boys, the six prize winners all being of the gentler sex.

The awards, in order of merit, have been given as follows: Gertrude McGrath, aged twelve, 567 Skeena St. E.; Blanche Warner, age thirteen, of 832 Fairford Street; Mabel Cloak, age fifteen, of 1065 Willow Ave.; Edith Bolton, no age or address given; Elizabeth Fraser, no age given, Central Collegiate and Genevieve Billbe, aged eleven years, of 723 Seventh Ave., N. W.

Special mention was given to Hazel P. Kirsch, age thirteen, 1191 First Ave. N. E. and to Esther King, aged twelve years, of 241 Omnicia Street W.

The judges, who were Kiwanians, Major F. M. McNaughton, Dr. E. A. Shaw, Dr. D. MacDonald, G. G. Emery and Alex. McGill in rendering their decision as to the winners, reported that 128 essays were sent in, 78 from girls and 46 from boys. In the report they say as follows: "It was no easy task to select the best six from this large number and quite likely different judges would have made a different selection. Certainly, many good essays had to be laid aside. Your judges, however, submit the following, as, in their opinion, the children who have done the best work, due allowance being made for writing, spelling, grammar and composition, as well as for treatment of the subject. (Then follows a list of the six winners as given above).

The following would probably have caught places in the first six but for the fact that they exceed by too much the limit of 200 words. They are therefore given special mention, with a recommendation that the club consider awarding two additional prizes to the authors. (The two given special mention are also named above).

It is noteworthy that all the prize winners are girls, and that even in a preliminary elimination to twelve essays, not one boy got a place. The essay with which Gertrude McGrath won the first prize was as follows: "Courtesy is kindness of manners or regard for the feelings of others that inspires us to do to others as we would be done unto. Courtesy makes bright, by our actions, the lives of others, and it shows good education. Heart and mind need culture in order to bring forth what is best in us. If land were not cultivated the grains which are planted in the land would not spring up. So, too, with us; if our minds and hearts are not cultivated they will not produce beautiful thoughts and actions. One little word sometimes will do more good than long phrases that would not come as directly from the heart."

The second prize was given to Blanche Warner for the following essay: "What is courtesy? It is a term which means a great deal, and to grasp its full meaning would require a complete understanding of all that it is intended to bring to the mind. Courtesy is a delicacy in our manner of acting towards others, which reveals the nobler side of our character. It is a state of heart not dependent on events, which stir the heart to this or that emotion, but which tends constantly to give the greatest pleasure to others, even if the performance of a certain act may call for a sacrifice or cost us effort. Every one should be courteous to his elders and friends. By saying 'Thank you' and 'Please,' which little ones should be taught early to use, by getting up when called, by having a smile and kind word for every one, by being obliging and by numerous other similar acts one can show he has the qualities which a person who wishes to be considered polite, possesses. "If there is nothing in his acting more than surface consideration, it is not of course true politeness, but even the outward show of kindness is important, and, in a sense, necessary to those who wish to get on in the world."

For the following essay, Mabel Clark was adjudged to be the winner of the third prize:

"Courtesy is justice to people, giving them all the services you can. It is to forget yourself and think of other people. It makes you think of never doing things to others, as you would not like done unto yourself. Courtesy is perfect politeness to other people, treating them as ideal people. A person can be courteous by exterior signs, for example, as a man lifting his hat to a woman, stepping aside to let an older woman pass, to stand up when a teacher enters the room, to open a door for a person. Courtesy is kindness in readiness to serve, to put yourself out of your way for other people, to leave something you like to assist other people in need, being always willing to do what you are told. People nowadays need kindness because they are selfish and do not think of others. Being courteous and kind makes people unselfish and quiet. A person who has good manners and is kind is always quiet and always forgets herself and tries to do all she can for the comfort of others. "Be you to others kind and true As you'd have others do to you And never do or say to men What you would like to take back again."

WINNERS OF THE KIWANIS ESSAY EVENT PRESENTED

May 1st, 1928

The feature of the Kiwanis Club regular meeting and luncheon today at the Empress hotel, was the presentation of prizes to the winners of the recent essay contest.

The eight winners, with their teachers, were invited to lunch by the members of the club, and afterwards Kiwanian F. W. Torney in a neat and appropriate speech handed the prizes to the winners. He mentioned the fact that out of 128 contestants a winner, and also stressed the point that six out of the eight winners were scholars at St. Agnes Separate school, which spoke very highly for the education and lessons in courtesy which they received at that school.

Kiwanian Torney read extracts from each of the prize winning essays, and mentioned that all the prizewinners had based their stories on the Golden Rule as the prime factor in courtesy. In handing the first prize to Gertrude McGrath, the speaker stated in humorous vein that he thought she, like all members of the Kiwanis Club, must be Irish.

President J. Smith, of the Kiwanis Club, stated that the essay competition had proved such a success that it was hoped to stage another similar contest at any early date.

The prizes consisted of books which had been selected as suitable to help the winners in their studies. The entertainment was provided by the Kiwanis orchestra and by Leslie Plested.

Note.—The Times is not quite right in giving St. Agnes' Separate school credit for all six.

Gertrude McGrath, twelve; Blanche Warner, thirteen; Genevieve Billbe, eleven; are pupils of St. Agnes Separate school.

Mabel Cloak, fifteen; Hazel P. Kirsch, thirteen; Esther King, twelve, are pupils of the Convent of St. Sion. Both school and convent are in charge of the Sisters of St. Sion.

PATRON OF CATHOLIC WRITERS

Now it seems to me that such is the distinction of St. Francis de Sales. In him the virtues, human and divine—those that we call natural because they are not exclusively supernatural, and those that are distinctly and solely supernatural—met and embraced. In him there was no monstrous or excessive development of any one virtue at the expense of the symmetry of his sanctity. On the contrary, he is, as I have called him, the encyclopedic saint—God seems, by an exception to the great rule, to have denied him nothing in the order of nature or of grace.

He was a nobleman, by blood and by character; a prince to the manner born, nurtured and cultured delicately, with the scrupulous nicety that is possible with those of gentle birth and easy circumstances; a prince he remained in dignity, in grace, in poise, in bearing, in virtue. In physical beauty, also, if we may judge from his authentic portraits, he was richly endowed; his countenance, even from the lifeless canvas, evidences something of kingly majesty, mingled with Christ-like gentleness, that we know were characteristic of his soul.

His mind was superlatively keen and strong. Academic laurels were his, as a matter of course, in whatever university he might care to enter the scholastic lists. *Facile princeps* in the schools, *Doctor utriusque juris* at twenty, he was, nevertheless, no mere prodigy, startling the world with precocious talent, and gradually growing into oblivion at maturity. No, his talents ripened steadily, developed perfectly; when he was thirty-five, his examination for the bishopric, in the presence of the Pope and the Cardinals, was more brilliant than that for the doctorate in law before the examiners fifteen years earlier at Padua. His opinion was in after years sought by Paul V. on the

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most hotly debated question and the most famous controversy of all theology, *De Auxiliis*—the battle ground of the giants. His orthodoxy was tested in the fierce fire of the criticism of the terrific Bossuet, half a century after his death, and the climax of his fame came in our own times, when the profundity and the accuracy of his theology were attested in his being proclaimed Doctor of the Universal Church—a distinction conferred on only two men who have lived in the last seven hundred years.

He was an orator, not of the flamboyant, spectacular type, but a persuader, a magnetic spiritual force, of the type of Him Who preached in the fields of Galilee, on the shores of the Lake of Genesareth, in the porticoes of the temple in Jerusalem.

He was a writer, indeed a creator in letters, and as truly a founder of French literature as Dante is creator of Italian, or Chaucer or Spenser of English literature.

He was a poet, if an exuberant fertility of imagination, an unrivalled fecundity of happy metaphor, a copious flow of sweetest diction, an unflinching supply of quaint, naive illustration may win the title. With a tinge of the exquisite imagery of the sweet and beautiful fancy of one little volume of his, "Philothea," a writer in metrical form might vindicate his claim to the bays. Writing in prose and of things religious, this master author captivated fastidious and not over-pious French society; charmed the king, Henry IV.; won enthusiastic tributes from King James of England, himself a contestant for literary laurels; and commanded the admiration of Europe through the countless translations of the little masterpiece.

As a letter-writer among a people who have many masters in that art, and in a language that is so mobile, so delicate, so flexible, so incomparably expressive that it invites all who use it to aim at excellence, he none the less remains a classic, unsurpassed by Swetchine or de Sevigne.—Catholic World.

DRUG SITUATION DISCUSSED

Washington, D. C., May 7.—The necessity of stopping the opium traffic at its source was emphasized by speakers at the National Anti-Narcotic Congress held here last week, which was largely attended. Secretary of State Hughes announced that it was the intention of the United States Government, at the coming meeting of the opium advisory committee of the League of Nations, to take the position that the use of narcotic drugs for other than medical and scientific purposes, is illegitimate. One of the speakers maintained that the British Government has a monopoly on the opium traffic and the only effective remedy would be to bring pressure to have that Government stop this traffic. Others advocated a multiplication of the number of federal narcotic agents in the United States and the use of motion picture propaganda to offset the evil. The National Catholic Welfare Council was represented at the Congress by two observers.

COLLEGES, CHURCHES, COURTS AND CAMPS

John C. Reville, S. J., Ph. D., in Catholic World

In these hundred years of the life of Catholic France, with Father Fouquieray, *Histoire de la Compagnie de Jesus en France (1528-1762)* we find the Jesuits everywhere, and in the midst of the most varying fortunes. Triumph and trial epitomize their story. One of their members, Father Guignard, absolutely innocent of the crime, is accused of treason and put to death. His brethren are in turn enthusiastically welcomed and ignominiously exiled. We catch a lifelike portrait of the order, an accurate and colorful presentation of the sons of Ignatius. What Father Fouquieray calls the physiognomy, the essential characteristic of the body, modified of course by its French surroundings, is to be found among the Jesuits at Paris, Flanders, Lyons, and Rouen, in that distant past, as it will be found, modified by other influences, in Madrid, London, and New York in another age. The Jesuit under the Valois and the Bourbons was working, as he tries to do now, "ad majorem Dei gloriam," for the greater glory of God. The society was therefore engaged in a variety of works suited to this comprehensive purpose. The Jesuit was then missionary in country districts, preacher in the cities, lecturer in university halls, schoolmaster, chaplain with the troops and in

hospital and prison, confessor of princes and kings, controversialist, drama poet, editor, scientist, bibliophile. Thanks to its elastic character, the order could hold within its ranks men of the most opposite temperament, the ascetic Le Gaudier, the peppery controversialist Garasse, the calm and well-balanced Coton, fiery Liguers like Mathieu and Samier, together with the impetuous and almost passionless Maldonado. It could welcome Queen Catherine de Medicis, dark-eyed sphinx of Italy, to its scholastic disputations at the College of Clermont, educate René Descartes at the Royal College of La Flèche, and Pierre Corneille at Rouen, and train, under such a saintly tutor as Father Coton, the boy king, Louis XIII. Incidentally, let it be noted that in the picturesque pages in which our author describes that young monarch, one of the staunchest friends the society ever had, he pictures him far different from what he appears in the odious caricature drawn of him in Bulwer-Lytton's Richelieu.

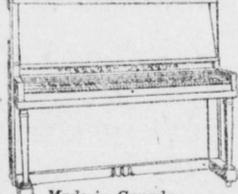
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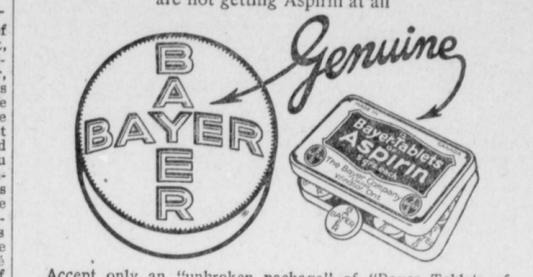
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METHODIST BISHOP AND WASHINGTON

BISHOP BLAKE CLAIMING TO SPEAK FOR METHODISTS OF AMERICA

SECRETARY HUGHES SPEAKS FOR AMERICAN GOVERNMENT

Washington, May 4.—Washington diplomatic circles were astounded, and religious circles deeply stirred, by the cable news from Moscow today that Bishop Edward Blake, who said he spoke for the Methodists of the United States, in a speech before the All Russian Ecclesiastical Council of the "Living Church," defended the Soviet revolution. The "Living Church" is the new religious organization which supports the Soviet Government and which is supported by it.

"I bring greetings from the Methodists of America," said Bishop Blake. "These distressing days are witnessing one of the most remarkable upheavals in history. But I do not share the fears that civilization is doomed. Revolutionary upheavals do not bring death, but larger life inspired by God. It is folly for the church to pronounce anathema against those who are seeking new truth."

"The church must seek the 'great adventure' of free investigation. A church's right to exist is only to serve the people. Only a few challenge the right of the church to exist."

"A great struggle is in progress to abolish oppression. Those who have been oppressed and exploited must be given a chance at the best things in life. In this struggle the church cannot stand aloof. Russia is passing through a great social and economic experience. For the first time in history a great nation and a great people are dedicating themselves to the service of mankind. But unless God assists, how can this movement succeed?"

"Doubtless things have been done in Russia which should not have been done. Also, things were not done which should have been done. The churches should join hands with any government that is trying to raise the masses to the place God intended they should be."

BISHOP BLAKE EMBRACED

After Bishop Blake's speech, he was embraced by the representatives of the "Living Church" and was made an honorary member of the conclave. The prosecutor of Archbishop Tikhon in the conclave, the Petrograd apostolic priest, Vedensky, a firm and fervent believer in the idea that the communist regime is "materialistically" practicing the precepts of the original Christianity, made an address to the ecclesiastical court in which he declared that the assembly of the conclave meant the "great day of judgment." The new ideal of Christianity, he declared, was growing despite the fact that capitalism had brought up "even Christianity, which selected Rockefeller, and not Christ, as its leader."

Following closely upon the execution of Monsignor Budkiewicz, the imprisonment of Archbishop Cepiak and a large number of Catholic priests, and immediately upon the decision of the "Living Church" to unfrock the former Patriarch of Russia, the Most Rev. Dr. Tikhon of the Orthodox Church, the action and representations of Bishop Blake created astonishment here. Bishop Blake would seem to have put himself, if not the Methodist Church, in direct opposition to his own Government's attitude with respect to Russia. The Government of the United States has not only refused to recognize the Soviet government, but made formal protest against the trial of Archbishop Cepiak, Monsignor Budkiewicz and the priests who were tried with him. If, therefore, the Methodist Church should be committed to an endorsement of the Soviet government, that action would have important political, as well as a profound religious significance.

In this connection it is only fair to say that at Board of Foreign Missions of the Methodist Church in New York, it was yesterday claimed that Bishop Blake was in Russia merely as an observer and was not authorized to commit the Methodist Church. The all Russia Church extended an invitation last year to Bishop Neulson and other Methodist Episcopal Bishops in Europe to attend a conclave which was set for last January. Bishop Neulson brought the matter before a meeting of Bishops in Baltimore in October and received authority to attend. The conclave was postponed in January and again on April 11, and it was stated that Bishop Neulson and his associates gave up their intention to attend. Bishop Blake, it was asserted at the Foreign Mission Board was in Russia unofficially.

METHODIST SYMPATHY FOR CONDEMNED

The declarations of Bishop Blake are especially strange in view of the action of the New York Methodist Conference recently held, at which this resolution was adopted:

"Resolved, That this conference in joint session of clergymen and laymen delegates hereby record its emphatic protest and strongest disapprobation of the lawless action of the Russian authorities relative to Archbishop Cepiak and his colleagues and of their unparalleled attitude toward religion."

The Christian Advocate, which is the recognized Methodist organ, also editorially expressed its horror at the execution of Monsignor Budkiewicz and the condemnation of Archbishop Cepiak and its admiration for the demeanor of these prelates in the great ordeal to which they were subjected. The following is an extract from the Advocate's editorial:

"The sustaining power of Christian faith has had no finer demonstration than in the conduct of the Roman Catholic priests in Russia before their savage judges. They have all been condemned. One has paid the death penalty. The others at this writing are still in prison. The spectacle of their Christian constancy ought to bring Protestants and Romanists to a clearer realization of their common origin and common destiny and their obligation to their common Lord."

AMERICA'S ATTITUDE TOWARDS SOVIET

The attitude of the American Government towards the Russian Soviet was clearly stated by Secretary Hughes in an address which he made when he received at the State Department a delegation representing the Women's International League for Peace and Freedom. On that occasion, Mr. Hughes said:

"Not only would it be a mistaken policy to give encouragement to repudiation and confiscation, but it is also important to remember that there should be no encouragement to those efforts of the Soviet authorities to visit upon other peoples the disasters that have overwhelmed the Russian people. I wish that I could believe that such efforts had been abandoned. Last November Zinoviev said: 'The eternal in the Russian revolution is the fact that it is the beginning of the world revolution.' Lenin, before the last Congress of the Third Internationale, last Fall, said that the 'revolutionists of all countries must learn the organization and the substance of revolutionary work. Then, I am convinced,' he said, 'the outlook of the world revolution will not be good, but excellent.' And Trotzky, addressing the Fifth Congress of the Russian Communist Youths at Moscow last October—not two years ago, but last October—said this: 'That means, comrades, that revolution is coming in Europe as well as in America systematically, step by step, stubbornly and with gnashing of teeth in both camps. It will be long protracted, cruel and sanguinary.'"

"Now I desire to see evidences of the abandonment of that policy. I desire to see a basis for helpfulness. We want help. We are just as anxious in this department and in every branch of the Administration as you can possibly be, to promote peace in the world, to get rid of hatred, to have a spirit of mutual understanding, but the world we desire is a world not threatened with the destructive propaganda of the Soviet authorities, and one in which there will be good faith and the recognition of obligations and a sound basis of international intercourse."

FUNCTION OF "LIVING CHURCH"

That the "Living Church" is but another face of the Soviet was made very clear in a statement which was given by the Soviet officials to Mr. Walter Duranty of the New York Times in answer to Mr. Hughes' charge that the Soviet was endeavoring to undermine the governments of other countries by its propaganda. The following is the statement as quoted by Mr. Duranty:

"Hughes makes the usual foreign confusion between the Soviet Government and individual statements by members of the Communist International, which as a body is quite apart from the Soviet Government. A parallel often used between Communism and religion permits the following explanation: The Communist International is, so to speak, the church of the Russian Communist State, engaged in proselytizing activities, just as the English church, of which the majority of English statesmen are members and which is allied with the English State. Only the devotion of the Russian statement to Communism is extremely great, and the proselytizing activities of the Communist 'church' are extremely vigorous. You can draw, perhaps, a closer American parallel from the history of the Puritan regime in Massachusetts, or the Mormon regime in Utah."

"Americans may say this distinction between Church and State is rather subtle, but we consider that it fully justifies the contention that the Soviet Government does not engage in propaganda at all."

If the Methodist Church in America is to put itself in conflict with the American Government in the matter of Russian policy, the situation necessarily would become one of great national concern. There will be general interest, therefore, in the reaction of the American Methodist Church authorities to Bishop Blake's representation and declarations.

THE DOMINION CENSUS

Tabulated returns of the religious affiliations of the people of Canada, obtained from reports of the Dominion census of June 1921 have just been issued by the Department of Trade and Commerce. Figures for the leading denominations follow:

Catholics, 3,988,063; Presbyterians, 1,408,812; Methodists, 1,158,744; Anglicans, 1,047,959; Baptists, 421,730; Lutherans, 287,484.

Included in Canada's total population of 8,788,483 a year ago last June, were 125,100 Jews, 13,826 Christian Scientists, 11,626 Buddhists and 19,956 Mormons.

THE AFTERNOON TEA RITE

Mr. Gordon Selfridge, the Chicago merchant who invaded and conquered London, is revisiting the United States, and touches on some poignant contrasts between his native and adopted countries. He has the advantage of a double standard of comparison, of seeing the British through American eyes. To an interviewer he lays amusing emphasis on an English social rite, afternoon tea, which is the subject of mild derision on the part of visitors to the Tight little island—until they succumb to it. Mr. Selfridge thinks that if Americans would similarly relax in the middle of the afternoon's work, they would gain a poise and calm they really need and lose none of their famous "pep." When he opened his departmental store on Oxford Street thirteen years ago it was the custom of his salespeople to snatch tea as best they could. Instead of discouraging it he accepted it as a national institution, and gave a tea interval to each of his 3,000 employees, and "since everybody else in the country does it, no time or business was lost." He is quoted further:

"Tea is brought around at matinees and reviews, on railway trains and boats. Lords and commoners pause for it in parliament. You cannot enter any office, editorial den, public library, factory or shop in Great Britain between four or five without stumbling over cups and tea things."

Mr. Selfridge confessed that, personally, he did not like tea, but he likes what it stands for—friendly getting together, a relaxing pause in the day's work, a slowing down of the American's relentless push, not to a point of becoming less active, but more balanced. The American has a breakdown at fifty, he added, but the Englishman was swinging a wicked golf club at sixty-five.

Afternoon tea has become a social function on this side of the Atlantic, but it has not seriously penetrated the market place. After all, it is not the tea hour that gives the Briton poise and calm. It is merely one expression of his unhurried habits and ways of living and of looking at life. Before work slows down in offices, factories and shops on this continent in the presence of the tea-cups, there will have to be a radical change in the mental as well as the physical habits of the business community.

OBITUARY

MRS. JOSEPH BOURKE

Pembroke, May 14.—A large circle of friends and acquaintances were grieved to hear of the death on Wednesday last of Mrs. Lucy Daffey Bourke, wife of Mr. Joseph Bourke, 294 Doran street. Mrs. Bourke had been in poor health for some time but only seriously ill for a week. Besides her husband Mrs. Bourke leaves three children to mourn her loss: Rev. John L. Bourke, P. P., La Passe; Joseph, of the P. P., R. mail service department, and Mrs. (Dr.) E. L. Quirk, of Aylmer. The funeral took place on Saturday morning at 8.45 o'clock. At the Cathedral a solemn funeral Mass was sung with His Lordship Bishop Ryan as celebrant. Rev. Father Lorrain, V. G., arch priest; archdeacons, Rev. Fathers Kimpton, of Vinton, and Martel Calumet Island; deacon of the Mass, Rev. John L. Bourke (son); sub-deacon, Rev. Laurence Ennis, Renfrew masters of ceremonies, Rev. Fathers Slomenski and McNally, Pembroke. Priests assisting in the sanctuary: Rev. P. S. Dowdall, Rev. W. P. Breen, Rev. T. L. Sloan, and Rev. T. P. Holly, Pembroke; Rev. Fathers Renaud and Harrington, Chapeau, Que.; Rev. W. L. Murray, Campbell's Bay; Rev. J. J. Quilty, Douglas; Rev. John Harrington, Mount St. Patrick; Rev. J. Schruder, Arnprior; Rev. J. McElligott, Renfrew; Rev. Father Clark, Killaloe; Rev. D. J. Brohan, Rev. I. J. Rice, Griffith; Rev. E. A. Letang, Allumette Island. His Lordship in an eloquent sermon on death, spoke feelingly of the many estimable qualities of the deceased. The pall-bearers were Messrs. Wm. Lacey, Wm. Duff, Richard Kehoe, T. A. Sammon, Ottawa; Angus Meehan and J. J. Murray. Many messages of sympathy were received from friends near and far. R. I. P.

SISTER M. MALACHY

The Angel of Death made a sudden though not unexpected visit to St. Joseph's Convent, Peterboro, on Thursday, May 17th, and called from that Community of Sisters one of the cherished members in the person of Sister M. Malachy (Margaret Quilty). Sister had been failing in health for about two years, the result of after effects of the "flu." The funeral was held from the convent chapel May 19th. Requiem High Mass was sung by His Lordship Bishop O'Brien.

Sister M. Malachy was born at Quilty, Ont., the daughter of Mr.

and Mrs. John Quilty, now of Ottawa, and entered the Community at the age of twenty-three. She had been a member for six years. Sister had taught school for a time after entering the convent at the Sacred Heart Convent, Peterboro and at St. Joseph's Convent, Lindsay.

Sister M. Malachy leaves to mourn her loss, besides her father and mother, five sisters and five brothers, namely, Sister M. Sylvia of St. Margaret's Academy, Miss. Mrs. J. Kelly, Ottawa. Mrs. J. Conlon, Detroit, Mrs. J. J. Kelly, Montreal, Mrs. M. Sullivan, Barry's Bay, Patrick of Ashdod, Tom, John and James of New Ontario, Michael of Barry's Bay. Sister M. Malachy was a cousin of Rev. Father Quilty, P. P. of Douglas, Ont., also Sister Angela, Sister Mary Daniel, Sister Edwina, Sister Joan of Arc, Sister Mary Isabel, all of St. Joseph's Convent, Peterboro, and Sister Julia Ann of the Grey Nuns, Soo, Ont.

May the divine and loving Heart of Jesus, admit her soon to the eternal enjoyment of that reward which He has promised to all who forsake father and mother, home and loved ones for His sake. May she rest in peace.

IN MEMORIAM

In loving memory of the late Leo P. Baker who died May 17th, 1921. R. I. P.

DIED

MCKINNON.—At Cochrane, Ont., on Thursday, April 19, 1928, Dunc. McKinnon, aged thirty-seven years. May his soul rest in peace.

KELLY.—At his home on Mountain Road, Aylmer East, Que., on Sunday, May 13, Thomas Kelly, aged ninety years. May his soul rest in peace.

QUIRK.—In Arthur Township, on May 12th, 1923, Joseph M. Quirk, beloved husband of Mary Purtell. May his soul rest in peace.

REID.—At his late residence 853 Lexington Avenue, New York City, N. Y., Dr. John J. Reid, formerly of London, Ont. May his soul rest in peace.

CUDDHY.—At her son's residence, Albion Ave., Whitney Pier, N. S., on March 3, 1923, Mrs. Mary Cuddhy, a native of St. John's, Nfld., aged seventy years. May her soul rest in peace.

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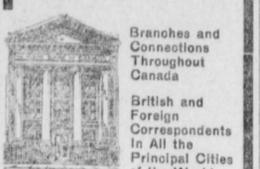
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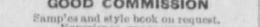
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