

# The Catholic Record

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

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## ORTHODOX WOES GROW

### SCHISM BEGETS SCHISM AND CONFUSION BECOMES WORSE

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

While some of the leaders of the various Orthodox bodies have been toying with the idea of reconvening the Second Ecumenical Council of Nicea—after a lapse of more than eleven hundred years—in the hope of uniting the various branches of Orthodoxy with the Anglican Church and the Lutheran Church of Sweden, conditions within the Orthodox branches themselves are steadily progressing from bad to worse. Following the old principle that schism begets schism, an apparently endless multiplication of Orthodox Patriarchates is in progress, accelerating the division which has been the prevalent tendency in the Orthodox Churches since their separation from Rome.

This confusion of ecclesiastical authority has had its natural effect upon the morals of the people, a condition particularly noticeable in Russia. In the confusion there, brought about by Bolshevik persecution of religion and the attempt to set the "Living Church," and accentuated by the chaos following the death of the Patriarch Tikhon, the Russian people have been scandalized and exasperated. Some have been driven into Communism, while others have sought relief in suicide. The prevalence of attempts at self-destruction has become astounding. In the city of Moscow alone during a period of five months one physician, a Dr. Broukhausk, attended 359 cases of attempted suicide of which the patients in 280 cases were less than thirty years old.

### BITTER SUCCESSION CONTROVERSY

The expulsion of the Greek Ecumenical Patriarch from Constantinople by the Turks is only one of the troubles that confront Orthodoxy today. Perhaps the most troublesome situation is in Russia. The succession of the Patriarchate there is now involved in bitter controversy centering around the authenticity of an alleged will of the late Patriarch Tikhon. This will, as published in the Moscow *Sveshtia*, conferred his Patriarchal rights upon the Metropolitan Cyril or— if the latter were absent—upon the Metropolitan Peter until a new Patriarch is properly elected. The Metropolitan Peter was in Moscow when Tikhon died, and he assumed the provisional administration of the Patriarchate. The Russian emigre press, however, attacks the alleged will of Tikhon as fraudulent and the document bears some internal evidence to sustain this contention.

The Russian situation is complicated by ill feeling between the Russian Patriarchate and the Ecumenical Patriarch, formerly of Constantinople, growing out of the latter's suggestion that Tikhon abdicate and permit the Ecumenical Patriarchate to appoint a Commission to attempt the pacification and reform of the Russian Church. This ill feeling was accentuated by a dispute concerning the appointment of a Metropolitan of Warsaw and the question of setting up an autocephalous Orthodox hierarchy in Poland. Documents bearing on the controversy between the Patriarchs of Constantinople and Moscow were made public by the Orthodox Patriarch of Jerusalem, who is not friendly to the Ecumenical Patriarchate.

### MADE AMERICAN "BISHOP"

Furthering the disintegration of Orthodoxy, the Roumanian Parliament has recently voted to raise the Metropolitan of Bucharest to the dignity of a Patriarch, following the example of Russia, Serbia and Georgia. It would not be surprising if this example was followed by Bulgaria and Greece. American readers will be particularly interested in the latest exploit of the Rev. John Torok, who appeared in America in 1921 representing himself as a Roman Catholic monsignor and was received into the Protestant Episcopal Church. He has now been consecrated as "Protestant Bishop of the Orthodox Churches in America." He received this consecration from the hands of a Czech priest, Paolik, who had been consecrated in Serbia with the name of Goradz.

At the time Torok visited America it was ascertained that he was never a monsignor nor a professor of Canon Law at the Greek College in Rome, as he asserted. He is a priest of the Greek Rite who received ordination in Rome at the Greek College in 1914 after he had presented himself and sought ordination immediately in order to escape military service.

Discussion of the project for an Orthodox Ecumenical Council has been stimulated this year by the celebration of the Sixteenth Centenary of the First Ecumenical Council of Nicea, but the project has been under consideration since

1919. The animating motive back of the movement is, of course, to bring about a union of Orthodoxy with Anglicanism, and, possibly, with the Swedish Lutheran Church.

**SOVIET HAS HAND IN MOVE**  
At first it was proposed to hold the Council in Constantinople, but after the expulsion of the Ecumenical Patriarch from that city, Jerusalem and Roumania were suggested as possible meeting places. An embarrassing difficulty in the way of holding such a Council is that Orthodox theologians—to justify their absence from Ecumenical Councils since 887—have taught that all heresies were condemned by the first seven Ecumenical Councils and hence the General Council had no further function to perform in the government of the Church.

It has been asserted that to convoke an Orthodox Ecumenical Council now would diminish the authority of the seven early Ecumenical Councils upon which Orthodoxy rests its claim to being a Conciliar body. The Russian emigrant prelates incline to oppose such a Council. On the other hand, the Soviets are attempting to foster this idea—provided the Council meets in Moscow. It is reported that Russian ecclesiastics subservient to the Soviets are now negotiating with another Oriental hierarchy regarding such a proposition. To support the suggestion, it is asserted that 90% of the members of Orthodox bodies live in Russia and advantage is taken of the expulsion of the Patriarch of Constantinople as an argument for holding the proposed Council in Moscow.

### A MILLIONAIRE "HOBBO"

Mr. Edwin Brown, one of our American millionaires has taken such a practical interest in the man without work, that he has repeatedly dressed as a jobless man and has been arrested time and again in our various cities as a "vag," although no crime could be alleged against him by the police.

Mr. Brown's purpose is to educate public opinion in the need of municipal lodging-houses for homeless men and women out of work or in temporary trouble. Such places of refuge exist in New York City and one or two other cities, but the need is nation-wide. But the *Literary Digest* and *Everybody's Magazine* have given publicity to Mr. Brown's interesting, if somewhat alarming, experiences.

Meantime, Graymoor, where the Friars of the Atonement are raising funds for Saint Christopher's Inn, to house wayfarers men, continue their work. In the past ten years they have given food and lodging to about 25,000 men.—*The Antidote*.

### JOIN RELIGION UNDER WAR VOW

"If France wins the War we shall enter the Church and devote the rest of our lives to pious works," vowed the Count and Countess Claude d'Elbee of the old French nobility in 1914 says *The World*.

A year ago the Countess fulfilled her vow by entering a convent at Louvain. On August 5th her former husband, said to be a Jew, was buried in a chapel. With wistfully upraised hands, the Countess received Communion from him. He was ordained the day previous.

At the same time the Countess's brother, Viscount de Seze, moved by the same mystic impulses, was invested with minor orders. The former wife's sister, Claire Marie, was among the nuns present at the other end of the grill when Cardinal Mercier ordained d'Elbee.

The Count fought through the War, in which he lost four brothers, and for several years following the War the vow he and his wife had made seemed unnecessary to fulfill in light of the sacrifice their families made.

### ORGAN IN USE FOR EIGHTY-FIVE YEARS

St. Louis, Aug. 30.—For eighty-five years the big pipe-organ in the Old Cathedral here has sent forth its strains, exultant or soft, at glad festivals and scenes of sorrow. In that time the most eminent citizens of St. Louis have sat in the pews of the Old Cathedral.

Now the ancient organ has been remodelled and brought up to date, with direct electrical equipment. Bishop Rosati, who assumed the See of St. Louis in 1923, caused the organ to be installed eighty-five years ago. At that time it was one of the finest in the country. It has been recon-ditioned only once, after it had been in use forty-five years.

The first ceremonial at which the renovated organ was used was the celebration Sunday of the 161st anniversary of the feast of St. Louis.

## CONGRESS OF LEAGUE OF SACRED HEART

The first Universal Exposition of the League of the Sacred Heart, as the Apostleship of Prayer is commonly called, will be held in Rome from September 15 to September 20. In connection with the Exposition there will be a Congress of the National Directors of the various countries of the world.

Each nation has sent to Rome an exhibit of the work done in spreading the League and devotion to the Sacred Heart of Jesus. Maps will show graphically the progress of the League of the Sacred Heart in the various dioceses of the world and the number of local League Centres in each. The United States will be represented at the Exposition by maps, statistics and letters from the Archbishops and Bishops of the country showing what progress the League of the Sacred Heart has made in their dioceses and how it has been instrumental in carrying out the decrees of the Church in regard to frequent and daily Communion. The Holy Father is greatly interested in the success of the Congress and will receive the delegates at the Vatican on September 20, when he will encourage them to go back to their respective countries with renewed zeal for the spread of devotion to the Sacred Heart. Rev. Charles J. Mullaly, S. J., National Director of the League of the Sacred Heart in this country, will represent the United States, while Canada and Mexico will be represented by the Rev. Frederick Langevin and Rev. J. C. Cardoso, respectively.

The meetings at the Congress on September 15 will be on "The Direction of the League of the Sacred Heart" and will be presided over by the National Director for Portugal, the Rev. A. Castello. "The Consecration of Families to the Sacred Heart" will be the subject of the discussions on the second day, under the direction of Father Aloisi-Masella, representing Italy.

On September 17 "The Work of the League of the Sacred Heart Among Men" will be considered, with Father Notges of Holland presiding. "The League of the Sacred Heart in Schools and Among Children" will be the subject of the meetings on September 18 at which Father Villarino, the delegate of Spain will preside. September 19 will be given over to the discussion of "The Official Publication of the League of the Sacred Heart." At these meetings the American delegate, Father Charles J. Mullaly, S. J., will preside.

As thirty-five languages will be represented at the Congress, all the discussions and papers will be in Latin. Of the 86,885 local League Centres in the world, 10,938 are in the United States, and of the estimated thirty million Associates in the world, about six million belong to League Centres in the United States. The Congress is expected to give a new impetus to the work of the League of the Sacred Heart throughout the world.

### NOTED IRISH EDUCATOR GOES TO ENGLAND

Dublin, Ireland.—Ireland is losing one of her most notable educators of the last twenty years in the person of Father John Dawson, S. M., who has just departed for Hull in Yorkshire.

Before going, Father Dawson was the recipient of a rich gift from many of the leading citizens of Dublin who were once his pupils. They listened intently to his response:

"I am going to England with a feeling of great enthusiasm for the work I am about to do, because I regard it essentially as an apostolic work for the Catholic Church. Some few years ago, Catholics in England were in a sadly handicapped position. They had very meager facilities for education and the practice of their faith. Under such disabilities, it is not astonishing that many of our own Irish people who went there fell away."

"But since then, the Catholic priests and people of England have been making a wonderful fight. They are reclaiming a country that had become indifferent and atheistical. If Christian belief survives in England today, it is principally due to the small body of Catholic people in the nation. The great need of the English Catholics is secondary education. Without it they can have no middle class population and cannot take their proper place in the country's affairs."

"The Bishops and Catholic laymen are leaving nothing undone to supply that want and to relieve Catholics of the necessity or inclination to send their children to Protestant schools. They are calling me and others to their aid, and willingly I go to provide education in a parish that has a prosperous Catholic population of about 20,000 souls, and not one Catholic secondary school."

Father Dawson becomes president of the new school about to be opened by the Marist Fathers in Hull.

## BISHOP LAUDS SCOUTS' WORK

The Border Cities Star, August 20

Belle River, Aug. 20.—The Scout movement in general and Catholic Boy Scouts in particular received the unqualified endorsement of His Lordship, Bishop M. F. Fallon, of London, at the Border Cities Catholic Scout camp here last evening. The occasion was unique in that it was the first time in the history of the Diocese of London that the incumbent has officially visited a Scout camp. His Lordship arrived early yesterday morning and celebrated Mass for the Scouts, administering the sacrament of Holy Communion to practically all the campers.

It was toward the close of the big campfire concert in the evening that His Lordship, who spent many hours with the boys, at last broke forth in words of praise for their efforts. His presence, he maintained, was that of returning courtesy extended to him in May last, when Scouts of the diocese presented him with a "Thanks" badge on the eve of his departure for Rome.

### WANTS MORE TROOPS

"I am desirous that a Boy Scout Troop be formed in every parish in the diocese," he declared as he warmly commended the movement. "Scout training is valuable in that it gives them splendid lessons of the natural virtues. No boy can grow up to be a decent man unless he bases his life on the natural virtues," he told the Scouts, adding that "he did not care a snap of the fingers for boys whose lives were not properly moulded in this direction."

Words of commendation were paid Rev. Brother Silvén, F. S. C., Diocesan director of boy's work, and the forty odd boy life workers who are assisting in the training of youth.

### TELLS OF FEATS

His Lordship gave several instances of notable work by Boy Scouts in other places, particularly in Rome, when in 1922 they controlled the huge international Eucharistic Congress procession in Venice, Milan, Paris and London and other centres. The most impressive service he ever witnessed in St. Peter's in Rome was when 10,000 Scouts participated in a wonderful ceremony presided over by the Holy Father July last.

In concluding, His Lordship asked a blessing on the Boy Scouts of today who will be the leading men of tomorrow, that the lesson of camping and scouting may remain with them all their lives.

"In you I salute the whole organization of the diocesan Boy Scouts, and truly I send my most cordial greetings to every Scout Troop. I missed the other camps, notably the big camp at Point Bruce—the loss is mine. I only hope and pray that the lessons you have learned will be carried into your daily lives and make you good citizens."

### PILGRIMAGE OF 4,000 TO MARTYRS' SHRINE

Auriville, N. Y., Aug. 28.—Four thousand pilgrims from Central New York, in the district surrounding Rome, Oneida and Syracuse, journeyed here Sunday to the Shrine of Our Lady of Martyrs, the scene of the martyrdom of the Jesuit Father Jogues and his companions Goupil and Lalonde.

A special excursion train carried a part of the pilgrimage to the shrine while many others came by automobiles. The sermon in the now sacred ravine where the body of Goupil is believed to have been buried by the saintly Jogues, was delivered by the Rev. Joseph A. Farrell, S. J., President of Brooklyn College.

Great crowds thronged the Shrine Chapel during the ceremonies incident to the application of the relics of the Jesuit martyrs, among the group being a number of crippled and infirm seeking relief through the intercession of the recently beatified martyrs.

Sunday, September 6, a special automobile pilgrimage from the Mohawk Valley will journey to the shrine, and again the relics of the martyrs will be applied publicly.

### POLITICAL CHAOS IN MEXICO

Mexico City, Aug. 28.—Gilberto Valenzuela, Secretary of the Interior, has presented his resignation to President Calles and other members of the Cabinet are expected to follow suit as a result of differences growing out of the gubernatorial election in the State of Mexico.

Four different legislatures, each claiming to have been legally elected, were set up in the State

last Sunday. President Calles decided in favor of Carlos Riva Palacio, the Labor candidate for Governor. Senor Valenzuela, in his letter of resignation, characterized this decision of the President as "openly contrary to my convictions and of the utmost importance to national politics."

Primo Villa Mitchell, Under-secretary of the Interior, Col. Martin Barcenas and Ramon Rojas, Governor of the Federal District, are among the officials who may follow Senor Valenzuela's lead. Senor Rojas, a friend of former President Obregon, has been unpopular with the Calles regime since the recent labor disturbances in the Capital.

## COMMUNITY HONORED BY QUEEN

### BELGIAN ROYALTY WITNESSES THE OBSERVANCE OF SEVEN HUNDRETH ANNIVERSARY

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

Louvain, Aug. 22.—Last Sunday's celebration of the 700th anniversary of the beheading of "The Vineyard," one of the oldest of these houses in existence, has awakened new interest in that curious Medieval institution.

While the Reformation and the French Revolution sealed their doom elsewhere in Europe, in Belgium the beguines remained partly unshaken, or revived. It is the con-cloists of the Sixteenth century laid waste some of them; the French Sans Culottes dispersed the members of others and stripped them of the possessions they used to alleviate poverty and suffering. But the revolutionary storm was no sooner over than they came back to life, as they had done after the religious upheavals of the Sixteenth century. They exist still in such cities as Ghent, Louvain, Turnhout, Malines, Bruges, etc.

### PATRONIZED BY ROYALTY

In Ghent, a new beguinage was erected as late as the year 1874, thanks to the munificence of the Duke of Arenberg. It is a picturesque structure of Gothic styles sheltering some 700 inmates. It is a worth-while sight to watch them in their quaint old Flemish white headresses and black gowns, as they file in and out of church for prayers, especially for evensong.

The splendid festivities held in Bruges, the presence at them of the Queen, of her daughter Princess Marie Jose, and of His Eminence Cardinal Mercier, vouch for Belgium's lingering attachment to the antique institution over which still hovers the attraction of mystery. For, despite the researches carried on for years and all the controversies about them among learned historians, there is no certainty yet as to their origin or as to their founder. Living content in happy and humble retirement, the beguines were not thought worth while writing about, a proof that their lives were made up to the requirements of holiness.

### What is a beguinage?

A BEGUINAGE IS A large walled enclosure within the confines of a city, or upon the outskirts of it. In the center of the enclosure stands a church, and round about and shaded by trees are a number of small houses, usually white-washed, each inhabited by two, three or four beguines. A larger house serves as the habitation of the Superiores, called the "Grande Dame," or "Great Mistress," who, with her assistants, had as a chief duty the spiritual training of the candidates for the Association.

These candidates live in common five or six years; then they retire to one of the smaller houses to spend their lives in relative independence, with one, two or even three companions. The vows of promises they make are temporary; but it is seldom that a beguine returns to the world. The vow of poverty does not bind them; for every beguine retains the ownership of her property and of whatever she earns inside or outside the enclosure. Lace-making is a favorite occupation of many of them.

Before the French Revolution, many beguinages were richly endowed, which permitted them to open their doors to gentlewomen, often widows who had met with reverses of fortune. They found in these homes of prayer and work, amid suitable surroundings, a safe and honorable refuge.

### ORIGIN AND GROWTH

Those who have delved into the archives of the past for facts and data about the beguinages now commonly agree that they were a spontaneous and popular manifestation of the piety of the thirteenth century. It was a reaction against the insecurity and decadence of morals, a desire to lead a more Christian life, which in The Netherlands, Germany, Italy and elsewhere grouped into associations, independent one from the other, pious women desirous to reconcile the

practices of their spiritual life with a certain liberty necessary for the daily occupations to which they devoted themselves.

About the infirmary, accessible to the poor people of the neighborhood, the little dwellings of these maids and widows gradually rose and became a small enclosed domain, organized on the plan of the Middle Age guilds. Pope Innocent III. approved those organizations, whose development was greatly favored by the absence of so many men for the Crusades. Later on they were formed into independent parishes and even, by the good will of princes, exempted from the civil jurisdiction of the communal magistrates. This was the case with the beguinage of "The Vineyard," which started in Bruges, near St. John's Hospital in the year 1225.

The favors accorded it by one of the great princesses that ruled Flanders was the theme of the pageants which the people of Bruges, past masters in the art of reconstituting the antique splendors of their famed city, organized to celebrate the 700th anniversary of their beguinage.

### ANCIENT EVENT REPRODUCED

If Longfellow could have witnessed the reproduction of the spectacular visit made to the pious Bruges foundation in 1245 by Margaret of Constantinople, Countess of Flanders and of Hainaut, he might have thought his dream of "the Belfry old and brown" had become a reality. Many of the personages he beheld in that "vision of the days departed" he would indeed have seen represented in flesh and blood "walking the earth again."

"Stately dames like queens attended, knights who bore the fleece of gold," princesses borne in chaises, noble lords and ladies fair riding richly caparisoned horses, courtiers in the chatoyant costumes of the epoch, beguines with the "Great Mistress" at their head advancing to meet their noble benefactress, were all so real that one was unconsciously transported into those ages long ago, when the quaint old Flemish city was still the "Venice of the North."

To remain entirely true to the times and to the historical event represented, even a tournament was staged within the precincts of the tree-planted enclosure. It was a copy of the contest viewed by Margaret of Constantinople the day of her visit to the beguinage, between the Marshall of Flanders, Van Haveskerke and Sir John of Bruges, and between Heyman Van Meekerke and Henry de Bourgeille. As of old, the single combats ended with the bestowal of the prizes to the victors at the hands of Countess Margaret.

Queen Elizabeth repeatedly expressed her satisfaction, and warmly felicitated the organizers of the feast. She wished many more years of "prosperous life to the beguinage" at has seen seven centuries come and go and is still a beloved home to pious women content to divide their eventless lives between work and prayer.

### BELGIAN CONGO "PROPHET" DROWNS 100 IN BAPTISM RITES

Capetown, Aug. 27.—Officials in the Belgian Congo have been forced to use troops to halt the "baptismal" ceremonies of a fanatical native "prophet" which have resulted in the drowning of many of the man's disciples.

Mwanalea, "the son of God," is the title the "prophet" has appropriated. He gathers classes for baptism and tells them that they are about to leave the earth and return cleansed.

Thereupon he immerses the candidates for a long time. If they come up alive, they are pronounced cleansed. If they do not, Mwanalea dismisses their case by declaring their sins were too great for them to be saved.

When the "prophet" had drowned more than 100, the Belgian Government sent investigators, and the natives killed them. Thereupon troops were dispatched, and the villages taken, but the "prophet" escaped.

### EXTENSION CHAPEL COACH IN MINIATURE

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

One of the most novel exhibits at the Vatican Missionary Exhibition, and one which attracts the curiosity and admiration of all, is a miniature reproduction of the Chapel Coach built by the Pullman Company for the Catholic Extension Society of the United States.

Perfectly reproduced, the Chapel Coach contains faithful miniatures of the altar with all the sacerdotal ornaments, the sacristy and the compartments in which the Chaplain and the sacristan live. Electric illumination and all other accessories are portrayed with an absolute fidelity that makes the coach a masterpiece.

## CATHOLIC NOTES

In the dome of St. Peter's in Rome, 450 feet above the ground level, there are living quarters for some of the workmen who are permanently employed to keep the great edifice in repair.

Rome, July 28.—The Very Rev. Mgr. Edward A. Pace, Director of Studies and General Secretary of the Catholic University of America, was received in audience by the Pope yesterday.

Peking, Aug. 22.—Father Bianchi, an Italian missionary, has been captured by the "Red" volunteers at Anhing, according to a report received by the Italian Legation from the Italian Consulate at Canton.

Washington, Aug. 21.—A valuable collection of books and manuscripts on apologetics is bequeathed to the Catholic University of America under the terms of the will of the late Very Rev. Charles F. Aiken, a former professor at the University. Dr. Aiken died July 8.

At the age of twenty-two a Cardiff Catholic, T. J. Burke, son of a Catholic newspaperman, has gained the diplomas of the Royal College of Physicians and the Royal College of Surgeons. He was the first Catholic to win the Samuel Brothers scholarship at the Welsh university school of medicine.

The Rev. Edward F. Greesche, S. J., nationally known Jesuit poet, writer and editor, has been transferred to Marquette University from St. Louis, and is now editor of *Hospital Progress*, the official organ of the Catholic Hospital Association of the United States and Canada. National headquarters of the Association are in Milwaukee.

In the treasury of the Cathedral at Treves is preserved the celebrated relic known as the Holy Coat, which, tradition asserts, is identical with the seamless coat worn by the Saviour during His Passion. It is said that the relic was presented to the Cathedral by the Empress Helena, who acquired it in the Holy Land.

Cleveland, Aug. 28.—The will of Dr. A. C. McGannon, prominent Cleveland physician, bequeaths \$30,000 of an estate valued at close to \$60,000 to Our Lady of Victory Home in the Diocese of Buffalo, and to the Right Rev. Mgr. Nelson H. Baker, its founder and director. Dr. McGannon was drowned while on a fishing trip in Canadian waters several weeks ago.

London, Aug. 24.—A four-days' retreat was preached in the sign language to the members of the Liverpool Catholic Deaf Society this week. More than a hundred men and women, all deaf and dumb, attended the instructions, which were followed by Benediction. The retreat was conducted by Father Edward Wilson, chaplain of St. John's Institution for Catholic Deaf and Dumb at Boston Spa.

Chicago, Aug. 29.—Two Franciscan Fathers, the Rev. Philip Rittmeier, O. F. M., and the Rev. Emanuel Behrendt, O. F. M., five Hospital Sisters of St. Francis, Sister Wilhelma, Sister Octavia, Sister Engelbert, Sister Evangelista and Sister Ephrosyne, and two lay nurses, Miss Antoinette Kehres and Miss Bertha Buehler, will sail Sept. 17 for China to engage in missionary work in the Vicariate of Tsinanfu, North Shantung.

St. Louis, Aug. 28.—The Archbishop Glennon scholarship at the National Catholic Service School in Washington has been awarded to Miss Mary Hagarty of this city. The Scholarship, valued at \$1,000, carries with it board and tuition at the Service School for two years. Miss Hagarty is a welfare worker connected with the Mullany Aid here. She is a graduate of St. Mark's School and also attended Harris Teachers' College. She received practical training in welfare work with the Municipal Nurses Association.

Notre Dame, Ind., Aug. 28.—Nearly one thousand Catholic laymen attended the Laymen's Retreat just concluded here. It was the largest affair of its kind ever held in the Middle West, according to opinions expressed here. The Rev. James C. French, C. S. C., Superior of the Holy Cross Mission House, conducted the retreat, which ended with an outdoor procession in which the Right Rev. John F. Noll, Bishop of Fort Wayne, carried the Blessed Sacrament through the University grounds.

"Bollandists" is the name given to the Jesuit editors of the great "Acta Sanctorum," or Acts of the Saints, the compilation of which was initiated in the early years of the Seventeenth century and still continues. The work was originated by the Flemish Jesuit Rosweid who, however, died before the task actually started. The name comes from Father John Bolland, S. J., a native of the Netherlands who took up the work after Father Rosweid died. The project was interrupted during the French Revolution, but was resumed in 1837 with the support of the Belgian Government.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW Author of "Aline of the Grand Woods, etc."

BOOK TWO.—BAYOU PORTAGE

CHAPTER II.—CONTINUED

"Why, of course," said he, "although, unlike Toinette, I did not lack my opportunity. And yet I do not regret it. I know enough for this life of mine. I can read the marsh to its last page, and as for writing, as long as this voice of mine remains clear, I can shout such messages as I need. For the rest I have ten good fingers upon which to count my profits and losses, and when these do not suffice there always remain the cutting of notches upon a stick. I am well content with what knowledge I have, little Jean, yet I am indeed pleased that Toinette is to learn. Why, unlike her father, she should wish to do so I do not know, but she is—"

"Toinette is Toinette," interrupted Le Bossu. "That should be enough for you, Papa Ton. I am as pleased as myself to offer to little Jean's, and I shall see to it that she does not lack the materials with which to begin. Tomorrow I shall buy books together with a supply of paper and pencils."

"Then, turning to me, he added, "One thing I can promise you, little Jean. You will have no stupid pupil. Indeed, unless I am much mistaken, you yourself will learn much from your teaching. And now for the letter if I am to take it with me to the bridge."

The table being cleared, and the pencil sharpened to the finest possible point, I seated myself with the narrow little account-book open before me. Le Bossu, who was to assist with the composition, occupied a place at my right, while upon my left, Toinette waited breathlessly for the wonders that were about to begin. Even Papa Ton relinquished his customary nap for the excitement of the occasion and, from a place in the rear, stared down at me with growing incredulity.

"And he will write all the way to the city—a little one like that?" he mumbled half to himself. "I can scarce believe it. If it were to the bridge now, it might be different. Surely he has sought a task too great for him."

I smiled at this and, with a flourish, began my greetings to Madame Therese, telling her that I was safe and well, and assuring her that I had missed her from the first moment of our separation. Next came the letter to little Jean, since leaving her, I had met with numerous adventures, which I proposed to relate in their proper order. I began by touching lightly upon my journey, my arrival at St. Pierre, and then, having finished the first page, I prepared to turn to a fresh one.

Thus far I had given no thought to this difficulty, and the unexpectedness of Le Bossu's question—served to increase my confusion. With a start I saw that this exhibition of my talents must prove my undoing, for to write to Madame Therese of an uncle Jules would be as ridiculous as it would prove disastrous. That she would reply at once with a letter of inquiry I knew beyond doubt, and through these inquiries Le Bossu would learn all that I had tried to hide from him.

There remained, of course, the alternative of telling the true history of my arrival upon the Toinette, but this I determined not to do. The power of my grandfather was still very fresh in my mind, and during my stay at the camp I had heard the marsh-folk speak of him in tones of awe. To give shelter to the cast-off nephew of an uncle Jules was what one might expect from such men as Papa Ton and Le Bossu. To harbor the grandson of General Marsh, however, might prove a very different matter. If Monsieur Dugas, a power himself upon the prairie, had trembled and cringed before the wrath of my grandfather, what would be the attitude of these humble trappers were I to acquaint them with the truth?

Yet there was the unfinished letter before me, and there stood Le Bossu, already becoming impatient at the delay. Confused, bewildered, I stared at the empty page, my thoughts alive only to the utter hopelessness of my position. Strangely enough it was Papa Ton who saved me. Having promised that I had sought a task too great for me, and having unknowingly seen this prophecy fulfilled, he now proceeded to release me from the entanglement of his prediction. For the last few moments he had been revolving Le Bossu's words through the sluggish channels of his brain, so it was not until I was at my very wit's end that he finally brought forth the result of his meditation.

"Uncle Jules indeed!"

"As for myself, I would call him no uncle, since he has denied the relationship." "That is right," I agreed, grasping at this straw. "He is most certainly no longer an uncle of mine."

"But the letter," objected Le Bossu. "If you do not call him an uncle there, how else will Madame Therese know?" "I will speak of him as the relative," said I, now sure of myself. "Madame Therese will understand. As she sent me to him herself, how can she fail to do so?"

This difficulty settled, the letter once more proceeded triumphantly to its close. When finished it covered five sheets of the yellow paper upon which I had given a brief but complete account of what had befallen me. Of my health and happiness I spoke in glowing terms, and I ended with a fervent appeal that I might be allowed to remain where I was through the summer.

When I had signed with a simple John, Le Bossu took my place at the table, and through the leaves a second time before cutting them carefully from his book. "Bien," said he, as he finally rose with the letter folded into a neat little square. "This is all right, little Jean. Your Madame should be proud of you. Of course there is no envelope, but I will get one tomorrow, putting the name and address upon it myself. Also, if Madame answers at once, I will bring the reply back with me. And if she says yes, as she will, I promise you that I will remain with you through the summer."

At this Papa Ton gave a great groan of approval, while Toinette squealed with delight. "You have heard, Jean?" she cried. "Bossu has promised to go with us to the bay—for all the summer. It will be a holiday indeed. The bathing, the fishing, the lessons—above all the lessons. Do not forget the books and the pencils, Bossu. I can hardly wait for you to bring them, for warm weather to come. Jean, Jean, it is almost too good to be true."

And, seizing me in a second embrace, she began a wild joyful dance about the room.

CHAPTER III. I TAKE UP THE DUTIES OF THE MARSH. Next morning Le Bossu hailed a boat going up the bayou, and with his departure I at once took my place in the permanent life of the household. Before I had been ill, my stay had been uncertain, and I had been looked upon by all as a temporary guest. Now, however, with the long period of warm weather before me, my position became different. That I was, for a time at least, to become a member of his little family Papa Ton felt assured, for never for a moment did he doubt that Madame Therese would give her consent. Le Bossu said so, and she would, and Le Bossu's word was the big man's law.

Therefore Papa Ton lost little time in acquainting me with my altered position, which he did by explaining the several duties that I was now expected to perform. That I would accept them gladly he took as a matter of course, nor could one of twice my years and sensitiveness have doubted his hospitality. Even had he desired it he could have found no place for a useless idler amid the busy life of the camp.

"Now for a beginning, little Jean," he said to me this first morning, "you must join me in my round of the traps. In this way you will learn the marsh, a thing which you should have been taught before now, but for Bossu. You see he cured you, and he is not one to give up easily that which he has gained. No, no," he said to me, "only when he is entirely well again." And it was not until last night that he declared you so.

"As for the skinning, you will pick that up in time, and if, when you return from the bay, you are not a fisherman, the fault will be your own. For the rest, for all the things inside, you must go to Toinette. She will have you a cook in a week, and she will surprise you with the art that one can put into the washing of clothes." Thus I slipped quite easily into the groove that had been made for me, and in it I found much content. That the work was hard and endless, I soon realized, but at that time, through its very newness, it became a pleasure. Each morning I accompanied Papa Ton upon his rounds, learning of slides and run-aways, of the setting of stakes, and the thousand other lessons of the marsh. To my surprise I found that with care, one could walk quite easily upon the treacherous surface of the mud, and I practiced this art until I could move ankle free beneath even the heaviest burden of game.

THE GYPSY CHIEF'S SECRET

By Cyril Richardson in the Ave Marie

They were seated near an open window in an old chateau,—the Countess de Sudy and her guest, the Abbé Denef. The bright morning sunshine shed a brilliant luster on the rich draperies and costly ornaments, and were scattered about the apartment, and cast golden rays on the silver hair of the Countess, whose classic features still showed signs of her former beauty.

The priest, the new cure of the little village of Sudy, which might be seen in the distance, was a young man, barely thirty years old, whose bright mind and kindling manner had won for him many friends in the short time he had been there. The spiritual care of his little flock always received his most earnest attention. But he soon discovered that many important material improvements were also necessary, as the church, which was very old, was now in an almost dangerous condition; and a desire of his, the Sisters informed him, was to accommodate all the children who came to them.

The Abbé Denef was a frequent visitor at the chateau, where the Countess always received him with cordial welcome. She was ever ready to help him in his works of charity; but, best of all, her ample means would be of most valuable assistance in realizing the ambitious dream he had conceived—the building of a fine new church.

It was on this all-important subject they were just now conversing, and Madame de Sudy listened with a deepest interest to the description of the plans just received from an architect in Paris. The Abbé was completely absorbed in this, the cherished desire of his heart. He described so minutely every detail of the beautiful Gothic church, which as yet existed only on the paper before him, that the Countess could not refrain from smiling at his enthusiasm.

"I wish that I could see our new church as distinctly as you do, my dear Abbé! But so far, you know, we have barely reached the foundations." Nothing, however, could dampen his ardor; and when, in his apostolic zeal, he told his kind old friend of the higher work, the spiritual transformation he hoped to accomplish in the parish, she could find no more appropriate words of encouragement than these:

"God bless you, Father, and all that you do for Him!" Both were silent for a few moments; then she turned to him and said suddenly: "Is your mother living, Father?" "I never knew my mother," and she noted the tone of sadness in his voice.

"How proud she would have been of her son!" thought the gray-haired woman, whose eyes filled with tears in memory of a long-hidden sorrow of her own. The young priest's face also seemed clouded by painful recollections; and the motherly heart of the Countess read, in the far-away look of sadness in his eyes, the loneliness of his childhood days. Not wishing, however, to force his confidence, or to burden him with her own secret sorrow, she soon resumed her usual cheerful smile.

He was leaving, she said, "Father, in our new church I wish to place two memorial windows in memory of our dear dead." A gypsy van was slowly moving along the road that led from Nice to Sudy. The poor, half-starved horses seemed too weary to go farther, and made frequent halts to nibble the grass that grew by the roadside.

"The lazy beasts!" a voice from the wagon was heard to exclaim. "At this rate, we'll not reach Sudy before sunset." Sudy—the pretty village, with its green trees, and the running brook which came from the hillside beyond—seemed like an oasis in the desert to these poor people, who had been traveling four days on the dusty highway, with the scorching rays of the July sun beating down upon them. But at last the longed-for goal was reached. At the outskirts of the village the horses were unhitched; and the gypsies, young and old, tumbled from the wagon like a flock of birds let loose from a cage.

"Take care of Pere Fenor, Pinson! Move him gently." An old man with a long gray beard, still handsome in his tatters of faded finery, was lifted from the wagon with tender care by the arms of a young giant. "Sudy!" exclaimed Pere Fenor, with a look which seemed to recall memories of the past. "Yes, this is the place. Remember it well." "Then you are satisfied at last," said Pinson, the young athlete. "This is where you have longed to be for many days. And certainly your choice of a camping ground was a good one." The old gypsy smiled sadly. It was the smile of one in pain.

"Room for our chief,"

Pinson cried, as he laid Fenor gently on the grass, the midst of the busy group, who were making preparations for the evening meal. Fenor watched them in silence for some time as they moved about him, and he seemed to be dreaming. At last, pulling himself up with an effort which showed his great weakness, and calling a boy who was playing near by, he whispered something to him, adding many times over, "Abbe Denef, Abbe Denef,"—making the child repeat the name after him to be sure that he understood.

The little messenger started running down the road, then turned into the fields, leaping the hedges as he went, seeming to understand that there was no time to lose. Turning to the gypsies who had gathered about him, old Fenor said: "Make haste with your supper. We are going to have a visitor. They looked at one another in astonishment. Surely the old man must be raving. What could he mean?"

"Yes, my children, we are going to entertain an honored guest. It is not of us that we are visited by one of this kind." "A priest?" "Yes, the Cure of Sudy, whom I knew long ago, and whom I have sent for."

"What was your reason for sending for him?" they asked. "A very important reason, though it may appear strange to you. Your old chief feels that he is going to die, and wishes to go to confession."

Not a word was said; not even a smile flitted across the face of a single one who stood about the old man. Their chief had spoken, and his word was their law. But they all turned to the road where the child had disappeared, watching with eager interest for the arrival of the guests. This would surely be a novel sight to them—a priest in their midst, hearing the confession of their old chief.

They had not long to wait. The Abbé soon appeared at a turn in the road, with the little boy at his side, pointing to the camp, which was hidden in the trees. Fenor called Pinson to raise him to receive the priest, and after having presented his hand each in turn to the cure, he said to his companion: "I highly honored that his call should have been answered. He then proceeded to explain why he had sent for him."

Being seriously ill, and feeling that he was about to die, he wished to go to confession, to obtain forgiveness from God, and to atone for his sins—for one sin in particular. He wished to make his confession in public, to humble himself, and to give good example to his companions at least once in his life. "I have often enough taught them evil," he said, with an expression of deep regret.

"We are listening, my friend," observed the cure. "I was baptized and made my First Communion; but after that I never thought of God or of my religious duties. I broke the Commandments; I often, very often, stole what belonged to others. One sin, however, I never committed; I never took the life of another. In this respect I am innocent. And yet there is something,—the greatest crime of my life. I do not wish to die with this sin on my soul."

"In spite of my vagrant, restless life, I had adopted a child—a little girl—whose parents had been gypsies like myself. This child, my beautiful Carmen, was my joy and my pride. When she was twenty years of age, she married a handsome, though worthless, young fellow, whose dissipated habits caused her much sorrow and misery. He died shortly after the birth of their child. The care of this innocent babe was now her greatest joy, and she might well be proud of the beauty her little Liguil. But when he was three years old, death robbed Carmen of this treasure."

"Oh, I can not recall without a shudder those dreadful days! The poor mother, distracted with grief, took her dead child in her arms, and said that she would end her own life, as she did not care to live without him. I did all I could to quiet her and to soothe her grief, but my efforts were in vain. She was really crazed by the loss of her child. She did not know any of us, and sat for a whole day rocking her dead baby in her arms. Any attempt to take it from her made her wild. "Then a dreadful thought came into my mind: I remembered that a short time before, as we halted near a little village, we had seen a beautiful child—a little boy—playing in the garden of an old chateau; and, strange, but true, this child bore a striking resemblance to our little Liguil. So great was this likeness that Carmen, calling to her the little stranger, and placing the children side by side, said to me: 'Pere Fenor, see how alike they are! They might easily be taken one for the other.' "And she clasped her hands with delight that her child, the little gypsy boy, should have been favored by nature as the heir of an aristocratic family.

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to her breast for so long. And when the stupor into which she had fallen was passed, and she awoke to consciousness, a happy smile came to her face at the sight of her boy strong and well once more.

"Father," the old man faltered, "has heaven any mercy for such sins as this?"

"Go on, my friend," said the priest gently. "God hears and is merciful."

"I did not profit long by my sin," resumed old Fenor. "In less than a year Carmen died. The little boy, the new Luigi, continued for a few years as one of our band. He had grown dear to me in memory of Carmen and of the other Luigi—the real little gypsy boy. But our wild life and our uncouth manners were not suited to him—the stolen child, with his blue blood and instincts of refinement. He always seemed timid and depressed even with the other children; and one day, yielding to his longing for a more congenial life, he ran away. I did not try to find him as remorse for having stolen him weighed heavily on my soul after Carmen's death. But I heard that he had found a home with a cobbler in the village of Cunig."

At these words the priest gave a sudden start and became very pale. "The man's name was Deneff," continued Fenor, who seemed not to notice the excitement of the Abbe. "This cobbler took a deep interest in the child; and, as he was a widower and had no children of his own, he adopted him. I learned afterward that the boy had become a priest, and was stationed here in Sudy."

The Abbe closed his eyes, and in a voice so low that it could scarcely be heard by the others he said:

"Go on, my friend! You are sorry for all your sins, are you not?"

Fenor raised his head, and, calling one of his men to his side, he whispered something in his ear; adding aloud: "Quickly—go quickly!"

Then turning to the priest, he said:

"Father, I wish to make atonement for that sin. My conscience would give me no peace until I had sought and found this child. And now I must give him back to his own—to his family. Oh, may I bring happiness where I have caused so much sorrow!"

There was now a deep silence. All the gypsies had listened anxiously to the words of the old chief. And in the midst of this strange group, with their rough faces tanned by the suns of many climes, their garments reflecting the rainbow hues, stood the young cure. His head was uncovered; his handsome face was perfectly calm and serene; and the tranquil depths of his clear gray eyes did not betray the deep emotion which filled his soul.

"Repeat your Act of Contrition; you are dying, my friend!" he said in a steady voice, as, after a few moments of private converse, his hand was raised to absolve the penitent.

"And you are the Abbe Deneff! Then you are the little Luigi of those by-gone days, and your real name is—"

Just then fast approaching footsteps were heard in the brushwood back of the gypsy camp. Fenor's face beamed with joy. One moment more, and the branches were pulled aside to clear the way for Countess de Sudy, who now stood before them with the rays of the setting sun lighting her beautiful face.

Drawing across his heaving breast his old tattered plaid, the chief said, in a voice which, though it faltered slightly, recalled the tragic tones of the days when he was the star actor of his troupe:

"Abbe Deneff, this is your mother! You are the Count de Sudy!"

Then, with tears in his dying eyes, the old man, by a supreme effort, knelt down and received the last indulgence. For the Holy Viaticum there had been no time; but the overjoyed priest, and his long-lost mother felt assured that the penitent was in via.

NONCONFORMISTS AND ANGLICANS

The Church Times is naturally annoyed at the Bishop of Lincoln not only welcoming the annual Wesleyan Conference to the city, but also inviting its President to preach from the pulpit of his cathedral, and it lectures His Lordship, pointing out that such a demonstration of unity between bodies separated by fundamental differences . . . are in practice mischievous and misleading." It goes on to say:

"The Wesleyans are schismatics from the Church Catholic, of which the Bishop of Lincoln is an accredited minister. They deny certain essential Catholic assertions, and union between them and the Church is only possible when they acknowledge their errors and recant their most cherished opinions. We shall be accused of narrowness for repeating this self-evident truth, but we would sooner be narrow realists than backboneless victims of fine-sounding sentimentalism."

The Church Times might usefully carry its realism a little further, and remember the self-evident truth that not only the Bishop of Lincoln but the whole "Anglo-Catholic" body, whose cause it champions, are quite content to live in unity and full communion with Protestants (including Bishops and clergy) who are openly and persistently denying what the High

Church party accepts as "essential Catholic assertions." To put the matter quite candidly, "backbonelessness" seems to be quite as characteristic of the so-called "Anglo-Catholics" as of the Bishop of London.

SOME RECENT ANGLICAN EPISCOPAL UTTERANCES

The Bishop of Lincoln is just now the only prelate who is troubling the "Anglo-Catholic" camp. Dr. Barnes, of Birmingham, loses no opportunity of saying offensive things about the teachings and practice of the "advanced" High Church party. In his sermon to the British Medical Association he described as religious quackery the policy of the Anglo-Catholics, indirectly much of what he said was distinctly offensive to Catholics generally, using the word "Catholic" in the sense in which it is usually understood throughout the civilized world. Another Bishop, now on the retired list, but venerated by the Anglo-Catholics as far as a trusted leader, has been writing very unpleasant things in a pamphlet on "The Anglo-Catholic Movement Today." Dr. Gore protests against the "Romanizing" of the English Church service, suggests a return to the old practice of communicants receiving the consecrated bread in their hands, and declares that there is no proof whatever that the saints in heaven can be directly invoked and hear our prayers. There is, he says, nothing less profitable or rational than what may be described as "half-Romanism," and he declares that—

"There are still, not only those outside the Church of England, but the vast majority of those within it, resolved that the Reformation shall not be undone, nor the Church of England subject anew to Rome."

This is sound old-fashioned Protestantism, and worth noting in connection with the current talk about "re-union."—Catholic Times, London, Eng.

HUSS CELEBRATIONS ANTI-CATHOLIC

DELIBERATE INSULT TO HOLY SEE AND TO CITIZENS CLEARLY SHOWN

Prague, Aug. 1.—The anti-Catholic journals of Europe, and even some of your American journals that have been received here, seek to give the impression that the recent Huss celebrations here in Czechoslovakia had no other than a patriotic literary significance, and therefore the protests of the Catholics of the country and the departure of the Apostolic Nuncio were unwarranted. Dispatches to you of July 18 and July 20 pointed out the deceitfulness of this clever propaganda and double dealing. The Government press of Czechoslovakia is at present hard put to make a satisfactory explanation. It still repeats that the celebration aimed only to bring out the patriotic services and literary merits of Huss; that there was no intention of commemorating Huss as a heretic or exploiting his bitter enmity against the Holy See of his condemnation by the Council of Constance.

No one will believe that if such were the true purpose of the Government in authorizing the celebration, Vatican diplomacy would show itself so puerile as to order the Apostolic Nuncio to withdraw.

DELIBERATE INSULT TO HOLY SEE

The Vatican knew that the Huss celebration was purposely anti-Catholic in character and deliberately offensive to the Holy See; and that such was the deliberate purpose of the Government. Evidences of this were not lacking before the celebration took place: the celebration itself and subsequent events only confirmed it.

It will be remembered that the political revolution of October, 1918, extended also into the religious field. The revolutionists led a movement designed to abolish the celibacy of the clergy; to make sweeping changes in the discipline and liturgy of the Church; and to establish a schismatic national Czechoslovakian church. The banner carried by the champions of this movement was the flag of Huss. Not long after he assumed office, Masaryk declared: "We have passed judgment on Vienna; now we will pass judgment on Rome. Our program is Tabor." (On the Bohemian mountain called "Tabor," the first Hussites had their headquarters and launched their attacks against the Catholics of that day.)

This new national church received the support of the Government. The violence its followers employed was never halted by the Government. Priests who remained faithful to the Catholic faith were driven from their churches. In Bohemia, especially in Carpatho-russia, Catholics were robbed of their churches; many of the faithful were killed or wounded. The Catholics were law abiding and appealed to the courts of their country. In some instances the courts ordered the restoration of the churches; even then the Government refused to obey the courts on the pretext that such a course would increase the disorder.

After suffering such injustice, such persecution in the name of Huss, and knowing the traditional anti-Catholic animus in all previous Huss celebrations, the Catholics could not but dread a repetition. They protested strongly against the

Government bill authorizing the celebration. Their protest did not defeat the bill, but it did force the Government to take out the compulsory clause and to state that the celebration was simply "a day of commemoration of Huss." Even against this weakened bill the Catholics protested and on the day of its passing the deputies of the Popular Party left the hall of Parliament in a body. It must be remembered that the Catholics of Czechoslovakia number 78% of the entire population. Is it too much to expect that the Chief Executive of the nation should refuse his approval to a measure which he personally well knew would give grave offense to over three-fourths of the people whom he is supposed to serve? The President of Czechoslovakia knew that the banner of Huss would be raised publicly on this "commemorative day" and that it always stood for enmity against the Catholic Church and hatred of the Holy See—hatred and insult. In other words, against a power with which Czechoslovakia has diplomatic relations.

GOVERNMENT KNEW OUTCOME

It is certain the Government knew beforehand, and full well, how its action would affect its relations with the Vatican.

It is well-known that last April the Apostolic Nuncio, Monsignor Marmaggi, made an unlooked-for visit to Rome. At the very time he left, solemn celebrations were being planned throughout Czechoslovakia in honor of the silver jubilee of his priesthood. In spite of this, he left for Rome. His heart was sorely disturbed over what he felt must result from the proposed Huss celebration. He started for Rome, abandoning all preparations for his jubilee immediately after the bill authorizing the Huss celebration was passed.

His journey to Rome was a manifest evidence of the attitude he took on the matter. Was not the Government knowingly reckless when, by its subsequent action, it still further embittered the situation? The notices of the coming Huss celebration in the Government press gave prominence to his religious apostasy. The day of the celebration openly showed the religious animus of its champions. They lighted funeral pyres with Huss tied to the stake. In many cases the wood was furnished by Government authorities. At Prague, Pilsen, Brunn and other places, Protestant pastors were selected by the Government as official orators and they did not confine their remarks to the civic and literary merits of Huss. The President of the National Chamber, Mr. Tomasak, delivered at Prague, under guise of celebrating Huss, a vitriolic attack against the Catholic Church. The flag they hoisted was not the flag of the nation but the sectarian banner of Huss—a white field with a chalice of red. The Government building raised, not the flag of the nation, but this banner of Huss—an incitement and an insult to over seventy-five per cent. of the people.

ATTACK ON RELIGIOUS BELIEF

The Lidove Listy of July 9 stated: "The flag of the Republic may be flown from the Castle of Prague, as on the occasion of other national holidays; but to hoist a Hussite flag with the symbol of the chalice is, certainly, to exceed the provisions of the law. The white standard with the red chalice is the symbol of a party, the emblem of an openly anti-Catholic movement. The flying of this flag from the Castle of Prague emphasized the anti-Catholic character of the Huss celebration. It was a direct attack on a religious belief; it was the flaunting of a symbol of warfare against the belief of the majority of the population of this nation, be it Czech, Slovak or German."

The Apostolic Nuncio represented the Holy See; he represented in their religious faith over three-fourths of the people of Czechoslovakia. Would any American Ambassador have remained in Prague if but one American were so insulted? The Apostolic Nuncio would never have protested against any celebration of Huss as a patriot, as a literary scholar. But the celebration was too manifestly and publicly anti-Catholic to permit him to remain.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results.

WASHINGTON WHAT CATHOLICS DID IN ITS BUILDING

(By N. C. W. C. News Service)

Washington, Aug. 1.—Some significant but often-forgotten facts demonstrating that Catholics had a dominant part in the establishment of Washington, capital city of the nation, have been brought out in an essay contest conducted here by the District of Columbia State Council of the Knights of Columbus. Prizes aggregating \$100 in gold were offered for the best essays submitted by children of the eleven Catholic High schools in the District on the subject "The Part Played by Catholics in the Establishment of the Seat of Government in the District of Columbia." The purpose was to stimulate interest in the study of local Catholic history. Some of the facts brought out in the essays are:

That the bulk of the ground on which Washington stands had been owned since the time of the Red Man by Catholics, members of the Catholic Lord Baltimore's Maryland colony and their descendants.

DISTRICT HISTORICALLY CATHOLIC

That much of the city thus was originally a part of that area which Catholics made the first haven of religious freedom in the Western Hemisphere and that the district which Washington chose for the Capital City was historically Catholic.

That the hill where the Capitol now stands was the property of Daniel Carroll, of Duddington, a Catholic who was famous in early American history, was a close friend of Washington, and was the largest individual landholder in the area chosen.

That what is now the center of the city, and much of the water front were the property of Notley Young, a Catholic, and were originally the property of Cerne Abbey Manor, named for a famous Catholic abbey in Dorset, England.

That much of the land was sold to the Government by these Catholics at such a low figure that it was virtually a gift to the nation. The Catholic proprietors even offered the surveyors the freedom of their estates for their operations.

That Pierre Charles L'Enfant, the brilliant young engineer who planned the city originally and whose plan is still being followed today, a century after his labors were performed, was a French Catholic. L'Enfant came to America with Lafayette, and was a friend, aide-de-camp and protege of Washington.

That one of the three Commissioners named to establish and develop the city was a Catholic, Daniel Carroll, of Rock Creek, who was also a veteran of the Continental and United States Congresses.

WHITE HOUSE DESIGNED BY CATHOLIC

That the architect to whom all buildings was consigned was a young Irish Catholic, James Hoban, of Charleston, S. C. Hoban's plans won first place in a contest for the designing of the White House, and he supervised its construction. He and his associates, in his forty years of service, also built the Capitol, the Treasury, the Patent Office and the present District Court of Justice, or virtually all the great public buildings of the city except the Library of Congress and a few other structures planned since 1902.

That the first militia of the District of Columbia was organized by the Catholic Hoban.

That the first Mayor of Washington, appointed by President Jefferson, was Judge Robert Brent, a Catholic and nephew of Archbishop Carroll. Judge Brent was also Judge of the Orphan's Court, Justice for Washington County, Paymaster General of the Army and President of the Patriotic Bank. He held the post of Mayor for ten years.

That Franzoni, celebrated Italian sculptor, and fifteen of his fellow Italian Catholic artists, brought the crude interior of the new Capitol into galleries of grace, the work requiring eight years and being the first artistic project of its magnitude in the new nation.

IMMODEST DRESS

A warning that women who dress immodestly may be heard from the Catholic churches of the Diocese of Providence has been sounded by Bishop William A. Hickey. Speaking from the altar in the Cathedral at Providence, the Bishop denounced present-day fashions as not only a source of scandal but, when worn in church, an insult to God as well.

The Bishop condemned beauty contests and other agencies conducive to improper dressing. The women of today he compared with those of pagan times who "flaunted their physical charms in costumes that not only degraded their wearers but were a source of sin for others."

"America today," he said, "seems to have entered a period where similar exhibitions of semi-nudity on the part of women are having a harmful effect upon the morals of the nation."

Pointing out that Pope Pius has recently taken drastic steps to promote proper dressing in Rome, the Bishop declared there was ample ground for his threatened action in barring women improperly dressed from the churches here.

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LONDON, SATURDAY, SEPT. 12, 1925

**THE "ACT OF TOLERATION"**

A few weeks ago we pointed out that over-enthusiastic Philadelphians, in preparation for the sesquicentennial celebration of the Declaration of Independence, in their just commendation of William Penn for the wide religious liberty he granted in the colony which he founded, were less than just to Lord Baltimore, the founder of Maryland, who had maintained the same wide liberty for nearly fifty years before the beginnings of Pennsylvania.

In reading up the history of this period we came across some other interesting events which, we are sure, will prove of interest to our readers.

"On 25 March, 1634," writes the Jesuit Father Andrew White in his "Relatio Itineris in Marylandiam," or "Narrative of the Voyage of the Ark and the Dove," "we celebrated Mass for the first time in the island (St. Clement's). This had never been done before in this part of the world." Thus was begun the colony of Maryland.

The charter which issued to Cecilius Calvert, in addition to granting a large tract of territory, also contained the most comprehensive grant of civil and political authority that ever emanated from the English Crown. It was a palatinate that was created with royal and vice-regal power. The grantee appointed the governor and all the civil and military officers of the province. The writs ran in his name. He had power of life and death over the inhabitants as regards punishment for crime. He could erect manors, the grantees of which enjoyed all the rights and privileges belonging to that kind of estate in England. He could confer titles of honor and thus establish a colonial aristocracy. Of all the territory embraced within the boundaries set out in the charter, "the grantee, his heirs, successors and assigns, were made and constituted the true and absolute lords and proprietaries."

This is important. There have not been wanting efforts to deprive the Catholic founders of Maryland of the unique honor which is their due as the pioneers of religious liberty and equality. The great power and authority of the Catholic Calverts, Lords Baltimore, must be kept in mind, if honor is to be given to whom honor is due.

In 1649 the General Assembly passed the celebrated Toleration Act.

Under a provision in the charter giving to the Lords Baltimore the initiation of legislation in the province, Cecilius Calvert had drawn up a body of laws, sixteen in number, to be adopted by the assembly, and among them was this famous Act. It was passed by that body without a dissenting voice. "And whereas," it reads, "the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practised, and for the more quiet and peaceable government of the province and the better to preserve mutual love and amity amongst the inhabitants thereof: Be it therefore enacted that no person or persons whatsoever within this province . . . professing to believe in Jesus Christ, shall henceforth be, in any way troubled, molested or discounted for or in respect of his or her religion or in the free exercise thereof within this province or in anything compelled to the belief or exercise of any other religion against his or her consent." The Act then provides penalties for violation of its provisions. In the controversies about this celebrated Act of Toleration, efforts have been made by some Protestant writers to deprive Cecilius Calvert of the merit of its authorship, but the

judgment of all fair historians gives to Cecilius Calvert, and to him alone, following the example of his father, the honor of "being the first in the annals of mankind," as Bancroft says in his History of the United States, "to make religious freedom the basis of the State."

Though the "Act of Toleration" has the unique honor of being the first of the kind after the divisions consequent on the Reformation, it did not initiate the practice of religious toleration in Maryland. It merely put into the law of the land what had been the custom from the very beginnings of the colony.

Bancroft writes: "At the instance of the Catholic proprietor, the Protestant Governor Stone, and his council of six, composed equally of Catholics and Protestants, and the representatives of the people of Maryland, of whom five were Catholics, at a general session of the Assembly, held in April, 1649, placed upon their statute-book an act for religious freedom which, by the unbroken usage of fifteen years, had become sacred to their soil."

The following passage, also from Bancroft, has an interest all its own in view of the deserved honor that will, in the next year or so, be given to the Quaker William Penn, the second great champion of religious liberty in America. It indicates the very great probability that Penn received his inspiration from his predecessor in the same great cause.—Lord Baltimore:

"The progress of Maryland under the proprietary governor was tranquil and rapid. . . The administration of Maryland was marked by conciliation and humanity. To foster industry, to promote union, to cherish religious peace—these were the honest purposes of Lord Baltimore during his long supremacy. The persecuted and unhappy thronged to his domains. The white laborer rose rapidly to the condition of a free proprietor; the female emigrant was sure to improve her condition. From France came Huguenots; from Germany, from Holland, from Sweden, from Finland, it may be thought more rarely, from Piedmont and even from Bohemia, the children of misfortune sought protection under the tolerant sceptre of the Roman Catholic, and were made citizens with equal franchise. The people called Quakers met for religious worship publicly and without interruption; and with secret satisfaction George Fox relates that members of the legislature and the council, persons of quality, and justices of the peace, were present at a large and very heavenly meeting."

George Fox was the founder of the Society of Friends or Quakers. Is it not likely, then, that Penn, who had become a disciple of Fox, and who had suffered with Catholics religious persecution at home, was influenced directly by Fox himself in the matter of his "holy experiment" of religious freedom?

In the neighboring colony of Virginia there was enacted a law requiring of all persons strict conformity with the worship and discipline of the Church of England, the established Church of that colony. This act was put into vigorous execution by the governor, and a considerable number of Puritans were driven out of Virginia into Maryland. Soon they began to complain that their consciences would not allow them to acknowledge the authority of the Catholic proprietor and in 1650 they rebelled and seized the government of the colony. They convened a General Assembly to which Catholics were declared ineligible either as members or as voters. The first thing this Assembly did was to repeal the "Act of Toleration" and to enact another which declared: "That none who profess and exercise the Papistic, commonly known as the Roman Catholic religion, can be protected in this province." The members of the Church of England were also proscribed.

During the Puritan usurpation the Catholic Church suffered greatly. Swashbucklers paraded the province, breaking into the chapels and mission houses and destroying property. Three of the Jesuit priests were obliged to flee into Virginia.

With the restoration to power of Lord Baltimore in 1658 "The Toleration Act" was reenacted and another long period of religious peace and freedom ensued, which came to an end only on the acces-

sion of William of Orange to the English throne.

Cecilius Calvert was a conscientious Catholic. "It was to this fact," declares Prof. William Hand Brown of Johns Hopkins University in his History of a Palatinate, "that he owed all the hostility he had to meet with. He had only to declare himself a Protestant and all this hostility would have ceased. This he did not do."

So to Lord Baltimore there is a twofold glory: His unwavering loyalty to his own conscience, when such loyalty was grievously tested, is something worthy of the noble pioneer in religious toleration and equality, and freedom of conscience for all.

Let us forget the ingratitude and intolerance of the Puritan rebels who found an asylum in Maryland and close with another tribute to the cradle of religious freedom from Bancroft:

"English statutes were not held to bind the colonies, unless they specially named them; the clause which, in the charter for Virginia, excluded from that colony 'all persons suspected to affect the superstitions of the Church of Rome,' found no place in the charter for Maryland; and, while allegiance was held to be due, there was no requirement of the oath of supremacy. Toleration grew up in the province silently, as a custom of the land. Through the benignity of the administration, no person professing to believe in the divinity of Jesus Christ was permitted to be molested on account of religion. Roman Catholics, who were oppressed by the laws of England, were sure to find an asylum on the north bank of the Potomac; and there, too, Dissenters were sheltered from Protestant intolerance. From the first, men of foreign birth enjoyed equal advantages with those of the English and Irish nations."

So that, while it is true that the decline of public speaking is in part due to the fact that people feel the need for getting to the point, it is also due, and very greatly due, to the fact that we live in an age of slovenly speaking, of inaccurate and hasty thinking, and we are too easily satisfied with short cuts without demanding that speakers be logical or comprehensive.

**THE DECLINE OF PUBLIC SPEAKING**

By THE OBSERVER

As a partial exposition of a matter which has been referred to more than one occasion in this column, we quote the following article from The New York Times. It is of some interest to all those whose duties require them to address public audiences:

Mr. W. B. Yeats—we ought to say Senator Yeats of the Irish Free State—recently committed himself in Dublin in the assertion that "the day of oratory is past." For an Irishman this must be a confession hard to make. If Irish eloquence is disappearing, where on a desolate earth can oratory find a rest for the sole of its foot? In truth, Mr. Yeats contends that great public speaking is dead not only in Ireland but "everywhere in the modern world." It is doubtful if he could have said this if he had been familiar with the capacities and endurance tests of some of our own orators from the South and the West.

One would hate to think that the great tradition of Irish oratory is so broken as Mr. Yeats seems to believe. He referred to the period of the old Irish Parliament. There was certainly magnificent speaking in those days. It was part of that flowering culture in the Dublin of the eighteenth century which gave the city a European reputation. Some of the orations of Curran and Flood can still be read with pleasure, if with no great profit. Nor were Irishmen lacking after the Union with England to illustrate the qualities of Celtic eloquence. The names of O'Connell and Plunkett still shine with a kind of glory in English Parliamentary annals. It can hardly be that the old and inherited oratorical impulse has been extinguished. It merely seeks expression in different forms.

Quite possibly this is what Mr. Yeats really meant. Oratory has not expired, but has changed its methods and styles with changing times. The florid, oratorical and tediously long speeches of other days would scarcely be tolerated now. Some United States Senators attempt that form, but usually with rather sad results. The old-fashioned ambition of a listening Senate to command has certainly passed away. The Senate will not listen to interminable orators. Yet it will attend to a man of influence who has something to say, and who makes his remarks simple and direct, without any attempt to twine about them flowers of rhetoric.

This is undoubtedly the direction in which modern oratory is changing. Audiences and the public desire speakers to be more pointed, swifter in the movement of their discourse and much more business-like than their predecessors were expected to be. Yet for a real orator there is still room and verge enough. A man with strong convictions, based on hard thinking, who is also gifted with a poetic temperament and the power of moving and passionate expression, can always

count upon being heard gladly. Orators may change outwardly with the lapsing years, but the born orator will be in demand and have his place so long as the right of free assemblage and unfettered discussion is kept alive in democracies.

It is true that many of the speeches delivered long ago seem now to have been too wordy, and to have been unnecessarily encumbered with matter not directly bearing on the question before the speaker and his audience. For instance, some of the speeches delivered by the great advocate Erskine in jury cases in England cover from a hundred and fifty to two hundred pages of an octavo volume. Such speeches are not delivered today in court trials, for more than one reason. In the first place, time is a greater object now than it was then, or, at least, most people think so. A lawyer who should now try one of Erskine's speeches of that length, would probably tire his jury to death and lose his case for that reason.

Secondly, because of the multitude of matters which have to be dealt with by modern courts and parliaments and other public bodies, it is highly desirable that the essential point in each matter be found and handled as directly and quickly as possible. But there is more than that: Erskine was a master of the English language and had the art of expression highly developed; and most modern speakers get bogged down in half an hour at the most, and no matter how much more they would like to say, and no matter how important may be that more should be said, they are simply stuck, and if they do not sit down they begin to repeat what they have already said.

So that, while it is true that the decline of public speaking is in part due to the fact that people feel the need for getting to the point, it is also due, and very greatly due, to the fact that we live in an age of slovenly speaking, of inaccurate and hasty thinking, and we are too easily satisfied with short cuts without demanding that speakers be logical or comprehensive.

Much of the public speaking of the present time is absurd. It is not alone the length of old time speeches that has been abandoned but also their clearness, their logic and their informative effects. There is nothing more annoying to those who love good speaking, than to see a man fumbling about for words to express his meaning and then taking the wrong ones. And the slovenly speakers of today cannot take comfort from the thought that they are at all events giving their audience the substance and point of the matter they attempt to explain. The Erskines of a former time really did that, though at the cost of prolixity, but the art of full exposition of a subject in a public address is not at all the sure possession of a speaker just because he has cast away all the graces and beauties of a former age of oratory.

The knowledge that a great speech was expected was the cause of great preparation, and great care. It is rarely now that one sees any sign of preparation in a public speech. The main idea seems to be that anything will do. Vocabularies are becoming more and more limited. The schoolboy of today who has paid attention to his little studies in school can detect inaccuracies and wrong construction in most of the public speeches of the present times.

This is not at all as it should be. Those who undertake to address public audiences ought to be beyond the reach of children's criticism, surely. And what will be the effect of this on the children? Why, of course, they will conclude, and only too willingly, that what they are set to learn in their school classes is, not after all, of any importance. That is one effect. Another is, that the thoughts of the speaker remain unexpressed. Whether they are or are not worth hearing, they are unheard, because the man who wishes to communicate them, has never taken the trouble to learn how to communicate his ideas to others.

Small vocabularies, fumbling speakers, unattractive style, on the one hand; and on the other, tired audiences, inattentive hearers, unexplained subjects. These are the inevitable effects of our modern disregard of the arts and graces of public speaking. Thoughts will not communicate themselves. Careful and reasonable means must be employed, and the public speaking of this day almost totally disregards those means.

**NOTES AND COMMENTS**

REGARDING MARY, Queen of Scots, and her vindication at the hands of Mr. Ainsworth Mitchell, alluded to in these columns in June last, further particulars are now to hand and we proceed to give our readers the benefit of them. As stated in June, Mr. Mitchell, who was described in the dispatch as "an Home Office expert," is the editor of the *Analyst*, and author of a book on "Science and Criminals," and it was on the principles outlined in the latter that he undertook the examination of the documents connected with the case of the Scottish Queen. He has had many predecessors in the sifting of the charges against her, but not one who has given to the documents in question that scientific examination which only an expert such as he was qualified to give. Mr. Hossack's great work, "Mary Queen of Scots and her Accusers" will forever hold its place as the standard work on the subject, but Mr. Mitchell's probing is of a different sort, and when more fully drawn out may well be bracketed with it.

It is upon the celebrated "Casket Letters" that the case against Mary has chiefly rested. They were made the pretext for depriving her of her throne, and of that long period of cruel imprisonment in England which preceded her execution. That they were clumsy forgeries, and the work of her enemies, Hossack and Skelton have clearly shown, but it remained for Mr. Mitchell to put the seal upon their findings by his minute examination of the documents still existing which bear upon them. The criminal, he finds, was not Mary, but her trusted Secretary, Maitland of Lethington, who, professing to be her friend, abused the trust committed to him by the Queen's undoing. A certain suspicion has always attached to his name, but so thorough was his work and that of his collaborators that it has taken nearly four hundred years to completely unmask them.

WITH THE Casket Letters is to be bracketed the supposed contract of marriage between Mary and Bothwell, and another contract or obligation in which Mary promised to marry Bothwell. Referring to the latter, Mr. Mitchell says: "It is written in an ink which has turned brown with age, and the edges of the lines are of a darker shade of brown. The microscopic appearance of the ink and of the pen lines agrees exactly with that of the signature. A comparison of the writing of the signature with that of the genuine signatures of Mary Stuart shows that it cannot be accepted as her writing. The form of the letters, their curves and their relative heights and positions on the base line are quite different. Obvious dissimilarities in this and the genuine signature are the relative types of the 'M' and the following 'a' and the much wider top loop to the 'r' in this signature. Mary also made 'M' of relatively the same height as the rest of the signature, and the 'r' with very little extension of the upper loop to the left of the line."

"THE TEXT of the contract also differs markedly from Mary's cursive writing, but it is written for the most part in small printed script, and so may conceivably have had some resemblance to the script writing of Mary. Otherwise it would be difficult to account for the Commissioners accepting it as her handwriting. A minute comparison of the modes of formations of the Roman characters to those of Mary's handwriting leads to the conclusion that it was not written by her." And, dealing further with this contract of marriage, Mr. Mitchell says: "On studying the text of this document it will be observed that there are frequent lapses into the cursive writing of the period, and as Mary's Secretary, Sir William Maitland, of Lethington, was accused by his contemporaries of having forged the Casket Letters, it occurred to me to compare by modern methods of examination those more flowing characters with the authentic writing of Maitland."

IT IS as the result of this examination that Mr. Mitchell declares Maitland to be the writer of the letters which brought about Mary's dethronement, and, ultimately, her death. One letter, Mr. Mitchell says, at first glance shows little

resemblance to the text of the marriage contract. This, however, but accentuates the skill of the forger. After the various loops in that document are compared in photographic enlargements with the corresponding characters in Maitland's writing, the points of resemblance cannot be missed. Not only do the letters show the same mode of formation, but the methods of holding the pen and of applying the pen pressure also agree. But, more remarkable than any of these, he declares, is the formation of the "a." Maitland frequently but not invariably terminates this letter in a finely drawn-up extension, sometimes even reaching to the letter in the line beneath. This peculiarity appears more than once in the marriage contract.

THESE EXCERPTS suffice to show the thoroughness of Mr. Mitchell's methods. Taken in conjunction with the arguments of Hossack his findings are absolutely conclusive, and show how the ruin of Mary Stuart was accomplished. It was her unhappy lot to be thrown into that seething mass of corruption, the Scotland of the sixteenth century. The "Reformation" had gained control of the ruling class, and never in history was there so infamous a crew. Mary alone stood in the way of its complete triumph. Her destruction, therefore, was a necessity, and no stone in the way of infamous conspiracy was left unturned to accomplish it. She died after a stormy and troubled life, a martyr to her Catholic faith, and the world will yet accord to her her due.

**REVOLT IN MEXICO FEARED**

CALLES SURROUNDS HIMSELF WITH MILITARY CORDON

By Charles Phillips (Special Correspondent, N. C. W. C.)

Mexico City, Aug. 24.—Fear, as we have seen, rules Mexico. For the people of Mexico, and especially for those who practice the Catholic religion, there is no such thing as freedom of thought or liberty of action. Freedom and liberty do not go with fear. But fear is a double-edged sword. It cuts coming as well as going. The rulers of Mexico, who rule with the blade of fear, also live in fear. To live at all they must surround themselves with all the safeguards that fear sets up—precautions, suspicions, espionage, guns. The dictator of Mexico, Calles, the Bolshevik agent who is the inspiration of all the religious persecutions which now terrorize the country, lives as do his masters and idols of the Third International in Russia, in daily fear of his life and fenced in with every precaution that the mind of the terrorist can invent.

Lately the president, with unusual frequency, and very likely with most opportune convenience, has been ill—too ill to be seen or to see any but his intimates. Even some of these intimates recently have found access to his person difficult. He sleeps literally surrounded by a cordon of armed guards. His espionage system daily increases its ramifications. I have come to know that in certain cases I have not been more than an hour in a given city, even in an interior state, without being spotted and my every movement observed till I got out—only to have the process repeated in my next stopping place. So the life of Mexico goes on for governed and government, in daily increasing fear. But out of this fear, perhaps in the very near future, may come a change which may bring to a pause, for a short while at least, the persecution of the Church.

**STAGE SET FOR REVOLUTION**

IT IS neither an agreeable nor a graceful thing to play the role of prophet of disaster. In the case of Mexico, of course, what may be disaster to the few at the same time may well prove a blessing to the many. But, blessing or disaster, this can be said, that all things point at the present moment to a radical change in the course of Mexican government affairs. To put it bluntly, the stage is set for a new revolution. Calles may soon lose his office.

Before another word is said of this matter, let me make as plain as language can make it, the fact that such an outcome of events as a new revolution or an overthrow of the present government by violence, will not come out of the Church persecution and will have no relation to it. It must be understood that such an eventuality is not only not desired by the Catholic Church authorities in Mexico, but is feared by them. The bishops and priests of Mexico do not wish religious freedom at any such cost. They, with the thinking Catholics of Mexico behind them, are the only people in this country who have the right idea, the American idea of government—that is, the idea that the only good and permanent change that can ever come to Mexico must come through order, through free suffrage, through the education of the

people in the art of self-government. Not in all the weeks I have spent in Mexico, in the midst of innumerable interviews and informal talks with clergy, and laity, have I ever detected even the faintest suspicion of favor for violence in changing the present condition. "The Church is for peace and only by peaceful methods can it operate." This sums up the entire Catholic thought of Mexico.

The church authorities here possess a real power, a steadily growing power. The Youth Movement among Mexican Catholics is rapidly developing toward vigorous self-consciousness. But at every turn the bishops and priests withhold their power and are checks against anything resembling physical force among their people; so much so in fact that even the idea of the organization of a Catholic political party is unanimously opposed by them. At times, it is true, self-consciousness among the people, the realization that they are the people and they have rights of which they are deprived, appears to give signs of jumping the traces of ecclesiastical authority; but never without the encouragement of that authority. So far as the Church is concerned, therefore, it can be unequivocally set down that no change of government in Mexico, no change in the conditions which now absolutely annul religious liberty, will be achieved by violence. Violence the Church does not wish and will not countenance. It was the violence of the priest Hidalgo, fighting for Mexican independence a hundred years ago, and not his patriotism, that brought the repudiation of the Church upon him. The Church in Mexico is true to its tradition of peace.

**RUINING THE COUNTRY**

Nevertheless, violence is in the offing in Mexico today. If the Calles government is overthrown, it will be because the opponents of Calles will not put up any longer with his attempts to sovietize the country, making of it a second Russian hotbed of Bolshevism and ruining it industrially, agriculturally, financially. That he has so ruined it already in an almost fatal measure is common knowledge. Mexico, one of the richest countries in the world, no longer feeds herself. Her specie supply is now so reduced that within a few weeks the government is expected to begin the flotation of paper currency. If that be done it may precipitate a catastrophe.

Calles got into power by making promises to the radical element of the country. The radical element is strong in Mexico. Organized labor here, unlike that of the United States, is largely "red." Soviet propaganda, fostered by Calles himself, who is an ardent admirer of Leninism, has heightened the "red" color of the Mexican proletariat, so that today it is quite of a shade with that of Moscow. But, when Calles got into power by making "red" promises, he had also at the same time to consolidate the ever-present military power of Mexico, the army. That power is not "red," and Calles has not succeeded in making it "red." Its interests are quite the opposite. It represents capital. Calles, caught between two powers and influenced by his own "red" predilections, has gone too far in favoring the socialistic elements, to please the military. And at the same time he has not gone far enough to please the "reds": some of them tried a few days ago to kill him by wrecking the presidential train. But the military has the guns; guns are more easily handled than railway engines.

**GUARDS MULTIPLIED**

Where a few weeks ago a sleepy sentry with a rifle stood guard in the vicinity of the president's palace or the public offices, today on the same beat there are two or three alert soldiers with rifles, pistols, even hand grenades and a uniformed porter loafed in the corridors or around the doors of the various bureaus of the government, today there are wideawake army officers always present. Calles himself, as I have said, sleeps behind a cordon. But there may be a ghastly irony in that. Outsiders may believe that Calles thus protects himself, yet, he, too, may possibly believe this. But my opinion is that by this time he knows better. My opinion is that he has a fear in his heart today of the very safeguards which his fear sets up. I shall not be surprised to hear some day, perhaps in the very near future, that the guns which apparently hedge in the president of Mexico, have thrust him out over the back fence and into the limbo of despots.

**PROBABLE SUCCESSOR DESCRIBED**

The candidate of the group which may throw Calles out is a dark horse and not any one of the figures usually conjured up as the next Mexican dictator. This man, who formerly prominent in the Obregon government, but is at present living privately, having refused all offices under Calles, although Calles, owing his succession to Obregon, has done everything to win him to his side. This man is a trained politician and an able administrator, and with capital and the army backing him, he may institute a regime of reorganization in Mexico. In doing that he and his supporters may let up for a while on the pet pastime of the "reds," religious persecution. If they do, the Church will thus benefit, not so much per-

haps because religious freedom may be an ideal of the new government but simply because other interests will preoccupy them—the reconstruction of the country—the stabilizing of finances, the reorganization of industry and agriculture.

SISTERS OF SERVICE

AN ENCOURAGING OUTLOOK

When three years ago the missionary endeavor of the Sisters of Service was launched, doubts were entertained as to its feasibility and success, yet with the blessing of the Holy See, and the encouragement of the Canadian Hierarchy, a band of devoted women gave up all that they held most dear and went wholeheartedly and resolutely to the Western Mission Field.

The following letter illustrates the value of a very important phase of the work of the Sisters: the teaching of catechism in the outlying districts where a priest does not reside. The work at Eston was only an experiment, but one which proved its value. When that experiment had been multiplied a hundredfold the Church, unlike Rachel, will cease to bewail her children—because they are not.

Eston, Sask., August 14, 1935. To the Editor of the Northwest Review, Winnipeg, Man.

Dear Sir—Early last winter I was given charge of a number of missions, my territory comprising all the district traversed by the Elrose branch of the C. N. R., a distance of seventy-five miles. In such a large scattered, thinly populated district it is naturally impossible to be everywhere at once, or at any one place very often. Two of my missions were sent out here one month, another has to wait for a fifth Sunday. At such places it may well be imagined that extraordinary zeal on the part of the people would be necessary to preserve the Faith and to hand it down to their children.

Ever since I first heard of the Sisters of Service I have realized the pressing necessity of their work in districts such as I have just mentioned. I have been in almost every corner of the extensive Archdiocese of Regina, organizing and conducting missions during the past fifteen years, and I should know something about actual conditions of the country. Consequently I got in touch with Father Daly last June with the result that Sisters Stafford and Egan were sent out here on a first week in July. They went first to Plato, which has the largest Catholic population, there they taught catechism to a class of thirty-seven children for two weeks. The classes were held in the church and the Sisters were well taken care of by the hospitable parishioners. From there they went to Dinsmore, sixty miles further up the line, and taught a class of twenty children for another two weeks. They are now at Eston where they have a class of about fifteen children. At all these places the children were prepared for First Communion. It can be realized how impossible it would be for one priest to attend to this work.

At all of these places the people who have spoken to me of the work of the Sisters are at one in their expression of appreciation, and they all want to have them back again. Speaking for myself, I would say, that unless the Sisters can be kept in the district, their work, I am afraid, will not produce the results that I hoped for. An agency such as this, that will keep in touch with the children in my opinion, a very real need. It is my aim to establish in one of the centres a home for children from surrounding districts who are attending school, where they would receive proper training and religious instruction. For work like this, the Sisters are specially fitted.

Father Daly, who was unable to come here, as he intended, and see the work for himself, wrote me as follows: "May I ask you a favor? Give me your sincere impression of the value of the work of the Sisters. This is a first experiment and naturally we are wishing to do our best to help the Church. I would like to have your candid opinion and open criticism of its value."

To which I replied in part as follows: "I am so pleased with the work that Sisters Egan and Stafford are doing in my district that I am more than ever determined to have them in the Diocese of Regina. And I want to be their spiritual advisor, I want to be a second Father Daly to them. Having worked in the Diocese of Regina since 1908, having worked in the four corners of the diocese. . . I think I know the needs of the Church and one of the crying needs of the Church is the presence of the Sisters of Service to look after our girls and boys scattered in the districts where the parish priest visits only once a month. You know besides that all these children are going to neutral schools, daily mixing with children of different religions."

I am asking you to publish this appreciation of the work of the Sisters, because, being an eye witness to their work, I think my

testimony is of some importance. As Father Daly has said, this is the first experiment, and in such a case first hand information is what counts. (Signed) J. A. DUPRESNE, Parish Priest.

This letter speaks for itself, and shows that the work of the Sisters deserves the support of all. They consecrate their lives to one of the most vital issues of the Church in Canada, a cause dear to all Catholic hearts. It is but just that we should help and encourage them in their noble endeavor. G. DALY, C. S. S. R.

FOREIGN MISSION NEWS LETTER

MYSTERIOUS INDIA

One of the greatest feasts of the Mohammedans is the Muharram which lasts about ten days, and it is with difficulty that school attendance is kept high during this time.

Mohammedans, dressed in green, parade the streets each day, carrying long sticks ornamented with silver handles and long colored pieces of cloth. On the last day of the celebration these are thrown into the water, and all Mohammedans go home crying and weeping.

Many go disguised through the streets on these days, most of whom look like tigers with brown and yellow stripes on their bodies. Many strange things are enacted. One man pasted his whole body with cotton wool and was of course the centre of attraction. Another had himself hanged; the whole gruesome details being carried out, but he was walking peacefully on the streets again in the evening,—he knew how to trick the public.

THE POISON ORDEAL

Central Africa abounds in superstitions. Traditions whose origins are lost in time have been established, governing many circumstances of life, some of them innocent, but others really barbarous, such as the ordeal by poison. This is a horrible method of determining the guilt or innocence of a person accused of some crime. The poison is administered to the accused who is surrounded by friends and enemies. If it is vomited, he is innocent, but if the unfortunate one does not become nauseated, he knows all is lost. With cries of despair he throws himself on the ground, but he receives no sympathy, simply jeers and blows from the spectators and he is thrown into the bushes to die, without a drop of water to soothe his parched lips.

ONE SUCH EXPERIENCE

Bishop Guilleme of Nyassa tells of an old woman near the Mission, who was accused of the death of her husband. Sure of her innocence, she demanded the ordeal by poison to vindicate her. She died in tragic anguish, but before she departed she asked that her two children be given into the care of the missionaries. The savage act was unknown to the Catechist of the village until all was over, as such trials are kept very secret—but hearing of the mother's request, he demanded the two children. The boy was handed over, but the other child, a little girl, had been left in the bush for the wild animals to devour, as she was too young to live without a mother's care. Providence aided the catechist in finding this tiny tot thus abandoned, and after being revived, she was baptized there.

BARREN EVEN IN NAME

Of all the phases of the great Barren Lands, none is perhaps so interesting as the missionary work carried on by the valiant Fathers who live where white men seldom travel and where the Eskimo finds a paltry living in the ice deserts near the Pole.

A district of impressive, deathlike silence, broken only by the boisterous voice of occasional tempests. A desert, even in Summer without vegetation, or soil to till, only a great stretch of rock, sand and gravel. To this Barren Land in 1912 two Oblate priests came to preach the religion of Christ. Their life and work in this land were far from inviting. Their physical sufferings were severe, their moral sufferings excruciating. They fought a tremendous struggle against almost overwhelming homesickness and loneliness, 1,600 miles from their brothers in religion.

Came then their terrific fight against the indifference of the people and the practice of the medicine man. So great was the strain that the younger priest fell sick and died on a dog team on the way back to civilization.

The Director of the Mission struggled alone. Conversions came, slow but sure. The 17 converts in 1917 increased to 50 by 1923; to 80 in 1924 and today, September 1925 there are 250.—Annals of the Faith.

A LITTLE CHILD SHALL LEAD THEM

It is a rare occurrence for an eight year old boy to baptize and save a soul, but Paul Yu who lives in Saraukang, province of South Chooing Chung, on his way to school, noticed an infant on the point of death. Nothing daunted by his childish years, he suggested to the pagan parents to send the baby to heaven by means of Baptism. They, knowing the truth of the salvation of the soul, consented, and Paul baptized the baby which died a few hours later.

The Missionary hearing the news, immediately sent for the lad and questioned him. "Why didn't you call your grandfather (Paul's grand father was catechist), or your grandmother and let them baptize? You should not have done that by yourself."

"But, Father, the baby's eyes were sunken, and lips were parched. He looked as if he were dying instantly, so I simply did not have any time to do that."

Then, show me how you baptized. Paul showed the priest that he had administered the Sacrament properly,—many times he had watched his grandfather baptize, and he imitated.

One wonders if our Canadian boys of eight are sufficiently well instructed in their Faith to measure up against this heroic little Paul Yu.

CHARACTER TRAINING

Speaking on the subject "Character Training," the Rev. Felix M. Kirach, O. M. Cap., Rector of the Kapuchin College, Washington, referred to the Great Britain and the United States, according to the Federal Commissioner of Education, spends as much money annually for educational purposes as all the other nations of the world combined. Father Kirach then raised the question as to whether or not the results obtained are proportionate to this vast expenditure. He cited the low average intelligence figures obtained by intelligence tests during the World War and then passed on to a consideration of other aspects of the situation, saying: "The moral results of American education are even more disappointing. Mr. C. H. Henderson has shown in 'Pay Day' (p. 109), that to every million inhabitants, Canada has nearly three murders; Germany under five; Great Britain ten; France fourteen; Belgium sixteen; while the United States has one hundred and twenty-nine. Obviously we are either not spending enough money on education, vast though our annual outlay is for this purpose, or we are not getting our money's worth. Hence it is well for the Central Verein to examine seriously into the subject of American education. And taking up, at the present session, the problem of character training, the Central Verein is taking up a subject that is of the essence of education."

Assuming the necessity of religion as a proper component part of a balanced education, Father Kirach pointed out the importance of having the religious element presented to the adolescent in a manner to arouse a sympathetic response. "It cannot be denied," he said, "that with us Catholics there is danger of over-emphasizing the weakness and helplessness of man and of throwing our young people exclusively on prayer and the sacraments as if they did everything for us and relieved us of the need of personal efforts. What the teachers of our young people need in their educational efforts is more reason and will, and less emotion and feeling—in a word, more head and less heart. It is to the prevalence of baby methods in the character training of adolescents that we may, perhaps, trace some mixed marriages, apostasies and moral lapses among the graduates of Catholic high schools and academies."

Henry Seyfried of Indianapolis, chairman of the Central Bureau Foundation Fund, reported that a total of \$172,941.15 has been subscribed by the various State sections of the Central Verein toward the proposed \$250,000 fund.

BEAUTY CONTESTS CONDEMNED

Sessions of the Ninth Annual Convention of the National Catholic Women's Union were held simultaneously with the meetings of the Central Verein. The Women's Union voted to join the Javina Protective Associations in conducting a campaign to arouse public sentiment against the commercialization of children's theatrical performances as likely to undermine the physical and moral welfare of the children. It was asserted that such performances were generally not free from the suspicion of vulgarity if not of indecency. It was recommended that mothers see to it that their daughters even before they reach school age are dressed in conformity to the requirements of modesty. Many of the evils of the present day were attributed to immodest dressing.

BEAUTY CONTESTS AND BATHING REVUES WERE CONDEMNED BY THE WOMEN'S UNION AS FOLLOWS:

"While we heartily believe in the axiom 'a sound mind in a sound body' as well as in athletic exercises to promote physical well being, we most emphatically condemn the bathing contests as conducted today. These contests can only result in the glorification of the human body, exercise a most harmful influence on the morals of the participants and the observers and dull the moral feeling of all."

CONDEMNNS INDECENT DRESS

The Union also pledged "its loyal support to Our Holy Father in his fostering modesty and decency in women's attire, and expressed regret that some women 'enter the house of God for Holy Mass and approach the very Communion rail in such scanty attire.'"

Another resolution deplored the fact that a shortage of religious teachers is responsible for 52% of the Catholic children in secondary schools attending non-Catholic institutions.

The Women's Union joined with the Central Verein in resolutions expressing pleasure at the recent decision of the Supreme Court invalidating the Oregon anti-private school law, and renewing the organizations' former pledges of spiritual loyalty and homage to the Pope.

RELICUARY OF SAINTS' BONES FIGURES IN BANKRUPTCY SUIT

London, August 26.—The soldier who took a reliquary from Peronne Cathedral, France, in 1915, and who recently gave it up to the police for restoration to its owners after diplomatic conversations and Scotland Yard action, was criticized in the bankruptcy court this week. The man had told his creditors that he was going to receive a reward of \$10,000 for returning the reliquary.

The official receiver told the debtor it was dishonest to hold the reliquary when he knew its owner, saying: "For six years you maintained silence. You offered it when there was a hue and cry in the newspapers. You tried to sell this worthless thing on several occasions. You held yourself as an ill-used man when you did not get any reward."

The reliquary which has been the subject of international negotiations, and which has now been mentioned in the bankruptcy court, was found by the soldier among the ruins of Peronne Cathedral. He stated that his officer gave him permission to send the relic home. The reliquary is said to contain the bones of seventeen saints. It was sealed, early in the 18th century with the seal of Pope Clement XII. and was on loan from Rome to Peronne when the War broke out.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSIONS BY THE PRESIDENT

Week after week this page conveys a message to our readers about missions in the West—the Home Missions of Canada. We try to make the reader need not fast nor deprive themselves of a single night's rest. These preachers frequent places where they know the priest makes only occasional visits and by means of anti-Catholic literature, especially among our new Canadians, carry on their work and greatly influence against the Church these credulous people who lack almost every religious instruction.

From a lack of resources many of our people are being neglected. The non-Catholic missionaries, sincere in their work, are endeavoring to preach to them the gospel. The Catholic people of the East have a serious obligation in this matter. It is their business to learn conditions and then be generous in helping to safeguard the faith of their fellow-Catholics. Protestants are noted for their generosity towards missions and are quite willing to take care of our people. Are we going to let them?

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

DONATIONS

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WEEKLY CALENDAR

Sunday, September 20.—Sts. Eustachius and Companions, Martyrs. Eustachius, an officer in the Roman army under Trajan, was stripped of his honors and wealth when he was converted to Christianity. Later, when the barbarians menaced Rome he was recalled and placed at the head of troops sent against the invaders. He returned to Rome victorious and was reunited with his family. When, however, he still refused to sacrifice to the heathen gods he and his wife were put to death.

Monday, September 21.—St. Matthew, Apostle, was a publican whose duty it was to collect the taxes for the Roman conquerors. He became an Apostle of the Saviour and after the Ascension, remained in Judea for several years. It was there that he wrote his Gospel.

Tuesday, September 22.—The Theban Legion refused to obey the order of the Emperor Maximian that they turn their swords against the Christian population near Lake Geneva. The Emperor became enraged and after having every tenth man executed in a vain effort to shake the resolution of the Legionaries, he ordered the entire group of more than six thousand men to be massacred. Although they were fully armed and capable of offering effective resistance they

threw down their arms and submitted to martyrdom. Wednesday, September 23.—St. Thecla, Virgin, Martyr, is one of the most illustrious as well as one of the earliest of the Saints on the Calendar of the Church. When St. Paul preached at Iconium she was inspired and, spurning the prospect of marriage with a rich suitor, fled from her home. Several times she was exposed to death in various forms in an effort to shake her Faith. Each time she was miraculously saved until at last the Saviour called her to Himself with the double crown of virginity and martyrdom on her head.

Thursday, September 24.—The Blessed Virgin Mary of Mercy, St. Peter of Nolascio, a noble of Langueadoc made a vow of chastity early in life and gave his vast property to the Church. Encouraged by a vision of the Blessed Virgin he and his confessor, with the aid of King James of Arragon established the order of Our Lady of Mercy for the redemption of captives. Pope Innocent XII. established the feast day in gratitude.

Friday, September 25.—St. Firmian, Bishop and Martyr, was a native of Pampelone in Navarre. He was converted by Honestus a disciple of St. Saturnius and later was consecrated Bishop by St. Honoratus. He preached the faith in the remote regions of Gaul, in Agen, Anjou and Beauvais and finally set up his See at Amiens. There he was martyred.

Saturday, September 26.—Sts. Cyprian and Justina, martyrs. Cyprian in early life was devoted to the black art of magic and to idolatry and astrology. A Christian lady Justina impressed him by the strength of her character and he embraced the Faith. The persecution under Diocletian broke out soon thereafter and both Cyprian and Justina were martyred.

COURAGEOUS CONVERTS

It is probable that many Catholics attending Westminster Cathedral on August 22nd had brought to their notice for the first time the claims and needs of the Converts' Aid Society, which was founded by the late Cardinal Vaughan in obedience to a letter of His Holiness Pope Leo XIII., twenty-eight years ago.

Those attending the earlier Masses were greeted with collecting boxes bearing the inscription, "Collection for the Converts' Aid Society," and leaflets proving beyond all doubt that whether we are converts or "born" Catholics, it is our paramount duty to subscribe to this most worthy charity.

The preacher at the 12 o'clock Mass was Father Woodlock, S. J., who once described converts, and especially convert parsons, as his special hobby.

He told how since the days of the great Cardinal Newman some 800 clergymen of the Church of England had been received into the Church, and pointed out that the heroic degree of virtue which is demanded, especially in the case of married clergy who are convinced of the necessity of taking this step, is a thing which only needed to be understood to make its strong appeal.

"In six years," said Father Woodlock, "70,000 individuals, one by one, have sought admission into the Catholic Church, but with these the Converts' Aid Society is not concerned."

The Society was founded, he pointed out, to deal with one class of convert—ministers from the Anglican and Non-Conformist churches.

"Look at the names," he said, "and you will be amazed at what the Catholic Church owes to its converts."

They have brought so much culture and so much zeal, he added, and finally pleaded that everyone present should give something that cost them a little to help the pitifully hard cases which the Society had to deal with at the present moment.

He alluded to the Gorham case and to the recent appointment of Canon Barnes, and related how Mr. G. K. Chesterton had said that, under God, he owed his conversion to Dean Inge and Bishop Hensley Henson, because they showed him clearly that the Anglican Church could not be the Catholic Church when its Bishops preached anti-Christian doctrines and its Dean denied Christian truths.—Southern Cross.

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Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the God of God.

Should we turn them back by not providing the means to fit them for their chosen life? If we complete the Queen of Apostles Bursc quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in far-off Galilee: "My soul doth magnify the Lord . . . because He has regarded the humility of His handmaid."

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTEENTH SUNDAY AFTER PENTECOST

THE CERTAINTY OF DEATH

"And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and a great multitude of the city was with her. When she saw the Lord, she said: 'Lord, have mercy on me.' (Luke vii. 11-13.)"

The prophets of old cried out that the world was desolate of spiritual wealth, because people did not think within their hearts. In modern times, if a prophet lived, perhaps he would not lament over the world's lack of thought, but over the kind of thought in which it indulges. Nowadays people think even more than they did in the times of which the inspired of God spoke, but they think of things alien to those of God. No one will deny that the world is more strenuous today than ever before in the history of mankind. With the advance of science, has come increased thought; with improved methods of communication, thought has also increased; with new enterprises, new thought has developed. We are more methodical today than our ancestors ever dreamed of being. All our traffic and travel is carried on in a systematic way. System rules more or less everywhere. The world realizes that without order, success is uncertain and progress impossible. Only a slight glance at the modern world will convince one of this method existing everywhere.

But this order in all things has not come about by chance. It has cost lives of energy and thought. Men have labored incessantly in its accomplishment; others have continued where their predecessors left off, until rules have been laid down that are inviolable. The work has not stopped, nor will it ever cease. With the knowledge that thus far has been gained and the successful methods that have been adopted, the life of the world's order and system will last till time is no more. It will be improved upon, added to, perhaps carried out differently; but the fundamental ideas always will remain the same. Men have created something in worldly order that for us and our successors is and will be inevitable. The consequence is that he who conforms to this established order will, as a rule, meet with success; he who fails to comply with it must expect disaster, or at least failure. Sometimes disaster will come even when all order has been complied with, but this is because no works of man are infallible. We enter a train with confidence that we shall reach our destination. As a rule we do reach it, but occasionally we are disappointed. Perhaps the train brings some to their ultimate destination—to eternity. We go aboard one of the mighty ocean liners, expecting that we shall reach the shores of the land beyond the seas; but sometimes we are disappointed, though generally safety is our lot. So in all things human and in the order of all man's works, there is a great degree of certainty but no infallible security. However, the more this order is observed, the more certain is a successful issue secured.

In the great order of God, there is a certainty in His mind and established laws that are infallible. What appears to us as defects are but exceptions to His order. He intended these variations when forming the world and establishing the order thereof. These defects or inflections may be permitted to punish man, or they simply may be to teach him that he has not here a lasting city. If everything in life succeeded to our complete satisfaction, and nature always acted to our liking, we would never have a desire for a better land. We would be of the world, and completely worldly. An all-wise God has not only given us commands, but He has prepared for us a way of keeping them. The surroundings in which we are placed since the fall of Adam and Eve, are blessings to us. We are not to remain here. Why then should we have everything for which the heart yearns? Not only are we not to continue on earth always, but while here we must prepare for another place, and this preparation is carried on better the less we have to do with the world, and, as a rule, the less our worldly success.

How few people think of this order of God, certain to us as to execution but uncertain as to time and manner! People go forward, meeting success when it comes, and facing failure when it is inevitable. This must be, we admit. Success will come sometimes, and at other times failure. But whether success or failure be our lot, we should gain. The plain truth is, however, we often merit by neither. Why? Because we have not thought within our hearts; because we have not, in our intention and by our efforts, submitted to the infallible law of God. In other words, we have not had that spirit of resignation demanded of us by God, and even taught us by experience. And this spirit of resignation will come only to those who think out the truth of God's established order.

What a disappointment death generally is to those who are dear to the one who is stricken! We have an example of it in today's Gospel, but we may believe the widow was not giving way to unavailing grief, as Christ deemed her

worthy of His pity and assistance. This helps us to form a true idea of death and some of its consequences. After the sin of our first parents, God decreed that man must die. This decree is infallible, but the time of its fulfillment in each individual is not certain. How much, then, should we realize the certainty of death and feel that at any moment it could come to us or to our dear ones! Naturally, it may cause the pangs of sorrow to enter the human heart, but in the depth of the soul of the faithful Christian there will be found conformity to God's will and patient resignation to His infallible decrees.

Would that the world would think more of this great truth, and that people would hold themselves always prepared for it! Let us not wait until the danger appears, to make our preparation; and let us remember that once death has come, if we are not prepared to meet it ourselves, nor to see our dear ones meet it, the consequences in either case will be lamentable. Today we live, tomorrow we may die; let us live today as if we were to die tomorrow.

PATRIOTISM AND RELIGION

By Rev. John A. Ryan, D. D.

Patriotism is sufficiently vital to evoke some thoughts fit for consideration by young men and women who desire to be at once good citizens, faithful servants of Almighty God, and genuine lovers of humanity.

None of you is too young to have become acquainted with patriotism as it is understood in the time of War. You recall it as including devotion to country, self-sacrifice, moral indignation, and aspirations for liberty and justice. Since the War, you have witnessed a pronounced reaction toward selfishness, intolerance, and distrust of democracy. How is this reaction to be explained? Why have the peoples failed to carry their idealism along the ways of peace? Does the fault lie in the nature of War-time patriotism? Can we have a rational kind of patriotism?

According to this analysis, patriotism comprises five great loyalties; namely: loyalty to country as a place, as a set of national ideals and culture; as a social group; as a government or state; and as a person. Loyalty to national culture has ignored benefits that might have been derived from foreign culture. Loyalty to the social group has expelled many men to despise other social groups and other national groups. Loyalty to loyalties is, indeed, susceptible of exaggeration and perversion. Devotion to country as a place has constrained men to remain in their native land when they ought to have eminent leaders and the State has not infrequently been responsible for injustice and the destruction of liberty. Loyalty to country as a person has led men to forget that the State is made up of various groups of human beings, and to visualize both their compartments and the peoples of other countries in terms which are too simple and too abstract.

That patriotism I shall attempt to describe under two heads: sane nationalism and social justice. In the world of the spirit, there is a certainty in His mind and established laws that are infallible. What appears to us as defects are but exceptions to His order. He intended these variations when forming the world and establishing the order thereof. These defects or inflections may be permitted to punish man, or they simply may be to teach him that he has not here a lasting city. If everything in life succeeded to our complete satisfaction, and nature always acted to our liking, we would never have a desire for a better land. We would be of the world, and completely worldly. An all-wise God has not only given us commands, but He has prepared for us a way of keeping them. The surroundings in which we are placed since the fall of Adam and Eve, are blessings to us. We are not to remain here. Why then should we have everything for which the heart yearns? Not only are we not to continue on earth always, but while here we must prepare for another place, and this preparation is carried on better the less we have to do with the world, and, as a rule, the less our worldly success.

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worthy of His pity and assistance. This helps us to form a true idea of death and some of its consequences. After the sin of our first parents, God decreed that man must die. This decree is infallible, but the time of its fulfillment in each individual is not certain. How much, then, should we realize the certainty of death and feel that at any moment it could come to us or to our dear ones! Naturally, it may cause the pangs of sorrow to enter the human heart, but in the depth of the soul of the faithful Christian there will be found conformity to God's will and patient resignation to His infallible decrees.

great, unless it exemplifies social justice. The members of every class, every group, every section, must receive a reasonable measure of effective opportunity for right life and the pursuit of happiness. Adequate food, clothing and shelter, adequate security against the hazards of sickness, unemployment and old age, and adequate facilities, should be brought within the reach of all persons who dwell beneath the American flag. After all, this is the final end and justification of all States and all governments, the welfare of the human beings. To realize this end is the noblest and most enduring task of genuine patriotism.

The method of progressive taxation must be perfected and extended to reach adequately, but without discouraging enterprise, all forms of surplus profit. The rights of property must be scrupulously safeguarded, but it must never be forgotten that the institution of property exists for human welfare. Finally, the unfavorable contingencies of life, chiefly sickness, accidents, unemployment and old age, must so far as necessary, be provided for by a comprehensive system of social insurance. And this should be made available to the great rural population, as well as to the wage earners.

All that is necessary is to keep these loyalties free from excess and perversion, and to hold fast to the fundamental truth that no conception or practice of patriotism is justified except in so far as it tends to promote the welfare of human beings. This is genuine and rational patriotism. This is the patriotism that is needed in our time, and that will still be needed when the last survivor of your academic group shall have been called to that heavenly country where national boundaries and distinctions are effaced and sublimated in the City of God. To grasp, and to retain, and to practice this rational and human patriotism, is an immediate ideal which I put before you, as worthy of your noblest endeavors, and as presenting unlimited opportunity for service to country, to humanity and to God.

FRENCH SOCIAL WEEK

DELEGATES FROM TWENTY NATIONS AT CONFERENCE

By M. Massiani

(Paris Correspondent, N. C. W. C.)

Lyons, France.—After having carried its sessions successively to many of the largest cities of France, from Strasbourg to Rennes and from Amiens to Marseille, the "Social Week" of France brought its seventeenth conference this year back to the city where it first came into being, and where the whole-hearted reception given to it by such bodies as the Chamber of Commerce, the Fair Committee of Lyons as well as the cooperation of Catholic clergy and laymen, would never have been dreamed of by the small group of earnest men who organized the first "Social Week" in 1904, that is to say twenty-one years ago. On the opening day of the Conference, the registration had exceeded one thousand, 150 more than on the same day last year. And the number of foreigners—twenty nations had sent delegates—far surpassed anything witnessed before, even faraway New Zealand being represented. The French delegates were drawn from every profession and walk of life: prelates, priests, professors, journalists, physicians, sociologists, jurists, captains of industry, members of labor unions, in short the best that Catholic France could offer. The crowd filled to capacity the spacious halls of the Novitiate of the Lazarists which had been placed at the disposal of the Social Week.

"THE CRISIS OF AUTHORITY"

The increased attendance was due, no doubt, in large measure, to the general subject selected for study and discussion, namely: "The Crisis of Authority." The various manifestations of this crisis in the State, in the community, in the family, in professional life, in industry, in the schools, in the colonies, and in international life were fully discussed. The causes of the evil were investigated, the remedies proposed by non-Christians were weighed and an effort was made, by earnest and careful study, to select those which, in the light of Catholic teaching, should be recommended to Catholics.

A brief list of some of the more prominent speakers will show the value and the authority of the lectures: Mgr. Besson, Bishop of Lausanne; Mgr. Deploige, Senator from Belgium and Director of the Institute of Philosophy of Louvain; M. Maus, Director General of the Belgian Ministry of Justice; Father Rutten, member of the Belgian Senate, and the historian Georges Goyau, member of the French Academy, also prominent lawyers and professors from several law colleges spoke.

CARDINAL TACCI ATTENDES

Cardinal Tacci, who had come to France as Papal Legate to attend the festivities in honor of Saint Madeleine Postel, in Normandy, stopped in Lyons to attend the sessions. Cardinal Maurice, of Lyons, presided at practically every meeting and many Archbishops and Bishops were in attendance. Many interesting suggestions pertaining to the remedy of abuses in authority were made. It is worthy

of note that in his study of the abuse of authority in public life, M. Cretion, former member of the Lyons Bar Association, advocated the institution in France of a Supreme Court modeled after that of the United States.

Another interesting recommendation was that of Dr. Biot in an address on the duties of the medical profession in the campaign against immorality. Dr. Biot declared that only by the creation of a medical association possessing legal sanction could the medical body as such cooperate in the repression of numerous social evils.

"The Liberty of the Church and of Her Relations with the State" was the subject of the very important lecture delivered by Father Desbuquois, S. J., Director of the Action Populaire of France. "The Church," he said, "must remain supremely independent in the domain of conscience; the Church cannot be nationalized because it is universal, nor can it be in any manner subordinated to the State. But the teaching which the Church should bring to human souls is hindered today by false doctrines which claim to find a contradiction between human liberty and the rights of the Church. This contradiction is based on sophisms and it is to the interest of States and peoples to accept contact and cooperation with the Church."

AUTHORITY IN THE SCHOOL

The question of authority in the school, one of the most important subjects discussed, opened with a scholarly address by Mgr. Lavallee, Rector of the Catholic Institute of Lyons, who declared that the family today has little share in the authority on matters of education. "The Church," he said, "cannot remain foreign to the education of children for whose spiritual life she assumes responsibility at the time of their baptism. Authority in the matter of education belongs by right to the family and to the State, although the authority of the latter must and should be only that of supervision. The school should be organized on this basis, but such is not always the case today, and the family has but little share in matters of education."

There was a touching scene at the end of one of the most important sessions when Mgr. Roche, Bishop of Tulle, made a brief address. Bishop Roche is a Hindu, the first of his race to be raised to the hierarchy, and he asked permission to speak in order to thank the Catholic missionaries who had called him to the honor of the priesthood and whose charity had made it possible for an humble native boy to become the head of a diocese. This testimony to Christian charity which knows no distinction of race drew forth tremendous applause.

The Social Week of 1926 will meet at Le Havre. The subject will be "International Relations and International Law."

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**CHATS WITH YOUNG MEN**

**I OFTEN WONDER WHY 'TIS SO**  
Some find work where some find rest,  
And so the weary world goes on;  
I sometimes wonder which is best;  
The answer comes when life is gone.

Some eyes sleep when some eyes wake  
And so the dreary night-hours go;  
Some hearts beat where some hearts break;  
I often wonder why 'tis so.  
Some wills faint where some wills fight,  
Some love the tent, and some the field;

I often wonder who are right—  
The ones who strive, or those who yield?

Some hands fold where other hands are lifted bravely in the strife;  
And so thro' ages and thro' lands  
Move on the two extremes of life.

Some feet halt where some feet tread,  
In tireless march, a thorny way;  
Some struggle on where some have fled;  
Some seek when others shun the fray.

Some swords rust where others clash,  
Some fall back where some move on;  
Some flags furl where others flash  
Until the battle has been won.

Some sleep on while others keep  
The vigils of the true and brave;  
They will not rest till roes creep  
Around their name above a grave.

—FATHER ADRIAN RYAN

**RISE OF A FARM BOY**

Rural Quebec is often regarded by those who do not know it as a quaint, picturesque and interesting section of Canada, without the push and progress of newer regions. That is, of course, an incomplete picture, as may be found from a visit or a study of the production as it has been advanced since Sir Lomer Gouin put his shoulder to the wheel as Premier a few years ago, and had his policies continued by Hon. Mr. Taschereau.

The life of the new President of the Canadian Manufacturers' Association, J. H. Fortier, of Quebec, is a new illustration of the condition of French Canada. Mr. Fortier was born on a farm in Bellechasse County, and early in his life the French-speaking farmers began exchanging their sons with the Scottish and English farmers of the near-by Eastern Townships, and thus learned one another's language, and the French farmers improved their live stock and their farming methods. That was one touch with the outside world which stimulated the ambition of the boy.

Young Fortier became a stenographer in the office of P. J. Legare, in Quebec.

When the bookkeeper left, the boy asked for the vacant job, saying he would resign if there was no path to advancement in that office. He got the job, and in a few years was a partner, and now is directing head of an expanding business in agricultural implements, automobiles, and other farm necessities.

He is public spirited, a good speaker in both English and French, and has been identified with various public enterprises, including the Quebec Exhibition.

Mr. Fortier's business advice is worth studying. Here it is, in compressed form, as told by J. Herbert Hodgins in Maclean's Magazine:

1. Work conscientiously.
2. Keep on studying.
3. Be enthusiastic.
4. Don't be afraid of responsibility.
5. Have definite hours of work.
6. Having made a decision go to it.
7. Undertake few things, but complete them.
8. Stick to your job.
9. Hold what you have.
10. Progress every day.
11. Worry is wearing, physically and mentally.
12. Don't cross the river till you come to it.
13. Take recreation—but don't let it play disinterested you in your business.
14. Meet successful people.
15. Learn from them. Profit from every occasion.
16. Stand for something good in your community.
17. Boost your village, town, province and country.
18. It tends toward general progress—and it benefits yourself.

—The Globe.

**OUR BOYS AND GIRLS**

**AUTUMN**

Thou comest, Autumn, heralded by the rain,  
With banners, by great gales incessant fanned,  
Brighter than brightest silks of Samarcand,  
And stately oxen harnessed to thy wain!

Thou standest, like imperial Charlemagne,  
Upon thy bridge of gold, thy royal hand  
Outstretched in benediction o'er the land,  
Blessing the farms through all thy vast domain.

Thy shield is the red harvest moon,  
Suspended  
So long beneath the heaven's o'er-hanging eaves;  
Thy steps are by the farmer's prayers attended;  
Like flames upon an altar shine the sheaves;  
And, following thee, in thine ovation splendid,  
Thine almoner, the wind, scatters the golden leaves!

—HENRY WADSWORTH LONGFELLOW

**MASTER AND PUPIL**

When Rubens was thirty-five years old, at the height of his fame, he returned from Rome to Antwerp, his native town, and there built a fine house in which he lived until his death in 1640. One of the rooms on the ground-floor was the studio of his pupils; another smaller one was appropriated to his sole use, and in it he painted some of his most celebrated pictures. His pupils were strictly forbidden to go into this apartment; and when Rubens went out he used to lock the door and take the key with him. Occasionally, however, he left it in charge of his old servant Francesco, on condition that no one but himself should enter the room.

One day the great master received a letter from a prince who lived about twenty miles from Antwerp, inviting him to his castle in order to paint his portrait. Rubens agreed to go at once; and just before starting he gave the key of his studio to Francesco, charging him on no account to allow any one to enter, under pain of being dismissed.

The next day the pupils came as usual, and then first learned the news of the master's absence from home. Six of the boldest immediately surrounded Francesco and begged him to allow them to view the treasures of the forbidden room, if only for five minutes; but he replied that it was out of the question—he could not disobey the express commands of his master. Then one of the youths took a gold piece from his purse, and showing it to the old man, said: "This shall be yours if you agree to our request; and we promise not to tell any one."

"Impossible!—Impossible!" exclaimed Francesco. But he could not resist the temptation to possess the gold piece; and, gradually yielding to their entreaties, he fetched the key and opened the door.

In rushed the young men pell-mell, pushing and struggling, each wishing to be first—when, alas! one pushed more roughly than the rest and fell against the last work of Rubens, his famous "Descent from the Cross," the paint of which was still damp, and blurred the face of the Blessed Virgin and St. Mary Magdalen's left arm.

**A HAPPY PHRASE**

A very noble phrase was coined and used amid the strenuous and terrible experiences of the Great War. It was on the lips of everyone in France. The soldiers shouted it to their comrades as they met them going to the front. The wounded, as they were being carried in their litters back to the hospitals, cried out to one another and to the still strong and active.

The brave mothers and sisters used the phrase at home to hearten themselves to go on with the dreadful struggle against discouragement, anxiety, and actual want, which is their part of the War. One said it to the other in moments of dejection and sorrow, and it was a battle-cry of cheer against despondency and weariness.

In dark moments, in dangerous places soldiers and women and children all cried out and felt their courage rally: "Carry on! We must fight through and carry on." The plucky perseverance crystallized in this brave phrase is what eventually won the desperate War. As

the great general in chief command declared, "Battles are never lost until the vanquished think so."

On the other hand, victory never rests with the faint-hearted. No strength of arms, nor copiousness of supplies, nor skill in tactics, nor even individual dashes of bravery will supply the want of a determined spirit, a resolution to fight until the end, a willingness to bear all hardships and still carry on, a persevering courage which will not let anything, even personal weakness, even one's own faults, deter one from going forward. These things are at the heart of all successes.

Life has many things in common with warfare, because life itself is a succession of battles, open or secret, and we are constantly busy fighting foes within and without us who must be met with much the same perseverance as that which snatched victory from the midst of bloody strife in France.

In our own lives, therefore, no matter how dreary and uneventful our days may seem from without, it is of immense importance to us to get this hearty spirit and strong resolve to carry on.

Always we must hope to strengthen our weakness, must survey our enemies bravely, and count up our chances of prevailing over them. We must always wind up every self-examination, however discouraging, by a still stronger resolution to carry on. It is inconceivable how important is perseverance to the utmost if we would get success from any struggle.

Our one great enemy in our conflicts is discouragement and the will to cease fighting. If only we are brave enough to carry on, we may be confident of ultimate victory, however far postponed. We may apply this principle to nearly every activity of our lives, but particularly it is true in the great battlefield for heaven, where God Himself is ally.

We must never grow discouraged nor stop trying when we are fighting for God.—The Pilot.

Words can not express the terror and consternation of the culprits, especially the more guilty Francesco.

"I am well paid for my disobedience and avarice," he exclaimed; "but I will not allow one of you to go out of this room until you have repaired the damage you have done."

"Impossible!" replied the pupils, with one voice. "We are not skilful enough to touch the work of the master. We can not possibly do it."

But Francesco placed himself on the threshold of the door, saying: "No one shall leave this room till this mischief is repaired."

Seeing the inflexible determination of the old servant, the young man who had given the money said: "Francesco is right; we have done harm, and we ought to repair it to the best in our power. Let us draw lots who shall attempt it."

The lot fell on the youngest, a lad of thirteen. The little fellow protested that he should not make him do it, saying he had entered the room last of all, so that he could have no part in the pushing. But his comrades turned a deaf ear to his complaints, and instantly left the studio, followed by Francesco, who shut the door, locked it, and put the key into his pocket, leaving the unhappy boy to fulfill the difficult task of repairing as best he could the mischief that had been done. After a time he rang the bell. Francesco answered it, and seeing that the boy had repainted the parts which had been blotted, he gave him his liberty.

Poor old man! Only think in what a state of mind he was; half wishing for the return of his master, because the hours of suspense were terrible; half dreading it, lest he should be reprimanded and discharged.

At last Rubens arrived. He did not go at once to his room to change his traveling dress, but said to Francesco, who stood behind him, unable to meet his master's eye: "Give me the key of the private studio; I want to take a look at my last painting."

Francesco obeyed, and followed his master, trembling from head to foot. As Rubens stood before his picture he could not help exclaiming:

"Our Lady's face is beautiful, after all and St. Mary Magdalen's left arm is finer than I thought it was! I was in somewhat of a hurry when finishing the work, I remember."

These words seemed to inspire the old servant with new life, and he could not contain himself for joy. Falling down at his master's feet he related, in great detail, what had happened during his absence. When he came to tell about the drawing lots, Rubens exclaimed impatiently:

"Which of them was it?—but I think I know."

"Little Vandyke," replied Francesco.

We are not told what reprimand Rubens gave his disobedient pupils, but we know that Vandyke, who was probably a favorite, became almost as famous as his master.

His paintings are more precious than gold, and any art gallery which possesses one of them is rich indeed.—The Ave Maria.

**GERMANY'S OPEN-AIR THEATERS**

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

Cologne, July 20.—There has been a tremendous increase in the vogue of the open-air theater movement in Germany since the War, and its latest development is a devotion to the plays of the Spanish poet-priest of the sixteenth century, Calderon de la Barca. The extent to which the open-air theater movement has captured Germany is indicated by the fact that the Fathers of the Holy Ghost have opened such a theater in the courtyard of their medieval monastery at Knechtsteden near Neuss-Duesseldorf.

It was in this theater in the monastery courtyard that Calderon's present vogue of popularity originated. After one of his plays had been presented with success there, other open air theaters took up the idea and soon Calderon's plays were being produced all over Germany.

**JOHN McCORMACK ON IRISH MUSIC**

John McCormack, when being honored by the citizens of Dublin, recalled that he offered his services to President Wilson in any way he might think most useful during the Great War. He specially asked the President to allow him to go to France that he might sing for the American boys there. But President Wilson said: "No, McCormack. Whilst I appreciate the motive that prompts the offer, I cannot accede to your request. You know, someone must keep the fountains of sentiment flowing here at home."

Mr. McCormack hoped that in Ireland's development there would be no forgetfulness of the need for keeping the fountains of sentiment flowing by a due encouragement of art. Ireland in modern years was failing to produce creative musicians, despite her unequalled folk music. He attributed the deficiency to the lack of encouragement for

children of musical bent in the last generation. The Irish convents were at that time the only centers in the country where music was taught and cherished with noble zeal. As an achievement of the near future he had in his mind's eye a great Irish School of Music with a symphony orchestra which would rank with the Boston Symphony and the Chicago Symphony. He had a practical dream, too, of a splendid concert hall that would be worthy of Dublin, and he hoped to have the proud privilege of being the first to sing in that hall.

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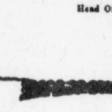
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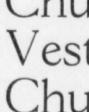
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HOLLAND CONGRESS

SPEAKER VISUALIZES NATION UNITED IN ANCIENT FAITH

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

Holland's history calls to Dutch Protestants to return to the Catholic fold. Father Brouwer, editor of the eighty-year-old Amsterdam daily De Tyd, declared in his address at the third National Catholic Congress of Holland which has just closed at The Hague.

Designated Catholic Day, the Congress stretched into three days and was in effect a review of the remarkable history and modern progress of Catholicism in Holland.

"History calls!" Father Brouwer exclaimed in his ardent plea for a return to the Faith of Saints Willibrord and Servatius.

"It calls not for our spiritual downfall, but for life in the possession of the fullness of truth, of truth that shall free you also and bring us all together into the one national Christian temple."

"One of your leaders once pleaded magnanimously before the tribunal of public opinion that you restore to their original destination—Catholic worship—the ancient Catholic churches which now stand like gigantic mortuaries of Protestantism in the center of municipal cemeteries of a died-out Evangelical life. The Catholicity of these temples is expressed in their architecture, in their statuary, in their emblems. None but Catholic worship can be at home within their precincts."

VISUALIZES ONE FAITH IN LAND

"Still, more than our ancient temples of stone and mortar, do we long to win you back. No, we entertain no desire to enter into your churches except upon the day upon which we shall tread on together as one fold under one shepherd, professing one Faith in a unified nation."

Presided over by Baron Van Wynbergen, noted Catholic Party leader in the Dutch Parliament, the Congress was participated in by the bishops of the country; by the three Catholic members of the Ministry which resigned during its sessions; by three of the four Catholic Ministers of the newly-chosen Cabinet, and by leaders of the religious, political and social workers of the land.

The fundamental subject of the Congress was: "The signification of Catholicism in the Cultural Life of the Netherlands." The topic was developed in four general assemblies by six of the leading Catholic orators of the land, and in meetings of the eleven sections of the Congress by men of talent each well versed in that aspect of the subject he treated.

CHURCH AS EUROPE'S CIVILIZER

At the first general assembly the Dominican, Father Molkenboer, professor at the University of Nijmegen, spoke of Catholicism as the chief factor in the civilization of Europe.

"To turn away," said he, "with one-sided and puffed-up conceit, from the old Mother Church as from an aid to our youth which now compromises us, is quite easy. Easy, too, it is to echo the sentiments of the blustering about all sorts of futurist songs. But the question continues to arise: what would have been our fate, what would have been Europe's fate, had not the Church watched and prayed at the cradle of its weaning peoples, had she not nursed with her tenderness its latent fiery energies?"

The second orator, Father Brune of Maastricht, discussed the topic: "We Hollanders owe our Christianity to the Roman Catholic Church, and that Christianity is Roman Catholic Christianity."

The coming of St. Willibrord, Apostle of the Northwestern Netherlands, who was reared in the Faith in England but confirmed in it and ordained to the Catholic priesthood in the Abbey of Rathmelsigi, Ireland, was recounted. Through this great saint brought the torch of religion to Holland in 691, his first step was to survey the conditions of the country, and his second to journey to Rome, Father Brune reminded.

"Not chance led Willibrord to preface his missionary endeavors

with a visit to Rome," he said. "No, to the Roman Benedictine monk it was simply self-evident that only through the Pope's authority could and should a new people be added to the unity of the Church."

CHUCHOW!

From China

Perhaps it is premature to write about our new territory in China until our missionaries actually arrive in the field, but many of our readers are clamoring for information, so we feel that something must be said in this September issue about the spot which soon, it is hoped, will be well known in Canada.

Chuchow is the largest Prefecture in the Province of Chekiang. There are eighteen provinces in China Proper, and Chekiang is central in location and on the coast, possesses a temperate climate, and is of easy access from Shanghai, the important and well-known shipping port. The province is familiar to many of the faithful of Canada, for it was here that Father Fraser labored for many years and where his friends sent many, many alms. In fact, Father Fraser's former parish of Taichowfu is next to our Prefecture of Chuchow.

The new district contains ten cities and numerous towns and villages, all of which are still sunk in idolatry, and who now look to us for their salvation.

This promised land is beckoning to the priests and students of China Mission Seminary with a stirring appeal, and they count the days to the time when it will be their happy lot to set sail on the broad Pacific en route for Chuchow, where several million souls await their coming.

FEED YOUR CHILDREN UPON GHOST CEREALS

—if you will, but a farmer would laugh at you if you told him to feed them to his live stock, for he would know that live stock will soon die if fed upon them exclusively. Yet your children have not half the resistance of horses and cows. Then why feed them foods that will kill horses and cows?

Ghost cereals is the name science applies to certain unsubstantial cereal foods whose chief claim for your attention is flavor and ease of serving. Now would you not rather buy real foods, especially for your children, than to buy these fancy packages which, without milk, are hardly foods at all? Certainly you would.

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YOUNG GIRL, WHAT IS YOUR CALLING?

"To know our calling, to accept it nobly, that is the truly godly and noble life."

Undoubtedly there are many vocations to the missionary life lost because too many young women either fail to see their calling or have not the courage to accept and follow it.

Many a modern Catholic girl fails to know her vocation because she does not see life in its right perspective. The background of eternity is hidden in her life by the rising mist of pleasures and worldly excitement. Many years go by before this mist lifts and life is seen in all its reality. It is then often too late to follow the vision which perhaps had played for a time on the horizon of an unblemished youth. The opportunity has gone, never to return. In the mist the ship has failed to make port.

But too often the trouble lies in the want of courage and self-sacrifice to accept her calling. She sees it clearly, yet a worldly fear keeps her from taking the decisive step. The hardships and privations of the mission field appear to her greater and more numerous than they are in reality. She only sees the cross, and forgets the great consolations, the peace of mind that accompany it.

Young girl, weigh well this important question... "What is your calling?" For many, we are sure, it is the call of the Home-Mission Field, where the ripening harvest of souls awaits them. Would this be your calling? Come then and help us to gather in that harvest.

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IRISH FISHERIES

Father White of Roundstone has espoused the cause of Ireland's fisheries in a determined manner. He was recently elected president of the Irish National Fishermen's Association.

At the Dublin Mansion House he called attention to the rapid shrinkage of the Irish fishing trade. "Our first industry," he said, "is

agriculture, and fishing is a close second. Millions could be made out of it. It is the duty of those in power to see that coastal fishing is developed, and not in a small way."

Recalling the work that priests had done in the last three years in organizing the fishermen, he declared:

"The fishermen's association is now strong enough to go to the Government and put up a scheme that would be suitable for all Ireland, and I want to see a committee appointed for that purpose."

Father E. McSwaney, well-known Arklow curate who was the first to

form the Irish fishermen into a body to safeguard their own interests, referred to the Irish fishery industry as something which they had to re-build from the foundations, "because fishing in Ireland is practically dead."

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