

The Catholic Record

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

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CARDINAL BEGIN PASSES

BOY BORN ON FARM MADE PRINCE OF THE CHURCH

(Special Despatch to the Globe)

Quebec, July 19.—His Eminence Louis Nazaire, Cardinal Begin, the second Canadian Cardinal, passed away at 12.30 o'clock this morning and his body now lies in state in the private chapel of his palace, where for over thirty years he said Mass every morning. From humble stock, His Eminence became a Prince of the Catholic Church, and all classes are uniting in paying the tributes of their respect to the man who has been a light to the world and a model of the world as flowing in, and the funeral, which will be held in the reconstructed Basilica, will be on a scale befitting the high rank and outstanding position of the deceased prelate.

Four Cardinals, forty Archbishops, nearly one hundred Bishops, and hundreds of members of the clergy, as well as high dignitaries of State, are expected to attend.

LAST ACT WAS KINDLY

The demise of the Cardinal was rather unexpected, as, notwithstanding his advanced age it had been thought that he might recover from his serious stroke. The fatal illness first was declared on Sunday last after the Cardinal had returned to his palace from a journey by motor to St. Nazaire, where he had presided over the blessing of the cornerstone of a new church. He was apparently in good health when he arrived back to the city in an automobile driven by a chauffeur of St. Nazaire.

In the course of the trip the chauffeur asked His Eminence for a picture bearing his autograph. His Eminence told him to come up to his room, when he reached the palace, and then gratified the driver's wish. Hardly had the latter left the room when he heard the sound of a body falling to the ground, and he was giving the alarm as Canon Beaulieu and Abbe Chouinard also rushed to the scene. When they entered they found His Eminence lying on the floor, trying to rise, but unable to do so. They rushed to the rescue. When medical attendance arrived they discovered that His Eminence was suffering from an acute attack of uraemia, which had caused a paralytic stroke affecting the right side. On advice of the physicians the Sacrament of Extreme Unction was administered by Mgr. Laflamme, parish priest of the Basilica, in the absence of his Grace Archbishop Roy who has been confined to hospital for two years, and Mgr. Langlois, Auxiliary, who was out of town.

THE FINAL SCENE

Last prayers were recited by Father Dery of the White Fathers, and in the presence of his Auxiliary Bishop, Mgr. Langlois and members of the Chapter of his cathedral, the august patient passed away at 12.30, day-light saving time.

The Holy See was officially advised also members of the Sacred College, heads of dioceses and officers of the Government.

This afternoon the remains were transferred to the palace, where they will lie in state until Friday, when they will be brought to the reconstructed Basilica, which is not yet completed. The first great ceremony within its new walls will be the funeral. The body will be buried in the old Basilica, as that of his predecessor, Cardinal Taschereau, and the other ecclesiastical directors of Quebec ever since Mgr. Laval the first Bishop of the diocese.

There will be no final decision arrived at regarding the order of the funeral services until the American Cardinals have answered the invitation to attend. It is known that His Excellency Mgr. Pietro di Maria, Apostolic Delegate, will officiate.

The death of His Eminence Cardinal Begin leaves the Archdiocese of Quebec in a very unusual condition. Though His Grace Mgr. Roy automatically became Archbishop of Quebec, as he had been given the right of succession, he is very ill and not expected to recover. Last fall another Auxiliary was appointed in the person of Mgr. Langlois.

Quebec having already had two Cardinals, it is thought that the see will be permanently represented in the Sacred College. If Rome admits that view a new nomination might be made shortly. His Grace Mgr. Mathieu, Archbishop of Regina, is mentioned as a possibility in this connection.

ELEVATION OF FARMER'S SON SHOWS DEMOCRACY OF CHURCH

His Grace Archbishop Neil McNeil of Toronto expressed regret on learning of the death of Cardinal Begin, but added that the eminent churchman had reached an advanced age and that his lifework was finished. The Cardinal, as he said, had been a distinguished and zealous son of the Church, and had rendered notable service in the various offices he had filled. He was a man of great learning, and had, in addition to his duties as

teacher, priest, Bishop and Cardinal, written several books on theological subjects. The Cardinal loved his people, and they loved him, said the Archbishop. After assuming his high office Cardinal Begin continued to look after parish affairs, such as administering confirmation, and his last public act was the laying of a cornerstone in the neighborhood of Quebec on the day that his fatal illness overtook him. He was in every sense a son of the soil, and his elevation to the Cardinalate was, said His Grace, another evidence of the democracy of the Catholic Church.

BORN IN HUMBLE FARM HOUSE

Born in the quaint atmosphere of a Levis farmhouse, the romantic rise of Louis Nazaire Begin, Archbishop of Quebec and Prince of the Church, finds few parallels in Canadian history. Despite the exalted position he held, the distinguished prelate never forgot the early lessons of his childhood. He retained to the last the same kindness of heart and simplicity of manner so characteristic of the French-Canadian farmer, and, in a sense, his elevation to the rank of Cardinal was a recognition of the loyalty of the habitants to their faith and their Church.

Philosopher, scholar and theologian, Cardinal Begin was first of all the priest, laboring for the salvation of souls, and never relaxing his self-discipline in the school of piety. The simpler and more spiritual duties of his high office always appealed to him most powerfully, and no entanglements with the great affairs of the world were sufficient to divert him from the constancy and fervor of his devotions. Religion was with him a real thing—the greatest reality of life—and he ever clung close to the rigorous code he learned at the Seminary, although engaged in manifold labors that have left, and will leave, an indelible stamp upon the fabric of the Roman Catholic Church in Canada.

BORN IN TROUBLED TIMES

When the Cardinal-to-be was born in the little village of Sarosta, in the parish of Levis, on Jan. 10, 1840, his country and his race were beset with trials. In Upper and Lower Canada alike rebellion had been stamped out, and the patriot leaders had been forced into exile. The battle for responsible government was apparently lost.

Early in life Louis Begin was sent to one of Quebec's famous seminaries, then to historic Laval. Later he traveled to Rome, to the celebrated Gregorian College, where he delved deeply into philosophy and theology, and imbibed freely of the atmosphere of the Eternal City. From Rome he went to the University of Innsbruck, Germany. Already a master of French, English, Latin and Italian, he studied deeply the languages of the Orient, and traveling as he studied he saw at first hand as much of the world as any cleric in America.

Returning to Canada in 1867, he was soon Professor of Dogmatic Theology and Ecclesiastical History at the University of Laval. Eighteen years later he was appointed Principal of the Laval Normal school.

GIVEN RESPONSIBILITY

By 1888 Father Begin's reputation for deep learning, piety and administrative capacity had reached Rome, and he was made Bishop of Chicoutimi, at the age of forty-eight. Promotion came again in 1891, when he became coadjutor to the late Cardinal Taschereau—the first Prince of the Church in Canada—with the title of Archbishop of Cyrene. From 1894 until 1898 he administered the archdiocese, when he was appointed its head, with his cathedral the quaint old Basilica, and his career firmly established in the Ancient City.

Although his career stretched through troublous times for both Church and State Cardinal Begin ever held aloft from politics and kept clear of religious controversies. If among his clergy there were some who sought along the path of politics to win fame and glory for their Church, it was without the sanction of the Cardinal.

And although a Prince of the Roman Catholic Church and ambitions for that Church, Cardinal Begin loved and was beloved by those outside her fold. His views on Church Union were once expressed as follows:

"Perhaps in time all our different religions may find a common meeting ground and out of them may be evolved one universal faith that will encompass the whole world."

CARDINAL IN 1914

At the Consistory held on May 25, 1914, His Holiness, Pope Pius X, elevated him to the Sacred College. Pope Benedict received the Cardinal's hat at the same Consistory.

Cardinal Begin assisted in the election of Pope Benedict in 1914, but arrived too late for the election of his successor, Pope Pius XI.

Cardinal Begin was a great reader and a distinguished scholar. He wrote many valuable books, among them being, "The Bible and the

Rule of Faith." His pastorals were frequent and remarkable for their fervor and accuracy of thought. He was a fellow of the Royal Society of Canada and a patron and a member of different Catholic societies. He invariably manifested a deep interest in the working classes, and was a patron of many Catholic unions. He frequently acted as arbitrator between capital and labor, and usually managed to secure amiable and satisfactory settlements.

Editorially the Mail and Empire says in part:

"His Eminence will be remembered as a profound scholar and a great administrator and of him it may be truly said that his work was well done and that he was a good and faithful servant."

CARDINAL'S TRIBUTE TO FRENCH PRIESTS

Cardinal Bourne championed French Catholicism and took occasion to disagree with a Catholic magazine which, in His Eminence's opinion, "completely misrepresented the situation." He was speaking at the close of a tridium in honor of the newly canonized St. Sophie Madeleine Barat, founder of the Sacred Heart order.

The Cardinal said that after a generation brought up without religious instruction and the sacraments, the restoration in France was wonderful.

"The greatest blessing God bestowed upon the Catholics of France at the end of the eighteenth century was," said Cardinal Bourne, "its magnificent priesthood, taken as a whole. If the French Revolution had taken place two-hundred years earlier we should not venture to contemplate what the disastrous results would have been.

"What happened when the French Revolution broke out? The body of clergy was ready to give up all for God and go into exile. The civil constitution was rejected by the great majority. A certain proportion of the clergy submitted to it, but the vast majority gave the greatest edification by the holiness of their priestly lives. Many were martyred for the Faith, countless others went into exile, and we know that the changed attitude in England towards Catholicism is largely due to the emigre French priests of that period.

"Those who could do so remained in France and practiced their ministry in secret, so that when the change came with the accession of Napoleon, there was an intense nucleus of priestly life."

PART-TIME SEMINARY

CANDIDATES RETAIN THEIR POSITIONS IN WORLD

(By George Bernard, Cologne Correspondent, N. C. W. C.)

St. Augustine's House, a part-time "seminary" in which business men in London, Eng., can test their vocations without sacrificing their secular prospects till they are sure they have a call to the priesthood, comes into prominence with the announcement that there will be a vacancy for one student in a few weeks.

This unique seminary, established twenty years ago in a gloomy London district, has been instrumental in sending thirty-three priests to the altar. These vocations would almost surely have been lost had they not been fostered by such a place as St. Augustine's House.

There are only eight men in the "seminary" at one time. They are all men with regular work to do during the day, but when they come home they live in community and are subject to strict discipline. The students are initiated into the rudiments of a theological course, and are shown the ideals for which they will have to strive.

The men who go to St. Augustine's House are all well on in years. An ordinary seminary would not take them because of their age. Experience shows that there are many men whose vocations are not revealed to them until they have spent some years in the world. Men who are unemployed are not considered for admission, for there must be no suggestion of a man's trying to enter the priesthood for want of something else to do.

The rule of life at the "seminary" is such that if a man has not a vocation, the fact is quickly revealed to him. He must rise at the sound of bell and be present at Mass. His tastes are not consulted at breakfast. He has to take what is there, or leave it.

When he returns from his day's work, his time-table is arranged for him. The student finds himself under the necessity of asking for permission to go out. He may not smoke every time he wants to, for there are study times when he must refrain; and he is compelled to take his recreation in common when perhaps he would rather be alone to meditate.

At public spiritual reading, at which each man takes his turn, the student is liable to be corrected for little faults of accent and emphasis, and there are all sorts of little

humiliations which he must learn to bear.

When "lights out" is sounded, he is compelled to retire to a bed which is not so soft as the one he left to live in this curious little "seminary."

Three months is usually long enough to show the ultimate result of this test. If there is no vocation it almost always becomes manifest after a short trial, and the student can return to his home and continue his normal avocation without having suffered any financial sacrifice.

CRUSADE AGAINST INDECENCY

(By Rev. Dr. Wilhelm Baron von Capitaine, Cologne Correspondent, N. C. W. C.)

Cologne.—Ten thousand Catholic women of the Rhineland were roused to a crusade against immorality and against indecency in the theatre, literature, and motion pictures, at a great archdiocesan gathering of Catholic women's societies just held at Cologne.

So numerous were the delegates and visitors that the huge hall in which the sessions were held overflowed, and many were unable to hear the speakers. An overflow meeting was arranged in another hall.

Utmost enthusiasm marked the planning for the drive against immorality. Among the speakers was Countess Adelmann, wife of the President of the Cologne Government.

"If we are to have better times and better men we must begin with ourselves," declared the Right Rev. Dr. Hammels, Auxiliary Bishop, as he began one of the principal addresses.

"Catholic women and girls must give good example to the men, and must observe the rules outlined by the bishops, especially with regard to the modern mode of dressing. We love our home, we love our country. Especially in the Rhineland is the love of the hearth so deep and strong that no power in the world can tear it out of our hearts. So it was a thousand years ago, so it must be in the future."

"But the love of our worldly home must not make us forget our heavenly home. If immorality and infidelity increase, may they not put out the light of our holy Faith?"

"Awake, Christian girls and women! Go into the combat for the pure, immaculate Mother of God. Fight the evil in the world in which you must live. Fight the badness of literature, the theater and the motion picture, or whatever guise the powers of seduction may assume."

"Do not forget that you have become champions of God by the holy Sacrament of Confirmation."

Other speakers were Dr. Taepfer, the Cologne pastor, and Canon Surmann of Muenster. Dr. Surmann reminded his hearers of the heroic women of the Rhineland—St. Ursula; St. Mathilde, mother of St. Bruno; St. Hildegard of Bingen, most learned and powerful of the women of Medieval times.

The old tradition begun by these saints still exists in modern times, he declared, citing the fact that today 16,000 Sisters are working in the Rhineland to relieve social needs and 700,000 women of the Rhineland are Children of the Immaculate Mother of God.

"Social work is ethical work," he declared, adding that the spiritual needs of the times must be achieved through idealism and good-will.

SCOUTS BUILD CHURCH

London, England.—Scouts and "rovers" are making themselves responsible for a new church in the London area at Kingsbury. It is being built on the grounds of a cottage used by the "Cardinal's Own" rover scouts, and the foundation stone was laid recently by Father J. P. Collings, himself a rover, who was assisted by the troop's chaplain, Father W. Wood.

For the present, only the sanctuary will be built. When that is completed, there will be accommodation for about sixty persons. The edifice, which will be dedicated to St. Sebastian and St. Pancras, will be enlarged as the local Catholic community grows.

GERMAN CHURCHES GET LOANS FROM DUTCH BANKS

Cologne, July 1.—German churches are in such dire need because of depreciation and inflation that they are being forced to appeal to Dutch banks to tide them over.

In Duesseldorf, where the poverty is extreme among the churches, the thirty-four parishes joined in a plea to Dutch banks in Amsterdam to lend them money. The Amsterdam bankers have now promised to lend 750,000 florins, 50,000 of which already has been delivered. With this sum the churches will pay current expenses—for the people have not the means to provide them—and make urgent repairs.

Dioceses of Bavaria also have joined in sending letters to Amsterdam banks and expect to obtain money at moderate rates of interest

PEACE CONFERENCE AT OXFORD

London, Eng.—The Holy Father has shown his interest in the important week's conference to be held at Oxford, beginning August 8 to foster the peace of the world.

The conference is to be attended by delegates from many countries. The National Catholic Welfare Conference will have as its representative the Rev. James H. Ryan, Ph.D., Executive Secretary, N. C. W. C.; John A. Lapp, Ph.D., Director, Department of Social Action; the Reverend Patrick W. Browne, S. T. D., Ph. D., Editor of the Catholic Historical Review, and Mr. Foster Stearns, Librarian of Holy Cross College.

The address at the opening session will be delivered by Dr. James H. Ryan, N. C. W. C., his subject being, "The Definition and Survey of Nationality."

POPE'S MESSAGE

The Pope, in a message to Cardinal Bourne, says it is for Catholics to lay bare the craft and treachery of the enemies of the Christian name who stir up hostility.

His Holiness's letter, signed by Cardinal Gasparri, and just made public, reads:

The August Pontiff considers that each and every assembly of Catholics is to be encouraged, but holds that today these in particular should be convened whose aim is to draw daily closer the sands of charity between men, and diffuse through the entire Church and among the nations that which is so truly akin to charity, peace, and concord.

Hence it is with very great delight that the Most Holy Father has heard that the Catholic Council for International Relations has not long since held successful meetings in London, and is soon to have another conference at Oxford.

Since, then, today more than ever, the enemies of the Christian Name will with each other to exasperate evil and hostility, it assuredly is for us to seek both to coerce so ill an enterprise and to lay bare their craft and treachery, so that those who have been seduced by the empty arguments to abandon the right road, should at the last be happily restored to a sound mind and action. His Holiness, therefore, with fatherly love, congratulates you who are contributing both energy and thought to this end, and begs for you the heavenly enlightenment and powerful aid of God.

So let the Apostolic Benediction, which the August Pontiff most affectionately imparts to Your Eminence and to all who shall be present at the Conference, be the pledge of his special good will and of many a gift from God.

THREE CONFERENCES IN ONE

Actually there will be three conferences running concurrently. The recently established English Catholic Council for International Relations, which is responsible for the Oxford Conference, will join forces with the International Catholic League (I. C. A.), a continental organization working along similar lines, which will make the meeting the occasion of its fifth annual conference. At the same time the Catholic Social Guild will hold its sixth annual summer school, and although a separate program is being arranged the chief events will not clash and the principal meetings will be held jointly.

"Catholic principles concerning race and nationality" is the general subject for discussion at the five main sessions of the International Catholic League conference, held in conjunction with the English C. C. I. R.

In addition to Rev. James H. Ryan and Dr. Lapp, other distinguished foreign visitors already announced are: Bishop Whitz, from Austria; Herr Joos, from Germany; Senor Noslino, from Portugal; Mgr. Pfeifer, from Czechoslovakia and Count Stephano Jacini, from Italy.

Sectional meetings are being arranged for the teachers, women, journalists, lawyers, students and other important groups, and foreign speeches will be either summarized in English beforehand or briefly interpreted.

The watchword of the English C. C. I. R. is "The Peace of Christ in the Reign of Christ," and its aim is to consolidate a national organization of Catholics ready to follow the Pope's lead to insure the fulfilment of the motto of the present pontificate.

SLOVAKIAN TROUBLES SOLVED

Prague, July 1.—The dioceses of Trnava and Koznava, in Slovakia, now have bishops for the first time since 1918. The Holy See at various times had proposed several candidates, but difficulties always were presented by the Government against the choice. Now, however, these difficulties have been overcome, and Mgr. Jantausch has been appointed Bishop of Trnava and Mgr. Carsky bishop of Koznava. This selection has met with universal approval, and the consecration of the two new prelates was the occasion of a great religious manifestation in Slovakia.

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BOGUS PRIEST

Notre Dame, Ind.—Complaints from several quarters are being received here at the Provincial House of the Congregation of the Holy Cross of a bogus priest who is swindling numerous persons by representing himself to be a member of the Holy Cross Order.

Various names are used by the man, among them being the Rev. Arthur Barry O'Neill, the Rev. John Kelley and the Rev. James Callaghan. The incomplete description which it has been possible to gain of him makes him a man of about forty years, tall and thin. He seems well acquainted with the personnel of Notre Dame University, conducted by the Holy Cross Fathers here, and with some of the community affairs.

Usually he tells a story about having been at a Holy Cross house and having an altercation with the superior or pastor, and says he is on his way to consult the higher superiors. Sometimes he asks for money, sometimes for work and sometimes for recommendations so that he may get work. He always promises, it seems, that he will refund any money given him as soon as he arrives at headquarters.

POPE RECALLS PRAGUE NUNCIO

Rome, July 10.—The Holy See has recalled Mgr. Marmaggi, Papal Nuncio to Prague, as a protest against the proposed participation of officials of the Czechoslovak Government in a celebration honoring John Huss, according to announcement made in the Osevatore Romano. According to reports reaching here President Masaryk and Premier Svehla had agreed to take part in the ceremonies in honor of the Bohemian heretic.

Mgr. Marmaggi has already reached Rome. It is understood he made a strong protest to the Prague Government before leaving that city.

Prague, July 9.—Great offense has been given the Catholic population of Slovakia and Moravia by the public celebration of the anniversary of the burning of John Huss, one of the forerunners of Martin Luther. The use of the Hussite flag instead of the State flag at the commemoration was regarded by the Catholics as particularly offensive.

In attempting to defend a priest accused of calling President Masaryk a heretic, the people of a small Slovakian village yesterday came into collision with the gendarmes. The police fired on the people and one was killed. Twenty of the crowd were arrested.

ST. BONIFACE'S CITY OF 1,200 YEARS AGO

(By Rev. Dr. Wilhelm Baron von Capitaine, Cologne Correspondent, N. C. W. C.)

One of Germany's proudest little cities—Fritzlar, in Hesse-Nassau, established by no less a personage than St. Boniface, Apostle of Germany, in 735—is preparing to celebrate its 1,200th anniversary.

Fritzlar in that early day was Boniface's headquarters for his Christianizing campaign among the neighboring districts. It became the great Christian center of its day. Later Cologne, Mainz and Fulda surpassed it in this respect, but it still remained, and is today, an ecclesiastical landmark.

A place in the political history of the country came to Fritzlar in 919, when it was chosen as the council city of the German princes. There they elected the Saxon duke Henry the Fowler their emperor. In the Seven Years' War the town was destroyed by fire, but its inhabitants stoutly rebuilt it.

CATHOLIC MISSIONARIES IN CHINA RESCUED

Reports that the United States destroyer "Simpson" has been sent to Yunkong, Kwantung Province, China, to rescue nine Catholic missionaries whose lives were menaced by the anti-foreign agitators, have been confirmed at the Navy Department Washington. The missionaries are said to be members of the Catholic Foreign Mission Society of America, from Maryknoll, N. Y.

No reports have been received here today, either at the Navy or State Department, concerning the success which attended the "Simpson's" mission. Unofficial and unconfirmed reports indicate that the missionaries escaped in native sampan and that one of the priests, Father Paulhus, narrowly escaped drowning when the "Simpson's" launch capsized. The same reports tell of the safe arrival at Wuchow of six Sisters from the Maryknoll missions.

CATHOLIC NOTES

Montreal, July 11.—The Most Rev. Paul Bruchesi, Archbishop of Montreal, died here Thursday. He was sixty-nine years old and had been Archbishop since 1897. For some years he had been incapacitated and lived in retirement.

More than 25,000 members of the Holy Name Society of the diocese of Brooklyn, which includes all Long Island, marched through a heavy downpour of rain at Hicksville, L. I., to participate in the twenty-fourth annual Summer rally of the Society.

Champaign, Ill., July 3.—Marian McCarthy, a member of the congregation of St. John's Catholic student chapel at the University of Illinois, has been appointed honorary colonel of the R. O. T. C. brigade at the University by William Toppinz Merry, commandant.

Washington.—The Catholic University summer school conducted here under the auspices of the Sisters College has enrolled a record class for this year, according to the Rev. Dr. Patrick J. McCormick, head of the school. Students total 450, and come from about 80 different communities of Sisters in all parts of the country.

A striking manifestation of the trend of the Austrian people away from the irreligious Socialism of a few years past was given in the tremendous Corpus Christi processions held this year all over the country. The recent processions assumed once more the proportions and magnificence which they enjoyed in the days of the old monarchy, although all participation was purely voluntary.

An appeal for cooperation with the State and city authorities in observance of National Defense Day was made by Cardinal Hayes in a letter sent to all Catholic churches in the Archdiocese of New York. The Cardinal recommended to the pastors that one of the Masses on July 4 be made a solemn votive Mass for peace, to be followed by the prayers prescribed for the civil authorities.

Dr. John J. Tigert, Commissioner of Education, at the National Education Association, said: "Although we have no religious or educational system established by our Federal Government, yet to every corner of every State in our Union, nothing is so obviously national and so clearly in the mind of the people as religion and education."

Prof. John Giesen of the faculty of the biology department of Marquette university has resigned to accept the position of head of the department of biology at Holy Cross college, Worcester, Mass. He is succeeded by Prof. Arthur Bragg, an assistant in the zoological department at Johns Hopkins University, Baltimore. Prof. Bragg, a graduate of Bates, will take up his duties in Milwaukee in September.

While the celebrations held in Nymwegen in honor of the canonization of Blessed Peter Canisius were brilliant and well attended, an even more important event is being planned in September when the Bishops of Holland who are now in Rome will take part in the third day celebration. In addition to the Dutch Hierarchy, the ceremonies will be attended by the cardinals from Cologne, Breslau and Vienna.

Discussion in the Bavarian Landtag recently has brought out the great strides Catholic orders have made in Bavaria since the Constitution became effective. Societies of priests, now 26 in number, have trebled since 1910, and monasteries and establishments have increased from 98 to 138 in the same period. Houses of regular brethren have risen from 6 to 25, and the number of women's spiritual societies has increased more than a half and of Sisters more than a third.

Instances of generosity of feeling in Irish public life are much more frequent than outsiders are sometimes led to imagine. Mr. P. Hughes has become Free State Minister for Defence, and is therefore retiring from the chairmanship of the Dundalk Town Council. The principal Republican members of the Council, Mr. O'Rourke and Mr. Daly, were the first to express their appreciation of the business-like way in which he had conducted civic affairs. Mr. Hughes in his reply said: "We are a happy people when we agree to differ."

Spring Bank, Oklauche, Wis., June 30.—The tenth annual conference of the Catholic Hospital Association which ended here today, was one of the most successful and interesting in the history of the Association. Sisters from many parts of the United States and Canada assembled for the discussion of the scientific, intellectual and spiritual advancement of Catholic hospitals. The association represents 50 of the leading Catholic hospitals of the United States and Canada, nearly half the total for the United States and Canada, and care for nearly four million patients a year.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSIAW Author of 'Life of the Grand Woods, etc.'

CHAPTER VI.—CONTINUED

"Good morning, M'sieu," he began. "I have called upon a little matter of business. That is, upon a matter of great importance which, I am sure, will bring you much pleasure and satisfaction."

"The General gazed at his visitor until a sudden flash of recognition announced that he had placed him in the well-ordered catalogue of his memory. At me he did not so much as glance, despite the unwavering fixity of my stare. Evidently he was well accustomed to the admiring gaze of those awed dependents who were fortunate enough to be admitted to his presence."

"Very well, Dugas," said he briskly. "Get down to your business. What is this matter that is going to bring me so much pleasure and satisfaction?"

"Taking my father's letter from an inside pocket, Monsieur Dugas held it for a moment in one hand. He was plainly nervous. In fact he was actually afraid. His true Cajun that he was, could not refrain from taking advantage of the dramatic possibilities of the situation."

"Last night, M'sieu, I returned from the city where I had been to replenish the stock of my store," he continued impressively. "While there I stayed at the house of a Madame Therese for whom I am delivering this letter. As it contains sad news, perhaps I had best prepare you for it by first explaining that—"

"A sudden look of suspense flashed into the General's face, and he held up an imperious hand. "Give me the letter," he commanded. "If, after I have read it, I find that I am in need either of your sympathy or explanations, I shall not hesitate to call upon you for them."

"He fairly snatched the letter from the storekeeper's hand and, opening it with twitching fingers, began to read. Half-way through the first page he looked up for an instant to give me a quick searching glance, and after this he read hurriedly slurping through the pitiful lines of my father's appeal with a face as hard as stone. When he had finished he slowly tore the letter into bits, and rising, cast them into the fire. As he did so I noticed that his hand was steady once more, but a strained, tortured look had now crept into his eyes, and his face was like that of one already dead."

"Well, Dugas," he inquired in a voice as lifeless as his face. "Is this all of your business, or are you the bearer of other messages from the city?"

"Why—why no, M'sieu," stammered the puzzled storekeeper. "There was only the one letter. But surely—"

"The mask of hardness slipped over the General's face with a suddenness that was appalling. It was as though, after long and relentless tugging, a strong hand had released some reluctant blind. "Then I wish you good morning," he grated. "Kindly close the door as you go out."

"Gasping, staring, yet instinctively obeying the note of command in the General's voice, Monsieur Dugas backed toward the door. Surprise, disappointment and a certain aversive fear flashed across his meager features. Evidently he had been prepared for anything rather than this cold dismissal without a word."

"But—but the boy, M'sieu?" he quavered. "The General shrugged as he picked up an envelope for his discarded letter. "That, Dugas, is your affair," he replied, without a trace of interest in his tone."

"But he is your grandson, M'sieu, your grandson," persisted the storekeeper. "The pen scratched through the envelope's address and, had I been a little older, I could not but have admired the Spartan fortitude of this man who, even in his hour of torture, forced his trembling fingers to do the bidding of his iron will. Then the General raised his head."

"Dugas," said he, and his voice was thin and harsh with pain, "when my only son married the daughter of one of my tenants, I became a childless parent. This boy may be the son of John Mareh, as the letter informs me, but he is not my grandson."

"I see," he replied. "Then you disinherited him?" "Then you disinherited him?" "Not at all," corrected the General. "Without rights one can not be disinherited. Upon his marriage my son lost his rights. Therefore I can hardly deprive this boy of something that he has never had."

"Perhaps Monsieur Dugas mistook the General's cruel irony for encouragement. Perhaps he was thinking of the little roll of money that Madame Therese had given him, and of the hole that would be made in it by a ticket to the city. Be this as it may, the fear in his eyes ebbed away to be replaced by a look of slow stubbornness. "Nevertheless, M'sieu, grandson or no grandson, there is the boy,"

he pointed out. "Something will have to be done with him." The General nodded. "Most assuredly, Dugas," continued the storekeeper. "Already it has cost me much more than I can afford to bring him here. Therefore, I would like to know my position in this matter."

"Monsieur Dugas paused expectantly, for by now he had recovered his composure. His little eyes shone greedily, and in his voice there was a vague hint of the threat which, if necessary, he would later on put into words."

"The General smiled with the savage satisfaction of one who, having digged a pit, has seen his enemy stumble into it of his own free will. "Dugas," said he, "I have been waiting for just that question. Otherwise you would now be upon your way to the prairie. If I am not disappointed in my tolerance, I am at least disappointed in you. I have thought you a shrewd careful man."

"But, M'sieu," whined the storekeeper, a look of sickly fear driving the stubbornness from his gaze. "The General's fist came down upon the table with a bang. "Silence!" he thundered. "You will hear me out, and then you will go. You ask your position in this matter? I will explain it to you. You have mixed yourself up in an affair not your own, an affair that has been dead and buried for years. Moreover you have chosen as the object of your impertinence the one man in all this parish who holds your ruin in his hands."

"Some weeks ago, if you will remember, you came to me and asked me as a member of the Police Jury to use my influence in having your liquor license restored to you. You swore that it had been taken away unjustly, and since then I have looked into the matter. Also, upon two occasions, I have made it my business to visit your store."

"He paused, and Monsieur Dugas, gray with fear, passed a hand across the little beads of moisture that had gathered upon his brow. "Well, and what of it, M'sieu?" he demanded with pitiful bravado. "Only that your petitions are too thin, especially those in the rear, my dear Dugas," mocked the General. "Really I can not understand why you wanted the license at all unless you contemplate opening another place."

"There was a moment's pause in which the storekeeper, ghaently and trembling, stretched forth an appealing hand. "Mercy, M'sieu," he implored. "I did not know, I swear it. I thought that you would be pleased, that you would want the boy. I knew not what was in the letter. I do not know it now. I thought that I was doing you a favor. I spent my money, I gave my time. I will take the boy wherever you tell me. I will keep my mouth closed. Only do the same for me, M'sieu, or I am a ruined man."

"The General folded his letter and sealed it very deliberately before replying. All the anger and triumph had fallen from him now, and he suddenly looked gray and worn. When he spoke, however, it was in the same curt, businesslike tone with which he had first addressed the storekeeper. "Go, Dugas," he ordered. "Go and will see. Perhaps, if you are careful from now on, I will let the matter pass. In regard to the other affair, that is your business. You can arrange it as you see fit, only be sure that you never mention it to me again."

"He paused wearily, and a terrible, haunting look of loneliness crept into his fierce old eyes. "Never again, you understand," he repeated, and suddenly he sprang to his feet, his arm upraised in furious, impotent despair. "God!" he cried. "Why did you bring it back, Dugas? I had buried it deep beneath the very wreck of my soul, and now, after all these years, you unearth it again! You fool! You impudent, meddling fool! And you ask me for mercy? Go, go quickly before I soil my hands with you."

"All this time I had stood staring before the table, my thoughts divided between the puzzling resemblance, and the excited words of the two men. Now, when the General rose in the majestic erectness of his wrath, the door of my memory opened, and I peered inside. The tall lean figure, the haunted tortured eyes, the sinewy upraised arm, all of them restored the picture that I had lost."

"A hand fell upon my shoulder, and Monsieur Dugas, covering with terror, sought to draw me away. But I was not to be denied the triumph of my discovery. Freeing myself from the flinching grasp, I pointed a finger at the towering figure before me, and childlike, spoke out my thoughts. "Ah, M'sieu," I cried. "I know who you are like now. It is M'sieu Abraham."

"A sudden siren fell in which the tall figure resented itself stiffly in the chair. Once more Monsieur Dugas sought to draw me away, but the General held up a detaining hand. His mask of hardness had fallen again, and the cold gray eyes bored into mine until I was forced to turn away my head. "A moment, Dugas," he ordered, and then added, turning to me, "So you think that I am like M'sieu Abraham? What M'sieu Abraham do you mean?"

"Why, M'sieu Abraham of the Bible," I replied, encouraged by his sudden notice. "He was the one, M'sieu, who sacrificed his only son." With a gasp of horror, Monsieur Dugas seized me in a grip that was not to be denied. "Dieu!" he panted hoarsely as he dragged me outside. "Are you mad, little one? Now he will most certainly destroy us both."

"But I, looking back over my shoulder, felt only surprise. For I had caught a glimpse of the General's bowed head where it lay upon limp hands amid the scattered papers of the table. Thus we left him, a hard, bitter old man who, flaunting his cruelty before the world, had finally come to judgment, and had bent his proud head in shame at the innocent words of the child whom he had denied."

A pier to make safe harborage for the boats coming in from the islands had been built in the congested districts, but on this night the little gray wall was one mass of seething white which seemed to offer neither shelter nor safety to any craft. Yet here it was Hugh L'Estrange, watching the storm with Barbie Joyce, his boatman on the lakes, his self-constituted guide along the river, saw, hardly believing his own eyes, a small craft cresting the huge billows for an instant, then falling away out of sight. It reappeared at intervals, however. Each time it took more certain shape in the fitful light of the fleeting moon. "A boat! God help them this night!" cried Barbie, straining his eyes to see when the black, oblong shadow rose again on the waves. "Never can they live at the pier end there till the priest gets out to join them."

"The priest?" repeated the Englishman, thinking the wind had misinterpreted his companion's meaning. "Aye, the priest," returned Barbie. "What else would bring ten men in their sense over from Irish-beg this night?"

"He turned quickly and disappeared in the darkness, and L'Estrange guessed that he had gone to where the parochial house stood in some place at shelter. He had learned long ago that Catholics were for long years in the habit of helping a passing soul into eternity, but he never realized before how universally, even in the face of almost unsurmountable difficulties, that presence was sought."

"It seemed madness even to try to reach the boat that tossed just beyond the pier, much less to board her and turn again into the storm. Yet sooner than he would have thought possible Barbie, with half a dozen others, were back at the pier head again, and from the lanterns some of them held he could see a tall figure in black trowser and close-fitting sou'wester standing whilst a rope was firmly fastened round it. L'Estrange knew intuitively it was the priest. A momentary lull enabled the little band to make their way to where the boat waited and strained against the determined efforts of the rowers to keep her from destruction."

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"That was the second Catholic blessing he received. The third blessing came through no act of his own. He was only a spectator of a scene, and that, it seemed, by chance. Afterwards he understood that God's blessing was attending him. The instant of Isaak Walton was strong within him, and the yearly

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mass, then a collection of moving lights appeared in the darkness ahead, and the men knew their journey's end was near, and they felt assured of safety now, though only certain knowledge and skill could have taken the boat up to the only possible landing place. But before there in the water at twenty men were in the water at their sides, half drowned by the swirling foam, to meet and welcome the priest. They seized the boat, and the exhausted rowers sat at rest. High up onto the shingle they dragged her, and suddenly Hugh L'Estrange was aware that he alone of all those present was not bare-headed and on his knees. Between two rows of kneeling figures, women bowed down and men bare-headed, the priest passed up to the rough-built quay. He was in time, they told him. Some impulse bade L'Estrange to follow him to the house of the man who lay dying. They said that for hours he had been calling in agony for the priest. Now he was calm and content; his prayer had been answered. L'Estrange heard the priest bend over the bed, saw those who had been waiting keep back until he drew himself upwards again, felt himself pressing forward, kneeling with the others; saw the flash of a silver case as the priest drew something from his breast. "Corpus Domini nostri Jesu Christi, custodia animam tuam in vitam aeternam, Amen."

Then Hugh L'Estrange understood. It was not for the priest alone; it was for what he brought with him, for the Master, in whose name he had power to forgive sin, that Catholics pray all their lives long. The dying man was at rest, and half turning to those who had risked their lives to secure for their loved one that he had so passionately craved, the priest raised his hand in the final blessing. Thus a third time a Catholic called down the blessing of God on Hugh L'Estrange.

"Those of his colleagues who were present when George, the Lancastrian, had been allowed to keep the faith of his fathers declared themselves not in the least surprised when they heard that Hugh L'Estrange had been received into the Catholic Church. To others the news of his conversion came as a nine days' wonder. But to no one was the wonder of it all so deep or so lasting as to the man himself. Faith had come to him in the midst of the blindest ignorance. As a child he had learned the catechism from its first page. On one point only had he needed no teaching. He knew that God the Son was truly present in the Sacrament of the Altar, and that light made every-thing clear."

"In the boat on the open sea, in the island cabin, with the storm still raging without, the faith of priest and people had shown him a reflex of heaven's light. And knowing himself, with a sudden, overwhelming knowledge, to be in the presence of Jesus Christ, he had understood that this was the fulfillment of his first two Catholic blessings. The blessing of God had indeed attended him, and here, unexpectedly as to form and place, the reward of God had come upon him. It would lead him, God willing, some day to die at peace, with the assurance of forgiveness for the past, and happiness for the future on the lips of the priest at his side. —Alice Dease in The Magnificat."

A PROTESTANT ROSARY A profound change of attitude towards things Catholic has come over the Protestant denominations since the War. It is no longer an anomaly to see them advocating Catholic points of doctrine and practice which have been bitterly abhorred and viciously derided ever since the days of the Reformation. Many sects have not stopped at mere suggestion but have taken a step, sometimes in the face of strong opposition, towards services and religious practices which the most ignorant man knows to be frankly Catholic. We are no longer surprised to find Protestants having Mass, Midnight Mass on Christmas with Catholic carols, prayers for the dead, holy water, Lenten fast. Only a short time ago the Episcopalian Church proposed six of its members for canonization. The latest suggestion has reference to the Rosary, and was made by Rev. James A. Beebe, at the Troy Annual Conference of the Methodist Episcopal Church, in these words: "The Catholic religion has widely adopted a mechanical device, namely, by dwelling in a series of meditations upon certain incidents in the life of Christ. The Quakers, too, in their hour of silent prayer have realized the benefit of systematic reflection. It would be well for us, then, to adopt as our rosary a series of meditations on the Twenty-third Psalm and other inspired excerpts from the Bible."

What Luther must think of such a suggestion can easily be imagined by those who remember how he inveighed against the beads. How times have changed since the Irish for their devotion to the Rosary. It is no longer the fashion for the sects to taunt us for "a vain repetition of prayers," or "for our mechanical way of approaching God."

Catholics must welcome these changes as infallible signs that the relics of Catholic conscience, long

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submerged in error amongst Protestants, are beginning to make themselves timidly articulate. Everything is pointing Romewards—and Rome will welcome back the wanderer, even if once he reviled and derided the benign old Mother Church and her many-blessed and understanding ways.—Rosary Magazine.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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WATER AND BLOOD

Christ was dead, as the leaders of His people had wished, but not even His last cry had awakened them. Some of them, says Luke, went away smiting their breasts; but there were three within those breasts hearts which truly felt for the great heart which had stopped beating. They did not speak, they hurried home to their supper,—perhaps it was more terror than love which they were feeling.

But a foreigner, the Centurion, Petronius, who had been the silent witness of the execution, was moved, and from his pagan mouth came the words of Claudia Procula, "Certainly this was a righteous man."

He did not even know the true name of the man who was dead, but he was sure at least that He was no evildoer. He was the third Roman witness in favor of the innocence of Christ, who was to become, through the Apostles, eternally Roman.

The Jews had no thought of recantation. What was in their minds was the thought that the Passover would be spoiled if the bloody corpses were not carried away at once. Evening was close at hand and with the setting of the sun the great Sabbath began. Therefore they sent word to Pilate to have the condemned men's legs broken at once and to have them buried. The breaking of the legs was one of the cruel discoveries of cruelty to shorten the sufferings of crucified men,—a sort of grace useful in cases of haste. The soldiers, when they had received the order, came up to the bad thief, who, more robust than his companions, was still alive, and they broke his legs with a club.

They had seen Jesus die, and they could save themselves the trouble of using the club, but John says that one of them, to make quite sure, pierced His side with a spear, and saw with astonishment that water and blood came out from the wound. The name of this soldier according to an old tradition was Longinus, and it is said that some drops of that blood fell upon his eyes which had been infected, and immediately cured them. The history of martyrs tells of him that Longinus believed in Christ from that day on, and was a monk for twenty-eight years at Cosaes until he was murdered because of his faith. Claudia Procula, the pious legionary, who for the last time wet the lips of the dying man, the Centurion, Petronius, and Longinus were the first Gentiles who accepted Jesus on the very day when Jerusalem had cast Him out.

But not all the Jews had forgotten Him. Now that He was dead, really dead, now that He was cold like all dead men, and motionless like any other corpse, now that He was a silent, harmless, quiet corpse, a body with no soul, a silent mouth, a heart which beat no more, see how they come out from the houses where they had shut themselves in, the friends of the twenty-fifth hour, the tepid followers, the secret disciples, the anonymous admirers, who at night hide their light under a bushel, and when the sun shines, disappear, who have all known friends like these cautious souls, trembling at the idea of what people will say, who follow you but from afar; receive you—but when no one can see you together; esteem you—but do not so much as admit this esteem to others; love you—but not so much as to lose a single hour of sleep or a single miserable penny to help you! But when death comes, even when it comes through the fault of the avarice, or the cowardice of such despicable men, then their celebration begins. They are the ones who weep more tears and more glittering tears than any one else. They are the ones who weave together with busy hands the flowers of the wreaths and the flowers of funeral rhetoric; and with enthusiasm and ardor become necrologists, epitaph writers, and memorialists. To see them you would think that the deceased had had no more faithful, no more loving companions than they, and good-hearted people are moved to compassion for those unfortunate survivors who seem to have lost a half, or at the very least, a quarter of their souls.

To His sorrow in life and in death Christ had many friends of this sort, and two of them stepped forward in that Good Friday twilight. They were two serious and worthy citizens, two notables of Jerusalem and of the Council, two rich lords, in short two members of the Sanhedrin; Joseph of Arimathea and Nicodemus.

In order not to stain their hands with the blood of Jesus, they had kept away from the meeting of the Sanhedrin and had hidden themselves in their houses, heaving regretful sighs, perhaps, and thinking that they could thus save their reputation and their conscience. But they did not reflect that even

passive complicity was active help to the assassins, and that to abstain from opposition, not even to voice their opposition, was equivalent to consenting. Joseph of Arimathea and Nicodemus had therefore taken part in the murder of Christ, although they had been absent and invisible, and their posthumous grief can diminish but by no means cancel their responsibility.

But in the evening when they ran no risk of offending their colleagues, when the Elders had received full satisfaction and had left Golgotha, when there was no danger of compromising themselves in the eyes of high clerical and middle-class society, since the dead man was dead and could harm no one, the two nocturnal disciples, hidden, "for fear of the Jews," thought that they would diminish their remorse by providing for the burial of the executed man.

The bolder of the two, Joseph, (Mark noted the fact as remarkable for that toga-clad rabbit) and asked for the body of Jesus. Pilate was astonished that He should already be dead, since crucified men often lived for two days—and called in Petronius, who had been charged with the execution. After Pilate had heard his report, he "gave" the body to the Sanhedrist. The Procurator was generous on that day because as a rule the Roman officers forced the families of condemned men to pay for the corpses. He could not say no to a person so respectable, and rich into the bargain. Possibly, too, this free gift came as much from weariness as from generosity. They had annoyed him all the morning with that troublesome King, and now he had no peace even when He was dead!

When Joseph had received permission he took a fine white winding-sheet and linen bands, and went towards the Hill of the Skull. There, or on the way there, he met Nicodemus, who, having the same character, may have been his friend, and who had come with the same thought. Nicodemus also had not spared expense, and had brought with him on the shoulders of a servant a hundred pounds of a mixture of myrrh and aloes.

And when they came to the cross, while the soldiers were taking down the two thieves to throw them into the common grave of condemned men, they prepared themselves to take down the body of Jesus.

PERFUMES IN THE ROCK

What little light had penetrated the dark cloud appeared with the setting of the sun. The darkness was thick and sinister. A black night was shutting down on the world which on that day had lost the only Being which could give it light. Against the scarcely visible whiteness of the Hill of the Skull, the naked corpses glimmered dimly. They were obliged to work by the red light of torches, flaming without smoke in that windless air, and by that blood-red light they could see clearly, even to the long streaks of blood which had run down the foot of the cross, to the newly stirred earth.

Joseph, aided by Nicodemus and by a third helper, was scarcely able to draw out the deep-driven nails which held the feet. The latter was still there. One of them, climbing up on it, took out the nails from the hands, supporting the loosened body with his shoulder. The others helped him to lower down the corpse, and the body was placed on the knees of the Virgin of Sorrows who had borne Him. Then they all made their way towards a garden near by where there was a sepulcher destined for Jesus. The garden belonged to the rich Joseph, who had had the sepulcher hewn out of the stone for himself and his family, for in those days every well-to-do Jew had a family sepulcher far from all the others, and the dead were not condemned to the promiscuity of our administrative cemeteries; temporary, geometric, and democratic like all our modern magnificent barbarisms.

As soon as they had arrived at the garden, the two bearers of the dead had water brought from the well, and washed the body. Until then the women, the three Marys—the Virgin Mary, the contemplative Mary, the liberated Mary—had not moved from the place where He whom they loved had died. Now, defter and more skillful than men, they began to help in order that this burial, performed thus at night and in haste, would not be unworthy of Him for whom they wept. They lifted from His head the insulting crown of Pilate's legionaries, and plucked out the thorns which had penetrated the skin: they were the ones to smooth and arrange the hair clogged with blood; and to close the eyes into which they had looked so many times with pure tenderness, and that mouth which they had never kissed. Many loving tears fell upon that face where in the calm paleness of death the old sweetness shone once more, and their tears washed it with water purer than that from Joseph's well.

All his body was sullied with sweat, with dust, with blood; bloody serum oozed out from the wounds of the hands, of the feet, of the chest. When the washing was finished, the corpse was sprinkled with Nicodemus' spices, and that without sparing, for they were abundant; even the black wounds left by the nails were filled with spices. The body of Jesus had

received nothing but insults and blows after the evening when the sinning woman with a premonition of this day had poured nard upon the feet and upon the head of the Pardoner. But now, as then, the murdered white body was covered with perfumes and tears sweeter than perfumes.

Then, when the hundred pounds of Nicodemus had covered Jesus with a fragrant pall, the winding sheet was tied about the body with long linen bands, the head was wrapped in a napkin and another white cloth was spread over the face, after they had all kissed Him on the forehead.

There was space but for one body in the open sepulcher. Recently made, it had never been used. Joseph of Arimathea, not able to save Christ alive in any of his houses, now that the fury of the world had died down, gave up to Him the dark subterranean habitation hewn in the rock, and intended for his own dead body. According to the ritual the two Sanhedrists recited aloud the mortuary psalm, and finally, after they had placed the white-wrapped body in the cave, they closed the opening with a great stone and went away silently, followed by the others.

But the women did not follow them. They could not bring themselves to leave that rock which separated them forever from Him whom they loved more than their beauty. How could they leave Him alone in the darkness, doubly black, of the night and of the tomb, He who had been so desperately alone in His long death agony? They whispered prayers, and recalled to each other the memory of a day, or a gesture, or a word of the loved one, and if one of them tried to comfort another, the second but sobbed more bitterly. Sometimes they called Him by name as they leaned against the rock, and spoke lovingly to Him now that His ears were closed in death, as they had not dared while He was alive. They poured out, at last in the damp black shade of the garden, that love greater than love, which their poor, limited human hearts could no longer hold back.

Then finally, chilled and terrified by the night's blackness, they too went away, their eyes burning, stumbling amid the bushes and the stones, promising one another to return there as soon as the feast-day had passed.

HE IS NOT HERE

The sun had not yet risen on the day which for us is Sunday, when the women once more drew near to the garden; but over the eastern hills a white hope, light as the distant reflection of an earth clouded with lilies and silver, rose slowly in the midst of the throbbing constellations, vanquishing little by little the sparkling brilliance of the night. It was one of those calm days, suggesting innocents asleep, and the clear benign air seemed stirred as by a recent stir of angels' wings. It seemed one of the virginal days, ushered in with transparent pallor, shy and cheerful with cool breezes.

In the half light, the women advanced, breathed upon by wandering airs, lost in their sadness, under the spell of an emotion they could not have explained. Were they returning to weep upon the rock? Or to see Him once more, He who had captured their hearts without laying them waste? Or to put about the body of the Immaculate One spices stronger than those of Nicodemus? And speaking among themselves, they said, "Who shall roll us away the stone from the door of the sepulcher?"

There were four of them, since Joanna of Cusa and Salome had joined Mary of Magdala and Mary of Bethany, but they were women and weakened by their sorrow.

But when they came to the rock they stood still, astounded. The opening into the sepulcher showed black against the darkness. Not believing her eyes, the boldest of them touched the sill with her trembling hands. In the daylight, brightening now with every moment, they saw the stone there beside them, leaning against the rocks.

The women, struck into silence by their fright, turned around as if expecting some one to come to tell them what had happened in those two nights which had passed. Mary of Magdala feared at once that the Jews, not satisfied with what they had made Him suffer when He was alive, had stolen away the body of Christ; or perhaps, unwilling to have the honorable sepulcher used by a heretic, they had thrown Him into the shameful common grave used for men stoned and crucified.

But this was no more than a presentiment. Perhaps Jesus was still lying inside in his perfumed wrappings. Enter they dared not, yet they could not bear to go away, not knowing what had happened. As soon as the sun, risen at last above the summit of the hills, shone into the opening of the sepulcher, they took courage and entered.

At first they saw nothing, but they were shaken by a new fear. At their right, seated, was a young man clothed in a long white garment, showing in that darkness like snow. He seemed to be awaiting them.

"Be not affrighted; he is not here: for he is risen. Why seek ye the living among the dead? Remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered

into the hands of sinful men, and be crucified, and the third day rise again."

The women listened, terrified and trembling, not able to answer, but the youth went on, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him."

All four of them, quivering with terror and joy, left the grotto to hasten where they had been sent. But after a few steps, when they were almost outside the garden, Mary of Magdala stopped, and the others went along the road towards the city without waiting for her. She herself did not know why she had remained behind. Perhaps the words of the unknown youth had not convinced her, and she remembered that they had not even made sure that the sepulcher was really empty; perhaps the youth in white was an accomplice of the priests who wished to deceive them?

Suddenly she turned and saw a man near her, outlined against the green of the garden, and the sunlight; but she did not recognize Him even when He spoke. "Woman, why weepest thou? whom seekest thou?"

Mary thought that it might be Joseph's gardener come early to his work. "Because I have taken away my Lord, and I know not where they have laid him. Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

The unknown man, touched by this impassioned candor, by this child-like simplicity, answered only one word, spoke only one name, her name, pronounced longingly, wistfully in the touching and unforgettable voice which had called her so many times: "Mary!"

At this, as if awakened with a start, the despairing woman found her lost Master: "Rabboni, Master!" And she fell at His feet in the dewy grass and clasped in her hands those bare feet still showing the two red marks of the nails.

But Jesus said to her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God."

And at once, He withdrew from the kneeling woman, and moved away among the plants, crowned with sunshine.

Mary watched Him until He had disappeared; then she lifted herself up from the grass, her face convulsed, wild, blind with joy, and ran after her companions.

They had but just come to the house where the Disciples were in hiding and they had told hastily and breathlessly the incredible news: the sepulcher opened, the youth clad in white, the things which he had said, the Master risen, the message to His brothers.

But the men, still stunned by the catastrophe, and who in these dangerous days had shown themselves more torpid and passive than the weaker women, were not willing to believe this wildly improbable news. Hallucinations, women's dreams, they said. How could He be risen from the dead after only two days? He had said that He would return, but not at once; so many terrible things were to be seen before that day of His return!

They believed in the resurrection of the Master, but not before the day when all the dead would rise again, and He would come in glory to rule His kingdom. But not now: it was too soon; could not be true: waking dreams of hysterical women!

But in the meantime, Mary of Magdala rushed in, breathless with haste and agitation. What the others had said was all true. But there was more: she herself had seen Him with her own eyes, and He had spoken to her, and she had not known Him at once, but had recognized Him as soon as He had called her by name: she had touched His feet with her hands, it had been the wounds on His feet; it was He, alive once more; and He had told her, as had the unknown youth, to go to His brethren, so that they should know that He had risen from the dead as He had promised.

Simon and John, finally aroused, rushed out of the house and began to run towards Joseph's garden. John, who was younger, outran Peter and came first to the sepulcher. He looked through the door, saw the linen clothes lying on the ground, but did not go in. Simon came up panting and rushed into the grotto. The linen clothes were lying on the ground, but the napkin which had been about the head of the corpse was folded and wrapped together in a place by itself. John also went in, saw, and believed. And without another word they returned in all haste towards the house, still running, as if they expected to find the Risen One in the midst of the others whom they had left.

But Jesus, after he had left Mary, withdrew from Jerusalem.

TO BE CONTINUED

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LONDON, SATURDAY, JULY 25, 1925

ONE HUNDRED YEARS AGO

To the thoughtful kindness of some reader of the RECORD we owe a copy of the Peterborough Examiner of June 27 containing an account of a three-day centenary celebration of the settlement of the township of Douro. For the information of our readers in other provinces we may mention that Douro is a township adjoining the city of Peterborough in the county of the same name.

Our readers are aware that it is the considered and settled policy of THE CATHOLIC RECORD to exclude matters of purely local interest from its columns. That is necessary because THE CATHOLIC RECORD has the most widely distributed circulation of any publication in Canada—any publication, whether Catholic, Protestant, secular, class or trade. That does not mean that no other paper or publication has a greater circulation than THE CATHOLIC RECORD. Our circulation of 84,000 is, of course, exceeded by some of the great daily newspapers; few other publications of any kind equal in circulation THE CATHOLIC RECORD; and not one of any kind—daily, weekly, or monthly—has its circulation so widely distributed throughout the nine provinces of Canada and Newfoundland. That is a matter of actual record and demonstrable fact. And it is for this reason that matters of purely local interest must be rigidly excluded; and in the matter of obituaries, strictly limited. This policy of ours has been explained from time to time; but, as our experience goes to prove, once in a while needs repetition. We have, perhaps, five readers to every subscriber. It is obvious, then, that we could not reasonably be expected to give space to an item which may interest a few dozen, a few score, or even a few hundred, but would be of no interest at all to the rest of the 150,000 or 160,000. Sometimes a subscriber complains that the local paper—which is not Catholic—gave him or her more consideration than did THE CATHOLIC RECORD. Naturally; that is what local papers are for. We have rarely discussed this matter, face to face, by letter, or publicly through our columns, without securing intelligent appreciation of the reasons for our policy in the premises, which, though now pretty generally understood, requires from time to time restatement.

The Douro celebration suggested this restatement; for in the details of the celebration Douro's centenary comes under the category of those things of purely local interest which find their place only in a local paper. But inasmuch as it connotes a hundred years of Canadian growth and progress, inasmuch as it carries our minds back to the heroic days of pioneer settlement, it is an object lesson in history that should interest deeply all Canadians.

For our younger readers especially we think it well to make it the occasion for quoting and condensing chiefly from "Canada and its Provinces," the history of that settlement whose centenary Douro has just been fittingly celebrating. And in doing so this flourishing township has set a splendid example of local patriotism that might well be followed in all parts of Canada.

The township of Douro was occupied in the fall of 1825, a year prior to its survey, by two brothers-in-law, Alexander Stewart and Robert Reid, and their families. These men on leaving Ireland were furnished with letters of introduction to the lieutenant-governor, who assigned them land in Douro. Stewart got a grant of one thousand two hundred acres and Reid one of two thousand on condition of actual settlement and the performance of settlement duties. They

also had permission to hold the entire township for five years, so that they could place on it any friends in Ireland whom they might induce to emigrate. This right they cheerfully relinquished in 1825, when the Hon. Peter Robinson arrived with his settlers.

That however was but an attempt or an opportunity to colonize this township. The real beginnings of settlement were made in 1825.

"Before 1825 only about five hundred settlers occupied the country north of Rice Lake. There was only one settler, a Mr. Scott, where the flourishing city of Peterborough now stands. In the autumn of 1825 a large accession was made to these settlers through an emigration from the south of Ireland conducted by the Hon. Peter Robinson under the auspices of the British Government. Four hundred and fifteen families, comprising in all 2,024 souls, embarked for Canada. The ships sailed from Cork in May, 1825, and after a speedy voyage for those days of less than a month they arrived at Quebec, from whence they were immediately sent on to Kingston. Here they were sheltered in tents for some weeks. In the meantime Robinson sailed from Liverpool to New York and came to Toronto by way of Niagara. He at once went to Cobourg and thence to Peterborough, and in company with Colonel McDonnell spent a week exploring townships suitable for the location of the settlers. On August 11 Robinson embarked five hundred of the immigrants at Kingston and reached Cobourg the next day. The remainder arrived at intervals of a week. The first task was to repair the road from Cobourg to Rice Lake to make it passable for heavily laden wagons. Boats were brought from Lake Ontario and launched on Rice Lake. From Rice Lake the Otonabee River is navigable for twenty-five miles, but the water was so low in the rapids that it was found necessary to build a boat suitable to their navigation. It was flat-bottomed, sixty feet in length and eight feet wide, and could carry from twenty to thirty persons and a large amount of baggage. This task took eight days and was entirely successful. The chief difficulty was the fever and ague that attacked every member of the first party, consisting of twenty men of the country, hired as ax-men and thirty settlers, two of whom died. When the settlers arrived at the present site of Peterborough with their supplies and household goods, they constructed huts of logs, or of whatever material came handy, to shelter them from the weather.

"Robinson had for his purposes erected five buildings. They were all built of logs and had shingled roofs. One was used as a residence by Dr. Reade, surgeon to the immigrants, and as a church in which Mass was celebrated by Rev. Mr. Crowley; two were used as store-houses; one was Robinson's office, where all the business was transacted; the fifth and largest was occupied as a dwelling-house by Robinson, Colonel McDonnell, and John Smith, the surveyor who helped to locate the immigrants.

"During the initial days of the enterprise rations were dispensed by the government. These consisted of one pound of pork and one pound of flour for each person over fourteen years of age, and half that amount for children between five and fourteen; every four children under five were granted an adult ration. These rations were continued for a year and a half.

"The most troublesome part of the work was to locate the settlers, but in this Robinson was ably assisted by McDonnell and Smith, and by Captain Rubidge, who gave his services gratis. The plan adopted was to send the immigrants in groups accompanied by a guide to select their lands. One hundred acres were allotted to each family of five persons. If sons were of age they were given a similar lot. When a lot was chosen, former settlers were hired to erect a shanty on each lot, where, after roads were constructed, the settler and his effects were taken by ox or horse teams, hired for the occasion from settlers south of Rice Lake.

With the exception of a few who wintered in Peterborough, all the immigrants were located before the winter set in. Each family was supplied with a cow, an ox, an auger, a handsaw, one hundred nails, two gimlets, three hoes, one kettle, one frying-pan, one iron

pot, five bushels of seed-potatoes, and eight quarts of Indian corn.

"Besides the 2,024, who embarked at Cork, twelve joined in Canada, and thirty-three were born in Canada before March 1826. The location of these immigrants was as follows:

- In Douro—60 heads of families.
- In Smith—34 heads of families.
- In Otonabee—51 heads of families.
- In Emily—142 heads of families.
- In Ennismore—67 heads of families.

In Asphodel—86 heads of families.

"Grave doubts were entertained as to the success of the undertaking as far as the province was concerned. There were not wanting persons ready to publish columns; but from the first these people made excellent progress in clearing the land and in raising crops and live stock. The estimated value of their products up to November 1826 was £12,525. An attack was made upon the loyalty and patriotism of these people by William Lyon MacKenzie in the "Colonial Advocate" of Dec. 8, 1826, but this was promptly refuted. Not a dozen years were to elapse before many of these settlers enlisted to quell the incipient rebellion fomented by their slanderer. Descendants of these immigrants occupy leading positions in the learned professions today and in a large degree retain the vivacity, wit and brilliancy so characteristic of the Irish race the world over."

So, with sympathy, understanding, writes A. C. Casselman in "Canada and its Provinces."

It must be borne in mind that these people went into the bush—the forest primeval. In timber there was an embarrassment of riches. Trees had to be felled, chopped into suitable lengths, piled up and burned before cultivation could begin on the little clearing. In this arduous taste they helped each other. There was a fine spirit of practical charity in the logging-bee; and, perhaps, something quite as fine in the dance that followed.

Remember there were no railroads, no cities, nor villages for that matter; none of the thousand and one conveniences that their children and children's children enjoy. In the early years a bag of flour had to be carried sometimes twenty miles or more. It took faith and hope, high courage and hard work, to make good. The descendants of these pioneers should ever cherish a pride in such ancestry. There is a series of volumes entitled "The Makers of Canada" in which the great men are duly honored for their great work for Canada. And rightly so. But in a sense quite as real and quite as worthy of honor, the pioneer settlers were the makers of Canada.

We repeat that it would be interesting, informing, and highly useful if this example of Douro's were followed everywhere throughout Canada. In any case the traditions of the fathers should be handed down, from generation to generation, as an inspiration to the children.

THE SCHOOLS OF EARLY DAYS

In the Examiner account of the Douro Centennial we find a touch of nature that makes all Canada kin with the children of the pioneers of the Peterborough Settlement.

Here it is:

"A feature of yesterday afternoon's program was the teaching of school by one of the oldest teachers in the township, Mrs. Honora Moher, seventy-seven years of age, who taught the youth of Douro for two terms as long as fifty six years ago. With quavering voice and somewhat nervous demeanor, she called the roll of her scholars of long ago, many of whom answered 'present' from the crowd gathered about her. The little lads and lasses of half a century back, transformed now into grey-haired men and women, went to school again to their old teacher, for a brief half hour, and answered the questions in spelling and simple sums that she read out to them. 'We cried bitter when she left us,' said a black-garbed lady, whose eyes were red at the moment over the memory of the grief of a little girl of long ago. 'She was a fine teacher,' said an elderly gentleman, looking at the mild little lady who regarded with the eyes of affection her old-time pupils gathered about her to resurrect from the forgotten past a page marked 'School-days.'"

To the venerable old teacher, whose span of life covers so many of the years since the first early settlers "roughed it in the bush" a full century ago, the teacher and pupils of S. S. No. 7 presented an address in which occurs this pregnant passage:

"It was in this school you taught first, over fifty years ago. Methods of teaching have undergone many changes since then, but the aim of teaching still remains the same: the moulding of character and the training of the pupil to be a good and useful citizen.

"How well you accomplished that aim is shown by those who today represent your old-time pupils, and who once more answered the roll call."

It is indeed a good and desirable thing that we of an older generation should recognize that in schools and methods of teaching there is always room for progress and improvement. But it is no less necessary and useful that teachers and pupils of today should ever remember that "the aim of teaching still remains the same." And no more wholesome lesson could be taught the rising generation than the frank, sincere and grateful recognition of how well the schools of other days realized that essential aim of all teaching. Youth is proverbially thoughtless, but this is a holy and wholesome thought that should not be allowed to escape their serious consideration. The children of today should learn to read the instructive lessons that are taught more eloquently by the lives of the generation that is passing away than any taught by books. Some things the youngsters of today may have that the passing generation lack; let them see to it that with improvement in methods they do not fall below the standards of character achieved by the schools of long ago. For the aim, essential and supreme, of all education remains ever the same—the moulding of character and the formation of serious, worthy and wholesome habits of life. We like to emphasize this. For, though we feel too young to be a mere praiser of the times gone by, we are sometimes tempted to think that nowadays we are unable to see the educational woods for the trees of educational methods.

We have been reading everything available on the early settlement of Peterborough—thanks to the inspiration of the Douro Centennial. We recall seeing a history of Peterborough County written by Dr. Poole of Norway probably seventy-five or eighty years ago. But that is pretty nearly all that we are able to recall about the book. If any of our readers should still have that early history we should be grateful for the loan of it for a few weeks. Whether it is of much or little merit we should like to read it. Dr. Poole's county history would antedate the books of the famous Strickland Sisters who achieved real literary distinction while making Peterborough County the background of all their books. "Roughing it in the Bush" and "Life in the Clearings" were written by Mrs. Moodie—one of the Strickland sisters—and published in 1852 and 1853.

This quotation from T. G. Marquis will be interesting for more than one reason:

"These works were written largely for the purpose of counteracting the pernicious influence of the extravagant immigration literature by immigration agents and land companies. Thousands of men and women had been induced to come to Canada, there to meet conditions with which they were unable to battle; and in many instances they had succumbed to the struggle and their lives had been hopelessly wrecked."

The dates given above show that these books were published over a quarter of a century after the Peter Robinson settlement from Ireland, when conditions must have been infinitely easier than in 1825. This should give a thrill of excusable pride to the descendants of the sturdier stock of the pioneers who did not succumb though for them the struggle was so much more searching a test.

Yet the provincial government had misgivings, and William Lyon MacKenzie aspersed their patriotism and loyalty. That is not surprising; they were Irish and Catholic. And they came to Peterboro four years before O'Connell wrung the half-measure of Catholic Emancipation from the Duke of Wellington,

who excused or justified himself by pointing out the danger to England of possible civil war.

So, in 1826 Sir Peregrine Maitland, accompanied by several of the leading men of Upper Canada, visited Peterboro. And we read: "The governor received deputations from the various townships and listened to addresses and visited the settlers in the township of Ennismore. It is quite characteristic of these Irish settlers that the only note of grievance in their address was: 'the want of clergy-men to administer to us the comforts of our Holy Religion and good schoolmasters to instruct our children.'"

All this must be its own comment. Surely comment is not necessary to stir the hearts of those who can claim descent from the Peterboro settlers of 1825.

We may be permitted to mention one other fact. A toddling infant with a sister a few years older were amongst the 2,024 who sailed from Cork one hundred years ago. The infant was later the mother of the present writer and her sister the mother of the venerable teacher of over half a century ago—Mrs. Honora Moher. We are proud of the privilege of associating ourselves with those who have just commemorated the centenary of the great Peterboro settlement; and we hope a hundred years from now that a bicentennial celebration will recall to the children yet unborn the precious heritage of the sturdy makers of Canada who hewed homes out of the backwoods of Peterboro a hundred years ago.

RIGHT TEACHING FOR CHILDREN
 BY THE OBSERVER

Next to the duty of adoring and reverencing God comes the duty of being on His side in all the affairs of life. Someone may say that all Catholic children are taught as a matter of course to adore and reverence God, but we want to make the point that there are degrees in adoration and in reverence. Between some of the Catholic mothers we can remember who knelt down in a quiet corner of their home for a half hour to an hour every evening before they went to bed, and some of the young people—aye, and some of the older people of today, who mutter a few prayers in a careless manner before they drop into bed, there is a great and most significant difference. Between the Catholics we can remember who tramped off a distance of three or four or five miles in any sort of weather to hear Holy Mass on Sunday, and some of their successors who can't be bothered going a half mile in a slight rain or snow-storm to hear Mass, there is a difference which needs no emphasis to those who have, as we have, seen both kinds of Catholics. And, it is unquestionable that in the average Catholic home of today that deep reverence, that wholehearted devotion to sacred things is more or less impaired generally, and is only too often almost completely absent.

But let us suppose it present. What is the next thing? Having taught the child to adore and reverence God, and not perfunctorily, coldly, or formally, but warmly and really and wholeheartedly. What next? The next thing is to impress the childish mind with a hatred and fear of sin, because it is offensive to that great God whom they have been taught so to adore and reverence. Show us a home in which sin is treated lightly, and a little later we'll show you a home which has sent out into the world a lot of Catholics who are Catholics in little more than name, and whose lives are a scandal and not an edification. The parents who fail to impress their children with a detestation and a fear of mortal sin are failures in the supreme duty of parenthood.

There is a difference here between one Catholic home and another, which must be seen to be fully understood. Here are two homes and two families; both ruled by parents who believe the same doctrines. Both families are taught in about the same words the greatness and the power and the love and the mercy of God. The same Catechism is studied in both homes. The children go to the same Catholic teacher. But the Catholic education is not the same, after all, in the two homes and the two families. In one case the children manifest a pious devotion towards religion, a respect and reverence

for the priesthood, a sense and understanding of the gravity of mortal sin, a sense of spiritual proportion, a well developed conscience.

In the other case, the same principles are held, but only from the lips out. The teaching of the Catechism has somehow taken no deep root in the heart. They do not really detest sin. They are not deeply shocked at seeing a bad state of morals about them. They are inclined to laugh at the old-fashioned—as they think—regard for the priesthood. Their conscience is not well developed. They may or may not become bad-living; but they are not warm, if they be not stone cold. They are lukewarm Catholics; and out of them are made perverts, and from them come most of the fallen away Catholics—not perverts—who give up going to Mass and refuse to receive the Sacraments.

Teaching religion consists in far more than merely making children recite certain answers to certain questions. No man ever understood God; yet, there is a way of making children sensible to a certain extent of His glory and His goodness and His majesty; and to do that the child must see in his teacher a profound reverence for the God of Whom the teacher speaks, be the teaching done in home or in school.

NOTES AND COMMENTS

MR. ALEXANDER P. MOORE, United States Minister to Spain, has been imparting some timely information to his countrymen in regard to the land of the Dons. The average American believes, or affects to believe, that in most of the essentials of modern civilization Spain is a backward country, borne down under a weight of superstition and degradation. How far this is from being the case those who have lived there, know and understand her people, or have imbibed literature of the right sort will not need to be told. In Madrid, for example, a city of a million souls, only one murder occurred last year. How many towns of 10,000 in England or America could show as good a record?

MR. MOORE has been telling his people of the wisdom of the laws of Spain, and of her singular freedom from many of the crimes which disgrace so-called more progressive and enlightened countries. He has also told them of her wholesome and effective method of dealing with minor infractions of the law. If a man gets drunk, for example, (and drunkenness is infrequent among the Spaniards) he receives a jail sentence of five or six days. But instead of forcing him to give up work, thereby imposing hardship on his family, he is sentenced to as many *Sundays* in jail. So that he has to go on working as usual, and is confined only on days when he might be idle and more liable to repeat the misdemeanor. "I have no doubt," affirmed Mr. Moore, "that such sentences would prove very helpful in the United States." Certainly a few days in jail where the offender could attend religious services and have an opportunity of realizing the folly of his conduct would be more effective as a deterrent than fines or the usual imprisonment. This is but one of the valuable lessons which other countries might learn from "backward" Spain. Instead, we fall back upon prohibitive enactments which war against nature, and do not prohibit.

A WRITER in the Contemporary Review, quoting a well-known proverb, says: "France has won the War from the military standpoint; England, from the political; the United States, from the economic; the Slav, from the racial; the Jews, from the cultural; the Roman Catholic Church has won the War from the religious point of view." "The fact is," he further says, "Continental Protestantism is passing through one of the most serious crises since the Counter-Reformation and in this crisis the undesirable predominance of political Roman Catholic influence on the Continent, and the resulting menace to Protestantism is but one aspect of the present danger which Continental Protestantism has to face." Substitute "religious" for "political" and you have the solution of the matter; for, as has been observed, the unrivalled power of the Church at the present day is due to the spread of her religious ideas and ideals. Witness the increasing

adoption of her methods and her terminology by the various sects of Protestantism. The Catholic Church maintains her ancient ground while Protestantism withers under the blighting influence of rationalistic thought, or modernism, which is but the same thing under another name.

WHETHER THE Zionistic hope that the Holy Land will once more become Judea will ever be realized only the future can disclose. That it has a long way to travel if it is to come again under the sway of the Synagogue recently published statistics show. According to Missions Catholiques, the last census of Palestine exhibit a population preponderantly Mohammedan. The total population is 757,000, of whom 28,500 are Catholic, 38,000 Orthodox, 6,000 Protestant, 84,000 Jewish, 1,500 Hindus, and 598,500 Moslem. Jerusalem alone shows a Jewish majority, there being 84,000 out of a total population of 82,500. This shows that in Palestine, as in other parts of the world, the Jew is prone to herd in the cities, and is not a producer but essentially a trader, and that the land has little attraction for him. If, then, the land, as economists claim, is the basis of progress, the outlook for Jewish predominance in the country of his origin does not appear promising.

MEANWHILE THE Jew in his ancient home does not seem to have profited by his age-long experiences in the rest of the world where his adoption of unpopular trades and his addiction to usurious practices brought upon him the enmity of other races. After exercising patience for long under great provocation, despatches tell us the Catholic population of Jerusalem has decided at length to bring to justice Zionist leaders who have since the War continued to outrage every Catholic instinct. The Latin Patriarch has taken legal action in the civil courts against a Zionist journal because of its blasphemous attacks upon Our Lord and His Blessed Mother. Even the Moslem press of Jerusalem manifested indignation against these Jewish outrages against the common sentiment of Christendom, and prominent Mohammedans have shown deep sympathy with the Patriarch in his decision to vindicate the rights of his Church and of his people. The Jew does not learn wisdom with the ages.

THIS REFERENCE to the Jew gives added interest to the death bed conversion of a prominent member of that race in the person of Mr. Godfrey Isaacs, brother of Earl Reading. It occasioned much surprise when it was announced that Mr. Isaacs, generally regarded as a devout Jew, had been buried with Catholic rites from the Catholic Church at Chertsey. Mr. Isaacs had been until a short time ago Director of Marconi's. At the time of the Marconi shares scandal, Mr. Cecil Chesterton, brother of "G. K.", made an attack on Mr. Isaacs in the New Witness, for which he was indicted for libel and made to pay a fine of £100. They were both outside the Church at the time, and bitter antagonists. All the greater interest, therefore, attaches to the fact that in death they were united, both having the happiness of dying within the Church and of being laid to rest under her auspices.

DISABLED VETERANS ACCLAIM K. OF C.

The Knights of Columbus were loudly acclaimed at the fifth annual national convention of the Disabled American Veterans of the World War held at Omaha, Nebr. The occasion was the appearance on the convention program of Supreme Director Francis P. Matthews of this city, representing the K. of C. In an eloquent address, he outlined the manner in which the order disbursed its funds and those donated to it for war and post-war work, and stated that approximately \$2,000,000 remaining from the original fund will be expended in the interests and welfare of the wounded and disabled World War veterans of the nation. Enthusiastic applause greeted Mr. Matthews upon the conclusion of his report, and the delegates arose as a unit in a vote of thanks to him and the Knights. Knights of Columbus took a prominent part in welcoming and entertaining the host of wounded and disabled veterans for their stay in Omaha, a corps of former overseas secretaries being stationed in a replica of a K. of C. hut in the municipal auditorium distributing comforts and favors to the men.

ENGLAND A HUNDRED YEARS HENCE

WHY ANGLICAN-CATHOLICISM MUST GIVE WAY TO CATHOLICITY

Edinburgh Catholic Herald

"A hundred years hence this country will be called a Catholic country in the sense that France is called a Catholic country," was the forecast of Father O. Vassall-Phillips, C. S. R., who opened the last debate of the present season at Monday's session of the Catholic Citizens' Parliament at Vauxhall.

Father Vassall-Phillips, defining history as the accurate record of past events, briefly showed that English history, from Anglo-Saxon times to the accession of Henry VIII., was a record of Catholicity, and Catholicity devoted to Rome.

"DEFENDER OF THE FAITH" The Catholic religion throughout that period permeated the education, legislation, and general culture of the English people.

Then came the crash, when passion, greed, and pride led the monarch to pillage the Church, destroy her temporal power, and name himself head of the Church.

But Mary's personal unpopularity, owing to her pro-Spanish proclivities, her childlessness, and, lastly, the burnings at Smithfield, made Catholicity thoroughly disliked.

Elizabeth's evil work But authorities acknowledged that the country was still intensely Catholic in spite of the personal unpopularity of the sovereign, and Elizabeth on the throne by pledging herself to uphold the old religion, and she was crowned by the Catholic rite.

With the accession of James II, the restoration of Catholicity again seemed possible, but his uncompromising attitude and refusal to temporize in accordance with the advice of Pope Innocent XI, destroyed that hope.

How then was the total abolition that befell Catholicity in the Scandinavian countries averted here, so that today the only church in England with youth and hope in it was the Catholic Church?

Father Vassall-Phillips held that there was no hope of England ever being Catholic before the "Reformation," but if by the conversion of England we meant that the people believing in God in this country be Catholic rather than Protestant, then he held that there were great hopes.

His hope he based on five points: the prophecies in regard to England of saints in different European countries; the history of religion in this country before the "Reformation," the fact that the history of religion was imposed on the people and was not a spontaneous growth; the blood of the martyrs; and lastly, the religious history of the last eighty years.

When he first set foot in Oxford there was only one place where the Blessed Sacrament was reserved. Now there were more. Protestantism had broken up. Anglo-Catholicism could not last. It had no intellectual basis.

Father Vassall-Phillips' masterly opening of the debate led to an animated discussion of the subject in which many participated.

ST. PETER JULIAN EYMARD

When Father Peter Julian Eymard, founder of the Congregations of the Priests of the Most Blessed Sacrament and of the Maid-servants of the Blessed Sacrament and of the Priests and the People's Eucharistic Leagues, was beatified July 26 at Rome, there was rejoicing throughout the United States.

While the saintly Eymard's societies of Adorers are scattered throughout the world, in the United States alone more than 10,000 priests, including three cardinals and 54 bishops, with 90 diocesan directors, are members of the Priests' Eucharistic League.

Father Eymard, who is the great apostle of the Blessed Sacrament of the Nineteenth century, was born at La Mure-d'Iserre, near Grenoble, France, in 1811.

His health wavered again, he once more spent a short period of recuperation at home, then became curate of Chatte, where his extreme piety, charity to the poor and afflicted, and asceticism made a profound impression.

His joining of the Marist Order, attaining to the highest offices in that society his passionate devotion to the Blessed Virgin and his deep influence on the order by his piety, were preliminary to his retirement when he evolved the deep conviction that he was called to found a society for adoration of the Blessed Sacrament.

Abandoning only after 18 months' painstaking labor a project to establish a cenacle in the Holy Land, then held by the Turks, he went about the founding of a secular order of Adorers. So indefatigable was his spirit that all his projects won support.

But today, 57 years after his death, the humble priest is upon the altars of the Church, and millions all over the world revere him as the great apostle of the Blessed Sacrament.

A GAELIC UNIVERSITY

The disclosure has been made at the Gaelic Commission that the Free State Government has asked Galway University College to draft a plan to make that college a completely Irish-speaking institution.

To train such men fully, some years must be brought in. The disaster at St. Mary's was viewed here as particularly tragic at this time, and almost a death-blow at the great work so heroically begun in the North.

FOREIGN MISSION NEWS LETTER

It is consoling to recall the many instances where God has used the despised and least brilliant of men to accomplish prodigious wonders for His Glory.

HOMELESS IN ALASKAN WILDS

WITHOUT SHELTER SIX SISTERS AND SIXTY-FIVE CHILDREN ARE CUT OFF FROM THE OUTSIDE WORLD

Washington, July 6.—The Catholic Missionary Sisters' School at St. Mary's, Akularak, far into the intensely cold reaches of Alaska, was wiped out by fire July 3, says a telegram received by the Bureau of Catholic Indian Missions here.

The completeness of the disaster and the desperate situation it creates are told by the telegram, to Mr. Hughes, Director of the Bureau, which is signed by Father Delon, Superior of the Alaska Missions. It reads:

"Sisters' building, Akularak, Alaska, where Father Lonneaux resides, completely destroyed. Roof caught fire from spark, fanned by high southeast wind.

"Building reduced to ashes in little over one hour. No lives lost, but six nuns, sixty-five girls absolutely homeless and helpless.

"Chapel, class rooms, dormitory, kitchen, dining room, bakery, laundry, all total loss.

"No imagination could picture the desolation of that scene," said a worker at the Bureau here, describing the gravity of the situation.

"Even the scattered igloos of the Eskimos are far removed from the mission buildings which have burned.

"To communicate with the outside world, the missionary from St. Mary's must travel 70 miles over the 175-mile trail to St. Michael, and meet the mail carrier who brings mail for his mission.

"Nor is this the worst. Father Lonneaux, the young missionary who went last year to join the Jesuit pioneers, Fathers Treca and Lucchesi, wrote us: 'I could travel in a straight line for twenty days and I would be still far from the end of my portion of our mission territory. I attend 120 villages and four large camps.'

The school of St. Mary's was opened for the little ones, more as a home than as a place of instruction. Incidentally, it was this pious care of the children that taught Catholic laymen and women in the United States the hardships undergone by the Alaska missionaries.

It was the opinion at the Bureau here that there is danger the Alaska missions will have to be closed, especially since the Bureau of Education has withdrawn the salaries paid to the Sisters.

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THE CATECHIST

"Give me catechists," is the plea of a Franciscan missionary in East Shantung, China. In every new center opened there are generous souls with high aspirations, who will respond to her Christian teaching and lead others.

This mission has 9,000,000 inhabitants of whom 16,868 are Catholics.

WEEKLY CALENDAR

Sunday, August 2.—St. Stephen, Pope and Martyr, was chosen to fill the Chair of Peter, May 3, 268, succeeding St. Lucius. The controversy concerning the rebaptizing of heretics caused considerable trouble during St. Stephen's reign.

Monday, August 3.—The finding of Stephen's relics. This festival, in honor of the holy protomartyr, St. Stephen, was instituted by the Church on the occasion of the discovery of his precious remains.

Tuesday, August 4.—St. Dominic, founder of the Dominican Order. When only twenty-five years old, Dominic became Superior of the Canons Regular of Osema.

Wednesday, August 5.—The dedication of St. Mary ad Nives. One of the Patriarchal Churches in Rome is St. Mary Major, another name for which is St. Mary ad Nives.

Thursday, August 6.—The transfiguration of Our Lord. On this day the Church commemorates the occasion when the Saviour took St. Peter and St. James and John, the sons of Zebedee, to Mount Tabor and there appeared to them in all His glory.

Friday, August 7.—St. Cajetan, was a native of Vicenza, born in 1480 of pious and noble parents who dedicated him to the Blessed Virgin.

Saturday, August 8.—St. Cyriacus and his companions, martyrs. Cyriacus was a deacon at Rome in the reigns of Popes Marcellinus and Marcellus. Together with Largus and Smaragdus and twenty others, he was martyred during the persecution under Diocletian.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MASTER'S BUSINESS

There are people scattered up and down the length and breadth of the vast plains of Western Canada, living in a spiritual wilderness, where, as a man who wrote us a few days ago said, "there is no church, no Catholic to remind us of holy days and religious duties. All is desolate on the prairies."

IRELAND WILL HAVE NO DIVORCES

Dublin, Ireland.—When the Dail, which has just summarily rejected the Senate proposal that the power to introduce divorce bills be permitted under the standing orders, was considering the motion, President Cosgrave gave his position in the matter as follows:

"I am not in a position to speak for the Senate, but I can speak for the House and for the vast majority of the citizens of this country. Their attitude is expressed in the resolution passed by this House on February 11th.

"Since the country does not mean to grant divorce, the proper form of standing order is one that will prevent the introduction of divorce bills. It seems to me to be wrong to encourage or countenance the expense if there is no intention of granting relief. There could only be a needless discussion of the particular facts of each individual case, with all its unsavory details.

"I do not suggest that the House should refuse to examine any subject, however unsavory, when occasion really demands it. But to do so when there is a foregone certainty of refusing the petition, would be an unjustifiable waste of public time, and serve no useful purpose.

Picture yourself—if you can, and for one who has always lived within reach of church and priest with a considerable stretch of imagination will be required—living in a district without a church, where perhaps only occasionally, once or twice a year, you receive the visit of a priest. You have a little family growing up, and religion, the most important element in their lives, is almost entirely wanting.

Our Blessed Lord foresaw the almost impossibility of the task without some extraordinary assistance, and in His goodness and infinite love He instituted the Blessed Eucharist to make the work of saving souls possible, and gave

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to priests the power to change bread and wine into His Body and Blood. You have priests in your midst who constantly exercise this wonderful prerogative, and God surely expects you to use some of the money which He has permitted you to acquire in furnishing priests to perform a like office for those now deprived of His greatest gift to man.

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How many excellent young men have you known who were debarred from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Burses provide a way to the Priesthood for such young men. The interest on each completed bursse provides a sum sufficient to pay for the yearly education of one student at our seminary at Scarborough Bluffs, Ont.

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

OVER 800,000 PILGRIMS HAVE GONE TO ROME

By Rev. Dr. Wilhelm Baron von Capistrano (Cologne Correspondent, N. C. W. C.) Cologne, June 28.—Statistics issued by the Central Committee of the Holy Year pilgrims from December 20, 1924, to May 31, 1925, as 800,000. The total of the entire Jubilee Year of 1900, under Pope Leo XIII., was 800,000.

Of the non-Italian pilgrims, the Germans are far in the lead, with a total of 20,000. France has sent 6,800. June and July, hot summer months, are not expected to show large numbers of pilgrims in the Eternal City, and already, it is reported, the processions are slackening down. But August is certain to see a new flood start.

Germany already has announced large pilgrimages for that month, when the holidays will begin in the schools. Predictions are that October and the succeeding months will bring the largest crowds of the year from all foreign countries.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EIGHTH SUNDAY AFTER PENTECOST

THE PROPER USE OF WEALTH

"And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fall, they may receive you into everlasting dwellings." (Luke xvi. 9)

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

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

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

THE VALUE OF PRAYER

"Prayer is the simplest form of speech, That infant lips can try; Prayer, the sublimest strains that reach The Majesty on High."

—MONTGOMERY

St. Ambrose describes prayer as a wing upon which our soul flies to Heaven, and meditation the eye by which we see God. When man prays he unleashes the carrier pigeon to take his message of obedience and homage to God, and to return laden with Heaven's choicest gifts. Prayer, especially the Our Father, is faith breathed into human words, hope winging its flight to Heaven, love piercing the heart of God.

As the bell summons men to work, even so prayer calls God to our assistance. Prayer therefore is ringing the great bell in the ear of God. So much of our lives is heavenly and sublime as we spend in humble, earnest, intimate converse with God.

By word and example Our Lord has commanded and taught us to pray without ceasing. Many Saints, too, after a hard day's toil, have spent the night thinking of God and speaking with Him.

Prayer satisfies man's deepest cravings for sympathetic companionship with God, in whose presence it ushers us, whose calm, soothing influence it sheds about us, whose strong and steady hand it extends to us.

Prayer, especially when combined with the reception of the Sacraments, is the very lungs by which the Christian breathes out the poison of sin and temptation, and breathes in the fresh and pure air of God's grace and holiness. Hence Bunyan uttered a profound truth when he said that prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The poet Montgomery voices the same beautiful thought:

"Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gates of death; He enters heaven by prayer."

Prayer is the contrite sinner's voice Returning from his ways; While angels in their songs rejoice, And say, 'Behold he prays!'

POWER OF PRAYER

Sister Theresa makes use of a still more powerful comparison: She says that the Scientist Archimedes asked for a fulcrum and lever and promised to move the earth, but what the scientist could not obtain, this the Saints did obtain in prayer.

The Almighty has given them a fulcrum to lean upon Himself. He has given them also a lever, prayer. And thus the Saints have by the lever of prayer leaned upon the fulcrum, namely God, and uplifted the world and will continue to the end of time "to uplift the world and themselves by the great lever of prayer."

No wonder that "Satan trembles when he sees the weakest Saint upon his knees" (Cowper.) Prayer is a spiritual well, whence we draw the refreshing waters of God's mercy and forgiveness. It is a gold mine enriching the persevering digger with the ore of God's love and grace.

Prayer moves the hand which moves the world" (Wallace). Prayer is not conquering God's reluctance, but it is taking hold of God's willingness to help us.

Since prayer is so powerful and God so willing to aid His children, is it not sheer perversion on our part to be so indifferent and neglectful in our daily orisons, so cold and heartless toward the God of goodness and love?

NECESSITY OF PRAYER

God helps us to pray because He is our Father and knows our needs. He demands that we realize our need of Him. Theologians, consulting Holy Scripture, tradition, and reason, are unanimous in teaching that prayer, for all having attained the age and the use of reason, is an ordinary means of salvation, without which man cannot be saved. It is as necessary for all as penance is for the mortal sinner.

In fact, the virtue of penance or contrition is a prayer. The Sacrament of Penance cannot be received

without prayer. Sometimes, that is in case of necessity, perfect contrition, based on the love of God for His sake, serves as an effective substitute for sacramental confession, sometimes the baptism of desire, that is the good will to serve God as best one knows, acts as a substitute for the baptism of water but, by the very nature of the case, there can be no substitute for prayer.

All men can and, if they desire to save their soul, must pray. Humble and earnest prayer ingratiates us with God, the giver of every good gift.

Prayer was President Lincoln's spiritual source of greatness. He says: "Many times have I been drawn to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." When President he remarked: "Without God's guidance and help I cannot succeed. With His help I cannot fail." When he received the news of Grant's victory and Lee's surrender, he humbly bade his cabinet to thank God for the victory. Not only religious men pray, and thereby prove that prayer is a demand of the mind and heart; but even the irreligious man, by his action in solemn moments, proves it. When need stares him gaunt in the face, when calamity hangs on a thread over his misery and wretchedness, when grim death makes his inexorable call, then he knows how to pray, he realizes the necessity of prayer. Fear is not the cause but the providential occasion of his coming to himself and realizing his absolute dependence on God.

NATURAL INSTINCT

Voltaire, the prince of atheists, whose meat and drink was to hate God and revile the Church, who in life wrote and acted as though he was doing God a favor by denying His existence and waging war on all that is good and holy, even he was forced by his natural instinct to pray.

When the supreme moment of death was fast approaching, he could no longer deceive himself. Yes, even he, proud as he was, was as wicked, was compelled to acknowledge his need of God. But, alas, when he bade his boon companions to fetch him a priest, they mocked and derided the disillusioned wretch, refusing him the consoling prayers of the priest and the divine strength of the Sacraments. Voltaire's only hope lay in prayer—prayer for true conversion, and in perfect contrition. He died with the devil's prayer on his lips, the prayer to which he was accustomed in life, that of cursing man and of blaspheming God.

Voltaire, as does every man, needed God. God had no need of him.

In March, 1913, the Titanic, the vaunted pride of human ingenuity, was sailing peacefully across the Atlantic. The liner suddenly crashed into a huge iceberg. The "invulnerable" was wounded to death and soon began to sink. Then it was that the god of pleasure ceased to attract the dancers and merry-makers and the God of Heaven and earth inculcated the necessity of prayer. Men, women and children, many of whom never knew what it meant to pray, got down on their knees to beg God's mercy and adore His providence. At such moments man acts naturally. He does the right thing. He prays as a creature to his Creator.

Yes, prayer is as necessary to the soul as air for the lungs, as food and drink for the stomach, as rest and sleep for the nerves and brain. The soul by its very nature hungers and thirsts after God. In this life prayer is the most available means of satisfying our divine hunger and thirst and of obtaining eternal rest.

Let us always have recourse to God in prayer. How rarely can man help us in dire need? Trouble and perplexity drive to prayer but prayer drives away trouble and perplexity, by making us rely calmly and confidently on God—Messenger of Precious Blood.

KING GEORGE PRAISES CATHOLIC HOME

London, June 15.—King George commended the work for mentally defective boys conducted by Mgr. T. A. Newsome in a message sent this week on the occasion of the opening of an extension of the home. The King expressed his "deepest sympathy with all such works of mercy, on behalf of suffering childhood."

Mgr. Newsome, administrator of the Besford Court Catholic Mental Hospital for children, was recently in the United States studying American methods of dealing with the problem of mental deficiency, and as the result of his observations has installed at Besford Court several improvements which are being closely watched by the government departments concerned—the Ministry of Health and the Board of Control.

"Besford Court is teaching the Government" declared Dean Yeo at the opening of the new home for junior boys.

SLOVAKIAN CATHOLICS ROUT ATHEISTS

Prague.—An atheistic gathering at Zilina, Slovakia, at which the Catholic Church was attacked, was put to rout recently by the Catholics of the community.

Leaders of the atheists organized an open-air demonstration despite protests from the Catholic Women's Society. Numerous Catholics gathered in the Square of Our Lady. When an anti-Catholic fanatic started to attack the Church, the opposing faction made a deafening noise, which not only caused the speaker to halt but the entire gathering to flee. With them, the fanatics took an anti-Catholic resolution which had proposed to read, M. Hencko, a Catholic member of Parliament, then appeared on the platform, and after being cheered by the gathering made an address.

THE CRUCIFIX

It would be hard to imagine a Catholic home without a crucifix in it, a Catholic home where devotion to our Crucified Saviour is not practiced. Sacred pictures there should be in our homes and other articles of devotion; but first and above all a crucifix.

"Why do you Catholics always have that image before you? A good Protestant once asked. 'I always like to think of Jesus in His resurrection!'"

Ah, but the Calvaries we must adore, we must adore and we must adore before we reach the glory of our resurrection! And it is as we mount our Calvaries, it is while we suffer and toil, that we have need of the crucifix. What a fountain of strength and consolation it is, this image of the loving Saviour suffering all, enduring all, teaching how to suffer and endure. It is succor in pain, it is balm and oil to wounded hearts; to souls made barren, grief brings "The gift of tears, sweet as the gift of song;" it waters their arid wastes and makes the flowers of patience and resignation bloom where only a bitterness spread like a blight before. To the heart emptied of tears it brings the pure, refreshing dew of new hopes and new ideals. And then, in the hour of temptation, in the moment of sin, O what

magic has been wrought by the sight, the touch, of the crucifix! Like a sudden light in the darkness, like a harbor light when the night is full of "cries of wreck upon the roaring deep," it bursts like a beacon before the harassed soul, and with its cry of mercy, "Father, forgive them, for they know not what they do!" it reaches out, it saves, it shields and shelters and enfolds.

A world of books could be written about the crucifix, yet all would not be said. Have you a crucifix? Do you use it, or is it thrust away in some corner and forgotten? Bring it out again. Give it one thoughtful glance. Study it. Think what it means, what it says. You will not hide it away again. And if you have no crucifix in your home, get one. You need it. It will be to you as arms, armour, security.—The Antidote.

BOY SCOUT WORK IN THE STATES

New York, June 2.—The Boy Scouts of America now has a total membership of 6,960,420, and is planning a broad three-year expansion and consolidation program, it was reported at the fifteenth annual meeting here Thursday and Friday.

Catholic boys constitute a large part of the membership of the Boy Scouts. Charles F. Neill, of Washington, and Victor E. Riddler, of New York, both Catholics and members of the Executive Board, attended the sessions here. Charles A. McMahon, editor of the National Catholic Welfare Conference Bulletin, represented the Rev. John J. Burke, C. S. P., General Secretary of the Conference, who is a member of the National Council.

Outlining the expansion program, Mr. McMahon explained that the organization now employs 700 paid executives, who are assisted by 166,000 volunteer workers. It is now planned, he said, to employ 300 additional professional executives for each year of the three-year period, with a proportionate increase in volunteer workers.

Endowment fund of \$10,000,000 also is to be raised in the next three years, and a retirement fund provided for professional executives.

There was evidence in the reports at the meeting, said Mr. McMahon, that Boy Scout work is being well supported by Catholics and that the interests of the Catholic boys are being carefully safeguarded.

In the course of the meeting, Supreme Court Justice James C. Cropley, a Protestant member of the Executive Board, protested that the proportion of one Jew and two Catholics to 28 Protestants on the Executive Board was unfair to the first two faiths, since the Boy Scout organization is non-sectarian and democratic. Mortimer L. Schiff, also a member of the Executive Board, deprecated the raising of this issue. He declared he would regret to see the day when men were chosen for the board on a basis of religion rather than of interest in Scout work and activity in it.

James J. Storrow, of Boston, was chosen president of the Council to succeed Colin H. Livingstone, of Washington, who retires after fifteen years at the head of the Boy Scouts. Mr. Livingstone was made an honorary vice-president. Mr. Storrow is a prominent business man and has held high civic offices in Boston.

There was evidence in the reports at the meeting, said Mr. McMahon, that Boy Scout work is being well supported by Catholics and that the interests of the Catholic boys are being carefully safeguarded.

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If we will be but as faithful to our little graces as she was to her great ones, we shall at last draw near to her, or what we may call near, by following her example in this one respect.

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The Call of Graymoor to Canadian Youth
The Society of the Atonement, with headquarters at Graymoor amid the Highlands of the Hudson, is the youngest branch of the Franciscan Religious Family in America. This Society was originally started in the Anglican Church, but sixteen years ago, the members were corporally received into the Catholic Church by Pope Pius X.

Since that time the Society has had wonderful growth. Its membership consists of some fifty Friars of the Atonement, who constitute the First Congregation and belong to the Third Order Regular of St. Francis, seventy-five Sisters of the Atonement, one thousand Members of the Third Congregation, all of whom are secular Tertiaries of St. Francis, and associated with the Society are One Hundred Thousand Members of the Rosary League of Our Lady of the Atonement and a Missionary Organization known as the Union-That-Nothing-Belost.

The Fathers of the Atonement extend an invitation to Canadian Youth to enter the Society of the Atonement at Graymoor either as Students for the Priesthood in St. John's Atonement College, or as Lay Brothers in St. Joseph's Novitiate.

All such should write for fuller information to Very Rev. Paul James Francis, S. A., Graymoor, Garrison, N. Y., who will be pleased to give all the necessary information.

Young women wishing to know more about the Sisters of the Atonement should communicate with Rev. Mother Lurana Mary Francis, S. A., St. Francis' House, Graymoor, Garrison, N. Y.

CHATS WITH YOUNG MEN

VACATION TIME
It seems to me I'd like to go
Where bells don't ring nor whistles blow

THE ART OF TALKING
What are the great faults of conversation?
Want of ideas, want of words, want of manners

THE BIGGEST WORD
One of the biggest words in the English language is "Think."

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PATRON OF TRAVELERS AND AUTOISTS
To express his ardent love for the Holy Name of Jesus

WISE RULES
Most successful men have won success by hard work and strict honesty.

GENERAL MANGIN WAS DEVOTED CATHOLIC
Paris, France.—General Mangin, who died so suddenly at only fifty-nine years of age

LEARN TO LAUGH

Learn to laugh; a good laugh is better than medicine.
Learn how to tell a story; a good story, well told, is as welcome as sunshine in a sick room.

OUR BOYS AND GIRLS

CLIMBING UP THE HILL
Never look behind, boys,
Up and on the way!

ST. CHRISTOPHER
PATRON OF TRAVELERS AND AUTOISTS
To express his ardent love for the Holy Name of Jesus

WISE RULES
Most successful men have won success by hard work and strict honesty.

GENERAL MANGIN WAS DEVOTED CATHOLIC
Paris, France.—General Mangin, who died so suddenly at only fifty-nine years of age

ZIONIST MOVEMENT IN HOLY LAND

Jerusalem, June 22.—Field Marshal Lord Plumer's appointment as High Commissioner of Palestine is widely interpreted here as an indication that there has been a cooling of the warmth which formerly characterized the relations between the British Government and the leaders of the Zionist movement.

THE LESSONS OF THE CANONIZATIONS

Rome has witnessed some surpassingly soul-stirring celebrations during the last few months.

ARABS BOYCOTT JEWS

Jerusalem, June 24.—A boycott of Jewish merchants and Jewish merchandise has been proclaimed by the young Arabs of Jerusalem.

PRIEST SUED FOR DAMAGES

Amiens, June 12.—The court here has acquitted—and even congratulated—a priest who had been sued for damages for having denounced as not to be recommended a certain publication for young people.

GENERAL MANGIN WAS DEVOTED CATHOLIC

Paris, France.—General Mangin, who died so suddenly at only fifty-nine years of age, was one of the military leaders who had won the greatest prestige, and like many of his peers, a declared Catholic.

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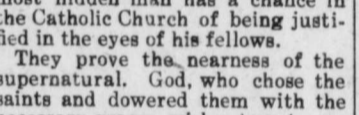
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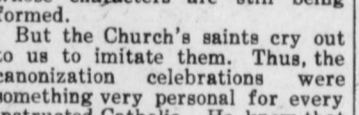
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29th—Ausonia

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CUNARD CANADIAN SERVICE

Aug. 1st—Ausonia to Plymouth—Cherbourg—London.
7th—Alaunia to Liverpool.

PRIESTS OF HAYTI

SPECIALLY TRAINED IN BRITANNY FOR HARSHIP IN THIS FIELD

By Rev. R. A. McGowan (N. C. W. C. News Service)

Secular priests from Brittany, in spiritual charge of the Haytian people, are the greatest force working for the good of Hayti, according to the widely held belief of both Protestant and Catholic members of the American Occupation here. The work being done by the country pastors especially has amazed the American officials and made them envious of the love and respect shown towards the priests by the people.

Hayti is preponderantly rural and most of the priests have one or more country chapels to attend to. Many of them live out in the mountain villages and ride on horseback over the trails to scattered chapels and schools. Their parish consists of fifteen or twenty thousand Catholic negroes. There are no white people in the district save an occasional marine acting as officer of the Haytian police.

In the cities many of the Haytiens are highly educated. In the country districts most of them are still illiterate. Eleven years ago, just before the American Occupation, the Church finally made an arrangement with the Haytian government to establish rural Catholic schools through which illiteracy is being gradually wiped out. The people are very poor. Most of them own their own land but the extensive mountains and arid plains, and the dense population, have caused minute division of the farm lands that are available.

While all of them are baptized Catholics, they find it difficult to practice the Faith. The scarcity of priests and the great area of the mountain parishes give many of them Mass but once a month or less. Poverty keeps many from Church. They are, besides, only from a century and a half to three centuries out of paganism and they come from paganism to Christianity by way of slavery. During slave times they became Catholics but their masters held that if they became good Catholics they would not be good slaves and they were thus allowed baptism and little more. For over a hundred years now they have been free, but in the first sixty years of this period, their church was schismatic and their priesthood irregular.

The country priests of Hayti have been only a half century at their task of wiping out the heritage of paganism and the acquired vices and diseases and the false idea of Catholicity which were given them during slavery and schism. Revolutions obscuring the country have further handicapped the work, and this has been the more serious since by a Concordat with the Holy See and by the enactment of statutes, the financial support of the Church comes from the Government. The last ten years the United States has controlled the Haytian government and this has brought difficulties of its own.

Against all these obstacles the priesthood in Hayti is gradually accomplishing wonders. The priests have gained the love of the people to an extraordinary degree. In spite of the heritage and the physical obstacles which burden them the people have responded marvelously to the zeal and the high character of the priests. The Church in Hayti is decidedly a hopeful one.

The country priests live in the villages of the mountain and hill country or in the small trading and fishing towns near the sea. If the village is something more than a wide space in the road, it has the usual plaza of West Indian towns. Facing the plaza are the priest's house and the church. Thatched tin roofed huts of the villagers encircle the rest of the plaza and trail off at the sides on one or two poverty stricken streets. The priest's house is often a school and a clinic as well as a residence. The walls of his home are unplastered and the furniture rude. His food is spare.

His church is of masonry roofed with tin, or sometimes made of thin warped strips of royal palm wood. Everything is in order but everything, church, ornaments, confessional, vestments, stations and altar are pitifully poor.

He says Mass once or twice a month in his parish church. The other Sundays he is off to his chapels. On Friday or Saturday he saddles his horse and follows the mountain trails or the winding footpaths through the hills to a chapel, poorer still than his parish church. Several mountain streams, deep and treacherous in the rainy seasons, must be forded.

At his chapel he has to inspect one of the two hundred or more rural church schools of Hayti, taught by

lay persons who are taught in the diocese and normal schools. There are families to visit. There are sick to care for. There are confessions to be heard. On Sunday he says Mass to a crowded church with the overflow in the sacristy and standing looking in the windows. His parishioners have come down from the mountains and hills or have traversed the trails across the valley. They have come on foot or by burro, or where they are better off, on horseback. They sing together much of the High Mass. They hear the priest instruct them; on Monday he returns to his parish. Two or three times a month he follows this routine. When he is away from his chapel or parish church, one of the parishioners gathers the people together and reads aloud prayers authorized by the diocese for such occasions.

One Archbishop and two Bishops form the Hierarchy of Hayti, governing spiritually over two million Catholics, who comprise 98% of the population. Two other Bishops, retired because of old age, still live in the country. All of them came to Hayti upon their ordination and have spent their lives there. Archbishop Conan of Port au Prince has labored here forty years. The parish priests of Hayti are nearly all secular priests. One parish is in charge of the Holy Ghost Fathers and one sparsely populated district is under the Company of Mary. The secular priests were educated in a special seminary in French Brittany. Most of the priests are themselves Breton and they come here as young men to spend their lives. Being Bretons, Celtic blood is strong among them and many of them look like Irishmen. Father DuClas at Hinche, far up in the interior, might well be the Irish born pastor of St. Patrick's parish in some American city or town.

They work under great financial difficulties. The people are poor and the Government has therefore obligated itself to support the priest and build churches, rectories and schools. Before the American Occupation, revolutions were frequent and this support was uncertain and frequently lacking. The priests receive a salary of only \$18.75 a month, which is paid by the Government. This amount was fixed fifty years ago. The American Occupation has meant that this amount is paid regularly but there has been no increase in the salary in spite of the need of an increase.

In spite of all these difficulties the priests in Hayti are leading the people out of their old weaknesses. Year by year they are securing more first communicants and more marriages. They are building more chapels and schools. They are bringing to the practice of the Faith a greater number of adults.

The people love and venerate their clergy to a remarkable degree. They are a religious people. Many of them have erased the imprint of paganism and slavery and there are to be found among them highly cultured, intensely devout and really practical Catholics as a sign of the onward advance of the Haytiens and a promise of the future. The people are responding to the work of the priests

THIS MAYOR WILL MIND HIS OWN BUSINESS IN FUTURE

Paris.—A curious case has been tried before a judge in the Department of the Vienne following complaint by a village priest, Abbe Billy, pastor of La Chapelle-Mouliere, presided at the baptism of a child. He had pointed to the parents that they had failed to bring the child to be baptized within the time prescribed by the diocesan regulations, and that, consequently the church bells could not be rung after the ceremony as is the custom. When the ceremony ended, however, the parents presented to the pastor a written notice from the mayor authorizing the bells to be rung. They then went out and rang them themselves despite the repeated prohibition of the priest.

Abbe Billy brought suit against the parents on the ground that the incident had caused him a moral prejudice. The justice of the peace of Saint-Julien-Lars decided the case in favor of the priest. He declared that the mayor had no right to authorize the ringing of the church bells for a religious ceremony; and that he had authority to ring the bells only in case of common danger, as in case of fire, for instance.

The parents of the child having argued that the priest would have allowed the bells to be rung had they been wealthy parishioners, the judge replied that the civil law had nothing to do with the manner in which a priest interprets diocesan regulations; that if the faithful

desire to participate in religious ceremonies they must submit to the conditions imposed upon them. By ringing the bells despite the prohibition of the priest, he said, the parents invaded his rights and caused him moral prejudice. For this reason the judge condemned the parents to pay damage and interest to Abbe Billy and also the costs of the trial.

But the parents then turned around and sued the mayor for having given authorization to have the bells rung. When this new case came before him, the judge recognized that the mayor had exceeded his rights and sentenced him to reimburse the parents for all the expense incurred.

OBITUARY

MRS. JOHN K. GALVIN

On Saturday morning, July 4, Mrs. J. K. Galvin, Ennismore, aged seventy-four years, passed to her eternal rest and her death is sincerely mourned by her family and a wide circle of friends. Mrs. Galvin was a woman who ever gave her first interests to her home and family and yet found time and means for every charitable and religious activity.

This most worthy woman had a great tribute paid her in the vast number of relatives, friends and acquaintances, who came from Peterboro, Lindsay, Emily, Young's Point and the surrounding country to offer respect and sympathy to her and her family.

On Monday morning at nine o'clock the funeral cortege left the family residence for St. Martin's Church, Ennismore. This beautiful new edifice was crowded to the utmost capacity. The impressive ceremony and blessing for the dead was conducted by Reverend J. V. McAuley, at the entrance of the church. A Solemn Requiem High Mass was sung by Rev. J. V. McAuley, assisted by Rev. P. J. Keough, C. S. R., as Sub-deacon and Rev. M. Kent Killen as Master of Ceremonies. Right Rev. Mgr. McCall, former pastor of Ennismore, attended in the sanctuary.

The clergy joined the mourners and friends in the procession from the church to the cemetery and took part in the last solemn rites of the church. At the funeral at the church, at the grave the same deep feeling was in evidence. The pallbearers were Messrs. P. J. Leonard, James Sullivan, John D. Sullivan, Victor Sullivan, Vincent Sullivan and Michael Crough, all nephews of the deceased.

Mrs. Galvin's death leaves a great blank in her once happy home for she and her husband have ever been noted for their wonderful kindness and their open house of lavish hospitality. Those who are left to mourn her sad death are her husband and three daughters, Mrs. John E. O'Donoghue, Ennismore, Reverend Sister M. St. Louis, St. Joseph's Convent, Campbellford, Mrs. H. J. Desharnais, Medicine Hat, Alta. Mr. J. C. Sullivan, Peterboro, Mr. M. C. Sullivan, Ennismore are brothers of deceased, and Miss Kate C. Sullivan, Peterboro, is a sister. Her family have the sincere sympathy of numerous friends and acquaintances in their sad bereavement. May her soul rest in peace.

JOHN J. QUINN

John J. Quinn, popular Tweed business man, thirty-three years of age, died at the Hotel Dieu, Kingston on Monday evening, July 6th, after an illness of five months borne with rare Christian fortitude and resignation to the Holy Will of God. The death of this young man came as a great shock to his many friends for, by his fine qualities, he possessed the faculty of making life long friends. The late Mr. Quinn was an outstanding type of Catholic layman, the Church's interests everywhere were always vital to him, still it was to his parish church at St. Carthage that he gave most generously of his time and means. Gifted with extraordinary musical ability, it was his delight to chant the sacred psalmody of the Catholic Church, to him, it was truly prayer in its highest form. He took an active interest in the social life of the community, was elected to the municipal council; was treasurer of the Athletic Association; chairman of the Separate School Board; immediate past secretary of the East Hastings Federal Liberal Association. Truly it might be said of him that he "rendered to Caesar the things that were Caesar's, and to God the things that were God's." The funeral at St. Carthage's Church on Thursday morning was a striking tribute to a devoted Catholic and a loyal citizen. Solemn Requiem Mass was chanted by Rev. P. P. Quinn, Smith Falls, cousin of the deceased, assisted by Rev. W. Kinlin, Deacon, and Rev. S. Lesage, Sub-deacon, Master of Ceremonies, Rev. E. M. Lacey, Chancellor of the Archdiocese. In the sanctuary were Rev. J. P. O'Riordan and Rev. D. A. Cullinane. Rev. H. O'Farrell assisted the choir. To mourn the loss of a faithful husband, a loyal son and true friend, he leaves his young wife, his father and mother, four sisters and four brothers. The sisters are Mary, Agnes and Jean at home, and Rose in the novitiate in the House of Providence, Kingston. The brothers are Dr. J. S. Preston, Ont.; Charles, medical student, Kingston; Raymond and Stanis at home, who

have the sympathy of the town and community in their grief. His body was laid to rest in the beautiful new cemetery of St. Carthage Church under the shadow of the holy house of God. "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." A short funeral sermon suitable for the occasion, explaining certain fundamental doctrines of the Church, was preached by Rev. D. A. Cullinane, taking for his text, "Being made perfect in a short space, he fulfilled a long time. For his soul pleased God, therefore he hastened to bring him out of the midst of iniquities." (Wisdom iv., 13, 14.) May his soul rest in peace.

MARTYRED IN YEAR 1577 FOR HAVING HOLY YEAR PAPER

BELGIAN BASILICA TO SACRED HEART

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

The plans prepared by the architect Albert Van Huffel who was commissioned by Cardinal Mercier and his suffragan bishops in 1919 to design a votive Basilica of the Sacred Heart are now on exhibition in Brussels together with a small model of the proposed structure. The Basilica is to be Belgium's expression of gratitude in mortar and stone for its restored liberty and to commemorate the first hundred years of its existence as an independent nation.

Preparation of the plans is a result of a longing which the Belgians have felt for many years to see a church of the Sacred Heart on the heights commanding Brussels.

In 1905 when the nation was celebrating the 75th anniversary of its independence the late King Leopold laid the cornerstone of a building which, according to plans at that time, was to be of imposing dimensions.

Collections were taken up throughout the land and large sums of money were contributed. Much of the money was expended on the grounds and foundations of the proposed Basilica and for the construction of a temporary church and home for the chaplains who were to serve the great Catholic center of the future. The King died, the War came on, the architect died, poverty struck the land. The plans for a majestic Gothic temple had to be abandoned. However, when the War clouds had passed away, the promise to erect the Basilica remained. On July 29, 1919, Cardinal Mercier and other members of the Hierarchy in Belgium solemnly renewed their unforgotten vow. A new architect was engaged, and the project taken up once more.

BL. BERNADETTE'S BROTHER

By Mgr. Enrico Pucel (Rome Correspondent, N. C. W. C.)

Rome July 1.—Although at all Beatifications and Canonizations there is a special place of honor reserved for relatives or intimate associates of the Beatified or the new Saint, it is seldom that the relationship or association is so close as that exemplified recently at the Beatification of Bernadette Soubirous and the Canonization of St. John Baptist Vianney. A brother of the Blessed Bernadette—the last survivor of her seven brothers and sisters—was present at the Beatification; and Monsignor Joseph Hippolyte Convert, present pastor of Ars, was here to attend the ceremonies of the Canonization of his predecessor in that office.

Bernard Peter Soubirous remembers very little of his sister who has now been placed among those whom the Church calls blessed, although of all his brothers and sisters she was, perhaps, the one most intimately associated with him. She was fifteen years older than Bernard Peter and acted as his godmother at baptism. That was in 1859 about a year after Bernadette had beheld the vision at the Grotto of Massabielle. In 1871, when Bernard Peter was only twelve years old, his father followed his mother in death and Bernadette

assumed the responsibility of seeing that her younger brother was properly cared for. Finally, on the recommendation of Monsignor Peyramale, parish priest at Lourdes, the Bishop of Tarbes agreed to have the boy educated at his expense. This was a great relief to Bernadette and a letter which she wrote on that occasion has been preserved. In it she refers to her brother as follows:

"This little orphan is very dear to me, he is continually in my mind and I asked myself what will become of him. For this I have not ceased to pray the good God and the Holy Virgin to watch over him and to protect him. And one does not have recourse in vain to the protection of Her who is also honored under the title of 'Mother of Orphans.'"

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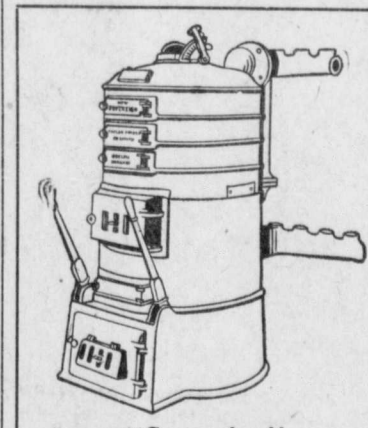
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