

The Catholic Record

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Rev. James T. Foley, D. D.
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Address business letters to the Manager.

LONDON, SATURDAY, JULY 19, 1924

A CATHOLIC MINISTER OF HEALTH

"When I find an obscurantist Roman Catholic sitting in the seat of the Ministry of Health I think myself entitled to make a noise about it."

So H. G. Wells, the novelist, wrote in the Daily Herald. What made Mr. Wells so noisy was his failure to get action from the Labor Government in the furtherance of his pet scheme of birth control "education."

But, H. G. Wells to the contrary notwithstanding Mr. Wheatley, the "obscurantist Roman Catholic," has proved himself one of the most progressive and statesmanlike ministers that England has seen for some time.

"There will be criticism in plenty. Previous Ministers of Health and leading party politicians will be constrained to attack it, if only to cover up their own failures to deal with it effectively. There is both courage and imagination in the scheme, and if people will but show that they are in deadly earnest over the matter, something serious will at last be done and the first step taken in a direct offensive against disease and crime.

Mr. Wheatley proposes to build houses for those who cannot afford to buy them and provide them at a reasonable rent. It will cost an enormous amount of money, but Mr. Wheatley has answered that objection with characteristic directness and finality.

In a general way we knew that England presents the sad contrast of great wealth and dire poverty; but it has been hard for us to realize the magnitude of the housing problem there. Some figures bearing on the question will help us to understand.

A Royal Commission found that the mortality statistics in different classes of homes were as follows:

Table showing death rate per house in different classes of homes: One-roomed houses... 20.14; Two-roomed... 16.83; Three-roomed... 13.63; Four and more... 10.82

And we are told that there are a million dwelling places in England and Wales which consist of not more than two rooms.

But naturally there is much sickness due to the same conditions. It is estimated that fourteen million weeks of work are lost every year through sickness, much of which is preventable. Statistics have been worked out with regard to tuberculosis. A former Minister of Health selected this disease because of its connection with bad housing conditions, and because the cost of its treatment was readily ascertainable.

The cost of materials and the cost of labor had to be considered and Mr. Wheatley did not shrink the

issue. He gave the following figures of the cost of a £500 house on a weekly basis:

Table showing cost of a £500 house on a weekly basis: Cost of the land... s. d.; Materials and profits... 1 10; Labor... 1 3; Interest on capital... 6 6

His comment on this was: "That section of the community which lent, not their labor, but their credit took twice as much out of the rent of the house as all the useful contributors to the erection of the house."

That rather turns the tables on the class who have been talking on the high cost of materials and labor.

"The present conditions," comments the Times, "inflict incalculable loss on the community by reason of the social and industrial unrest to which they give rise. Wretched homes breed pretty much everything except the contentment which makes a country easy to govern. If our people are to enjoy to the full the physical and intellectual capacities which are their heritage, to live in frugal comfort and contentment, to learn thrift and practice sobriety, they need to be provided with houses that are really homes."

The housing problem is the greatest and most urgent that can claim the attention of any British Government. Though lacking a majority it is extremely unlikely that the Labor Government will be defeated on this question. If carried to a successful issue the "obscurantist Roman Catholic" Wheatley will live in the hearts of his countrymen when Mr. H. G. Wells will long have ceased to make a noise about anything.

WHY SPAIN DEPORTED UNAMUNO

"Wholesale persecution of the intellectuals" is the way the Literary Digest opens its article professing to tell why Spain deported Professor Unamuno. And the opening sentence is the keynote of the whole article. A French writer, Mr. Cassou, is quoted as saying: "The principal reason alleged for the deportation of the Dean of the University of Salamanca is the irregularity of his courses. Now, his colleagues say that during his entire career they have never known him to miss a lecture."

Lord Beaverbrook's newspaper, The Express, telegraphed its Madrid correspondent at the time inquiring the reason for the Professor's deportation. The correspondent replied that Unamuno was exiled to the Canary Islands "because of his personal and vulgar attacks on the Queen."

Urged from London to give details the correspondent answered that the scholarly gentleman's allegations were "ribaldries in the worst taste which could not be published."

THE STORY OF CHRIST

Through arrangement with the McClure syndicate we are enabled to publish serially in the CATHOLIC RECORD Pajini's famous Life of Christ. Little need be said of this book now translated and eagerly read in all the principal languages of the world. Giovanni Pajini sounded the depths and shoals of unbelief. In that far country where liberals and intellectuals reject God and His Christ, Pajini had wandered and was accounted a daring leader amongst them.

"There never was a time," he writes, "more cut off from Christ than ours, nor one which needed Him more. . . Every generation has its preoccupations and its

thoughts and its own insanities. The old Gospels must be re-translated for the help of the lost. If Christ is to remain alive in the life of men, eternally present with us, it is absolutely necessary to resuscitate Him from time to time; not to color Him with the dyes of the present day, but to represent with new words, with references to things now happening, His eternal truth and His never-changing story."

To make The Story of Christ available to readers who otherwise might not have the opportunity of reading it is our object in securing the serial rights for the CATHOLIC RECORD.

WE NEVER SHALL BE MISSED

In one of Gilbert and Sullivan's tuneful operas, now, unfortunately, forgotten in favor of what are called musical comedies, though they are without any music to speak of, there was a song which recited the prominence and present alleged importance of a lot of people and emphasized the slight proportions of the regrets which would follow their elimination from this earthly sphere.

The other day, in the City of Orleans, in France, a vault was being dug beneath the cathedral, destined to receive the bodies of the bishops of that See, and Cardinal Touchet, as he is destined to lie in it some day, decided to take a look at it.

fact is, that the individual is not important, however much he may try to persuade himself that he is. In the world's work the vacancy created by the best workman is soon filled. The death of a professional man seldom makes any great difference to the condition of his profession. In law there may of course, be a Mansfield, and in medicine a Pasteur; and the loss of such men is so great that it can be seen and felt; but ordinarily, whatever difference is made by the death of any one man, though it may be very considerable, is not so palpable or perceptible as to ensure his being long remembered.

Nothing is so highly considered as ambition. When a young man is said to be ambitious it is thought that he is given the highest praise. But what is ambition worth? What is it to a man when the worms are eating away his tongue in a slimy grave that he was able to sway fickle thousands when he was alive with the tones of a voice that is now still forever?

CONTINUING OUR REMARKS ON THE Reformation as treated in Dr. Binns' Hulsean Lectures, we cannot improve on the lecturer's own words: "Another weakness of the Reformation," he says, "was that it had no real sympathy with learning. Luther, it is true, was exceedingly anxious that education should be fostered in order that all might be able to read their Bibles, but his denial of the freedom of the will took away the desire for study, since direct inspiration was a quicker and less burdensome method of arriving at truth."

NOTES AND COMMENTS

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Every year the Guild of Our Lady of Ransom, which has as its object the conversion of England, organizes a pilgrimage to St. Mary's Abbey.

On the site of the original High altar a new altar was set up. In the grass-grown nave, which was magnificently paved in the old days, the pilgrims stood. Against the wall of the north transept the nuns of four religious congregations in York took their places.

Then, when the congregation had gathered, the monks and the clergy came in procession from the spot which was once the Chapter House. They went to their appointed places in the ancient sanctuary.

FRENCH SOCIAL WEEK

The program of the Social Week of France, to be held this year at Rennes from July 28 to August 3, has been definitely agreed upon. The general theme is the problem of agriculture in national economy.

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FRENCH CHRISTIAN SYNDICATES

GROWING IN NUMBERS AND INFLUENCE FOR GOOD. Paris, June 20.—The 725 syndicates composing the French Confederation of Christian Laborers held their annual congress in Paris during the week of the Feast of Pentecost.

must go back to the early days of Islam, and the destruction of the great library of Alexandria.

FREEDOM, THE Hulsean lecturer asserts, is the essence of Protestantism. It might be difficult to vindicate the assertion in the face of history, but let it pass. What is more direct to the point is the spirit which gave birth to it and characterized its sponsors.

The Social Week this year will be the sixteenth of the series which has become one of the most notable events in the field of social work in France.

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FAITH QUIETLY RETURNING TO ENGLAND

By George Barnard. (London Correspondent, N. C. W. C.)

Mass was celebrated in the ruins of St. Mary's Abbey, York, England, recently. Nearly four hundred years have passed since the sanctuary lamp was extinguished and the altar desecrated.

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(by the Academician George Goyau); Domestic science in rural districts;

The present role of the clergy in the restoration of rural life (by Mgr. Julien, Bishop of Arras).

The Social Week, as always, is outside of all political parties, on the broad basis of social impartiality and civic loyalty. It explains the purposes of the Week as follows: "Faithfully and firmly convinced Catholics, we want to show that our religion furnishes the foundation, the guiding spirit and the essential lines of true sociology, and that only a sociology derived from it can meet the exigencies of the social order."

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Their pilgrimage was not yet over. They walked to the house of Blessed Margaret Clitheroe, reciting the Rosary aloud on the way. They went to the Bar Convent, where there was a display of many relics of the English martyrs—the hand of the Blessed Margaret Clitheroe, the hand of the Venerable N. Postgate, two sets of vestments of martyr priests, and others.

The pilgrims followed the road over which martyrs had been dragged to their death. They went to the site of the old gallows tree, upon which scores of men and women were hanged for their devotion to the Church.

Those who have eyes to see will observe in all this a sign. It is a sign that the Faith is quietly returning to England.

FRENCH CHRISTIAN SYNDICATES

GROWING IN NUMBERS AND INFLUENCE FOR GOOD

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

Paris, June 20.—The 725 syndicates composing the French Confederation of Christian Laborers held their annual congress in Paris during the week of the Feast of Pentecost. A certain number of successes obtained by the Confederation were reported. It was announced, among other things, that at the elections for the nomination of the Supreme Labor Council, the four candidates presented by the Christian syndicates were all elected; the two candidates in the section representing the clothing industries were not even opposed and in the section representing office workers the Christian syndicates candidates won a brilliant majority over the socialists.

Representatives of the Confederation were called upon this year to form part of several official organizations such as the Consulting Committee on Mines, committees for the organization of vocational training, regional employment offices, study committees charged with the investigations of the cost of living, etc.

During the past year, the action of the syndicates was successful in obtaining salary increases in securing the application of the law on the eight hour day and the observance of the Sunday day of rest. The syndicates applied to parliament urging the passage of social insurance laws, the extension of the powers of the "Conseils de Prud'hommes" and the generalization of the Sunday day of rest.

An advanced course for the training of militant syndicalists brought together more than 150 representatives in Paris. This year the course will be supplemented by a competitive survey of the possibilities of Christian syndical propaganda, for which cash prizes will be awarded.

Before adjourning, the congress adopted a statement defining the reforms demanded by the Christian workers.

One of the first demands is that a law be passed establishing compulsory family subsidies, that is to say a supplemental wage granted to workmen on the basis of the number of their children. This supplemental wage is already paid by a large number of employers, following the example set by the Catholic industrial leaders as a result of the Catholic Social Week held in Grenoble, and the workmen ask that this custom be generalized by law. In order to provide a fund for the payment of these bonuses, the employers in each district establish a central fund raised by means of a tax based on the number of workmen employed.

The statement also demands the maintenance and progressive application of the eight hour law in public services as well as in private enterprise, the appointment of Sunday as the weekly, collective day of rest, and also the adoption of the "English week" (Saturday half holiday).

The early passage of the law on social insurance against unemployment, disability and old age is also urged. Other demands include the establishment of a compulsory professional organization with professional jurisdiction, an economic Council of State and mixed committees of workmen and employers.

In the economic order the Christian syndicates ask the re-establishment and rigid application of the law on speculation and illicit profits, providing for rapid procedure and severe penalties. The protection of cooperative organizations permitting consumers to free themselves from the tyranny of speculators.

Severe economy in the use of national resources.

A financial and political policy which will permit the indispensable development of national productivity.

CATHOLIC BISHOP ON SCOUTING

"As a result of considerable experience I can testify that, so far from there being any objection from the Catholic point of view, the Scout Movement has proved to be of signal advantage wherever Catholics in England have taken it up."

"If Catholics anywhere have found any trouble—and I have never come across a case—it is owing to some breach of the regulations which Headquarters would at once condemn if appealed to, or else that advantage has not been taken of the liberty accorded in the appointment of Scoutmasters."

CATHOLIC SCOUT OFFICERS

A meeting of London Catholic Scoutmasters was held on March 7th at the headquarters of the Westminster Troop, to arrange for a parade and inspection on the Sunday following St. George's Day, and to consider the formation of a Catholic Scout Officers' Guild.

CATHOLIC SCOUTS AND ST. GEORGE'S DAY

The Catholic Boy Scouts held their annual parade in honor of St. George at Westminster Cathedral on Sunday, April 24th.

In the course of his address, His Eminence expressed great pleasure at the large numbers of Scouts present and hoped that next year the numbers would be increased tenfold, that there should be 7,000 instead of 700.

THE FIRST HOLY NAME DIRECTOR

By Reginald Hughes, O. P., S. T. L.

Just sixty-five decades separate the approaching Holy Name Convention at Washington from an occasion which may, in a sense, be called the original Holy Name Convention.

As our own Holy Name men are preparing to turn their steps towards the Capitol, it is interesting to contrast their proposed journey with that of their thirteenth century brethren.

Before the opening of the Second Council of Lyons, those European roads must have presented a unique picture with their variegated groups of bishops, prelates, priests and friars.

It would have been strange indeed if the choice of Pope Gregory had fallen upon a man of mere ordinary talents and characteristics.

John of Verelli, the Holy Father's trust was not misplaced. Born in or near Verelli, Italy, at the dawn of the thirteenth century, John's early years in Verelli and at the University of Paris gave excellent promise of a brilliant career as professor and preacher.

But it is not until the middle of the century that John's various activities and apostolic labors began to draw widespread attention.

It was indeed something for John to have lived under thirteen successive Pontiffs, but to have been the intimate friend and trusted confidant of seven Popes, was a distinction not frequently recorded in the annals of Church history.

In the first place, the strength, integrity and fearlessness of his religious faith needs no other proof than the diplomatic and religious missions for which he was selected.

Equally steadfast was his loyalty to the Holy See. Each successive Pope, from Innocent IV. to Martin IV., found in John of Verelli a champion of tried, trusted and unswerving loyalty.

Pittsburg, Pa.—The day before the solemn ceremony of the laying of the first stone of the new \$2,000,000 Sacred Heart Church group, members of the church committee, inspecting the progress of the work, observed the following words in large letters on the bulletin board of the neighboring Calvary Protestant Episcopal Church.

Not the least of his qualifications was a singular capacity for leadership. John was an acknowledged leader of men in a day when great was the demand and greater the response for leadership.

The Rev. Thomas F. Coakley, rector of Sacred Heart, and his assistant priests are on very good terms with the ministers of neighboring Protestant churches, and all the ministers of the neighborhood lunch together from time to time at the various parsonages.

Yet this was the man chosen by Gregory X. to direct the preaching of the Holy Name devotion, the man who may truly be called the first Holy Name Director.

On March 11, 1278, Pope Gregory X., preparing for the Council at Lyons, addressed a letter to John asking him to submit within due time a detailed report of the condition of religion and morals in all the countries with which he was known to be familiar.

It might be mentioned too, that when over seventy years of age, the Holy See sought to reward his fidelity by placing him the Patriarch over Jerusalem.

All this success was achieved at the cost of great suffering, heroic endurance and unflagging zeal. Obstacles almost insurmountable had to be overcome.

Protestant Welcome to New Catholic Church

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Neighbors, the Sacred Heart Church

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

APOSTLES OF THE NORTH WEST

Father P. Duchaussois, O. M. I., who has already related in his "Grey Nuns in the North West" the story of the self-sacrificing missionary labors of those heroines of the North, has in another work, appropriately entitled "Mid Snow and Ice," given us a complete survey of the Oblate missions founded in what the late General Sir William Butler graphically described as "the great lone land," by the Oblate Fathers.

When, in 1841, Mgr. Bourget, second Bishop of Montreal, appealed to Mgr. Eugene de Mazenod, accompanied by Mgr. Dupanloup as "one of the greatest bishops of our day," for a religious community to give missions in his diocese, he did not appear in vain.

It was in December, 1841, they reached Montreal, and in 1845 they went westward to help the pioneer prelate, Mgr. Provencher.

WEEKLY CALENDAR

Sunday, July 20.—St. Margaret, virgin and martyr, suffered at Antioch in Pisidia in the last general persecution. She is said to have been persecuted by her own father, a pagan priest, and after many tortures, to have gloriously finished her martyrdom by the sword.

Grandin, addressing French seminarians, said: "In the country from which I come there are many men who lead hard lives who suffer many privations. And for what? To collect the skins of wild beasts! Not a pekan's pelt is lost, not a fox's tail. We look for something better. We have a nobler mission and a higher reward. We seek to win souls to Christ. We go into the wilds after those whom He calls lost sheep, and with His blessing we lead them into the one Fold of the one Shepherd. Who will come over and help us?"

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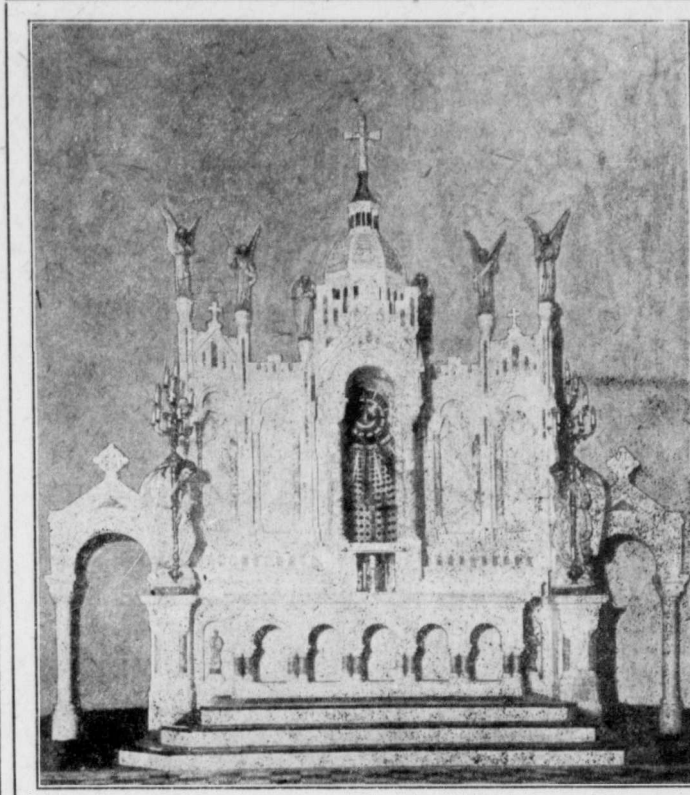
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WD-25 RADIO TUBE a new development of Westinghouse - Excellent for both Radio and Audio Frequency Amplification. A Wonderful Detector. Price \$6.50

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUI, D. D. SIXTH SUNDAY AFTER PENTECOST

THE DANGER OF SMALL FAULTS

"So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus Our Lord." (Rom. vi. 11)

St. Paul, in the part of his Epistle to the Romans fixed by the Church to be read today, speaks of our baptism in Christ and our consequent death to sin, and the resurrection, similar to that of Christ's, to come.

There are many things, as a rule, leading up to it. These, if discovered in time, can be rooted out or removed, and the danger averted. It is a constant fight, throughout our life. We are never sure of our salvation. But, as the soldier is rightly counted brave who dies fighting on the battlefield, so God will regard us as brave soldiers in the spiritual combat, if we continue the fight until death.

These Tablets not only act as a laxative, but they are also an excellent tonic. They are sold throughout Canada at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle or five bottles for one dollar.

WHAT DID HAPPEN AT THE REFORMATION

ROOT CAUSE OF UPEHEVAL IN BRITAIN

By "M. C. L." in Edinburgh Catholic Herald

from without, and for the infection present within. Of course we are free agents, and grace will not be forced upon us.

Christians often should examine their lives seriously, and see whether or not there exist in them habits or faults that are tending, or that could in time tend, to rob them of grace and revivify them to sin.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food.

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spiritual had been transferred from the Holy See to the Crown; the King was formally declared Supreme head of the Church of England, and his subjects were called upon to acknowledge his supremacy and the lawfulness of the Boleyn marriage on pain of the penalties of high treason.

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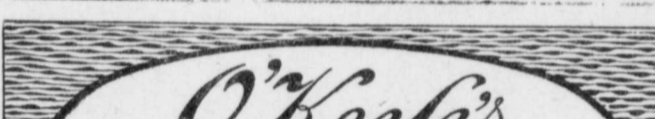
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This is it—Darken the room as much as possible, close the windows, raise one of the blinds where the sun shines in, about eight inches, place as many Wilson's Fly Pads as possible on plates (properly wetted with water but not flooded) on the window ledge where the light is strong, leave the room closed for two or three hours, then sweep up the flies and burn them.

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CHATS WITH YOUNG MEN

BE CAREFUL

Be careful of the little things you do.
 For oftentimes they echo back to you across the years;
 The tiny note that you sent one sorry day,
 The coin that helped the beggar on his way,
 Ah, always take the time to stop and say
 The word that cheers!
 Perhaps some little deed may bring you fame,
 Perhaps the world will learn to love your name
 Because of tears
 You dried for others. And when this life is through,
 Perhaps the little deeds you thoughtless do,
 Will be a glowing monument to you
 For countless years!

—The Pilot

LOTUS STREAMS

Apropos of choosing a vocation Holmes related in his quaint whimsical manner the tale of a youth who, being a problem to his parents, was finally collared into a medical school which turned him loose into a small town with a diploma and a very little if any ambition.
 The times were hard when this youth attained the ripe age of eighteen years. He was one of the many who do not quite know what to do with themselves in life. He tried his hand at farming and found that it was a trifle slow. He tried his head at teaching but discovered to his edification that he did not know enough of any one subject to teach. He took to hanging around the tavern with aimless comrades, driving his worthy parents to the near verge of despair.

Having connived with the family relatives in regard to the situation, one day he exclaimed triumphantly, "We have it! Let him be an M. D." So they packed his shirts and socks and sundries in a bag and he went off down the village street to the railway station, in search of his future vocation.
 In college he bore out the character by which his friends knew him. He drowsed over his books, nodded, sometimes slept. He listened to lectures, or at least sat through them, and in the most artistic manner possible carved his name on every available bench and form.

Three years passed in this manner and the youth now forsooth, a man, came forth triumphantly with his sheepskin.
 A small town attracted him. He saw to it that his name was framed in gilt, and that his shelves were well stocked with all the necessary and unnecessary vials aimed to counteract fell disease.
 But the old deadly monotony returned quickly until, finally, he took a long draught of one of his own elixirs, and settled down like Rip Van Winkle, to a long and peaceful sleep. But before taking this soothing concoction, he followed a sheep path that led over a desolate mountain, where no one could find him or possibly awake him from his pleasant repose.
 In the town various conjectures were raised regarding him. Pity it was, said the townspeople, things said about him when he is dead! For, according to them he was the best of doctors, and the press declared that his life was a public blessing to mankind.

Meanwhile came the Civil War, and brother strove with brother for the right. Came the end, with tears and sobs of women and many newly sodden graves. The loud banging of guns awakened our hero from his sleep on the mountain.
 Slowly he began the descent and an hour later came up the village street.
 Things were a bit changed, naturally, after thirty years. But nothing daunted, he entered the dilapidated office, and set about putting things to rights. But it was an unpleasant job. He had his sign freshly regilded, and then sat peacefully down to wait for something to turn up.

But things were astonishingly healthful, people surprisingly healthy in the sleepy town. They passed and repassed the door nor did they disturb the meditations of the Doctor. They had got used to being well, as it were, or possibly were too tenderhearted to disturb him.
 So we leave him, conjecturing what he shall do next to make life a bit more exciting, possibly regarding the half empty bottle of the magic Elixir, and wondering whether it would not be advisable to take another long and peaceful sleep.

There are some people who find themselves habitually in the predicament of this youth, who sit idly watching the "calm revolving moons go by and turning over months to years" without accomplishing much that is worth while. In forgetfulness they rest beside the lotus feeding streams "nursing their fancies in forgetful ease."
 Youth longs, manhood strives, but age remembers, sings the poet who also sang of the youth who went over the mountain side for a long sweet sleep. Time passes, and, says St. Bernard, Eternity is at the doors. Startling thought, thought that may be terrifying to the soul at ease.
 "Why do you seek for rest, since this is the time to labor?" asks an old solitary speaking from his quiet

corner. And the labor we know is brief, but the time of repose is lasting. It is startling to realize that while the crowds stream by in the city streets, while people are intent on the trifles of which this world is so exceedingly jealous, while they gaze into shop windows and hang wistfully over counters loaded with dainty and exquisite things, there are thousands of little emaciated, children strewing the plains of Europe, that heroic and self-sacrificing souls are laboring in the torrid regions of the tropics far from home and friends, among ignorant and repulsive savages. That invalids are languishing on sick beds from which they will never arise, that souls are appearing before the Judgment Seat every second with the record of their lives in their hands.

All this, then, would seem to indicate that time is precious to some souls at least, that they are fully aware of the fact that here we have not here a lasting city, that here we are responsible beings, that here are many important things beneath our hand to do. Not only is it necessary to make a wise choice of one's life work, but once chosen, it is necessary to utilize well the time, "lest it pass without fruit."
 Flowers are very beautiful, said a holy man, foliage is most attractive, and the foliage and flowers of the soul are an embellishment indeed. But what are leaves and flowers without fruit?
 Time is precious, and must not be spent in dreaming, in drowsing. Otherwise at the end of a long and wearisome pilgrimage we shall find ourselves near the summit of a steep mountain, having endured all sorts of difficulties in the ascent only to find that we are on the wrong road, that this way does not lie conquest.—The Pilot.

OUR BOYS AND GIRLS

WHIP-POOR-WILL

When the long day's work is ended
 And the sun has gone to rest;
 When the gorgeous colors blended
 Fade and vanish in the west;
 When the night-time draws its curtain
 Slowly over vale and hill:
 Then I listen in the twilight
 For the sweet-voiced whip-poor-will.
 "Whip-poor-will! Whip-poor-will!
 Whip-poor-will!"

Other birds have ceased their singing
 And are settled for the night.
 Through the gloam the firefly winging
 Twinkles with his candle light.
 Then a voice comes from the valley
 With its accents clear and shrill,
 'Tis the last song of the evening
 From the sweet-voiced whip-poor-will.
 "Whip-poor-will! Whip-poor-will!
 Whip-poor-will!"

Up above the stars are peeping
 Through the darkening evening sky,
 And a breeze comes gently sweeping
 Rustling leaves while passing by.
 Then from out the circling silence,
 Though all other birds are still,
 Comes the clear, sweet, vibrant music
 From the sweet-voiced whip-poor-will.
 "Whip-poor-will! Whip-poor-will!
 Whip-poor-will!"

When the pearly dewdrops glisten
 In the moonlight's silver ray,
 Then I like to sit and listen
 For that farewell to the day
 As it echoes through the valley
 And across the silent hill:
 'Tis the last song of the evening
 From the sweet-voiced whip-poor-will.
 "Whip-poor-will! Whip-poor-will!
 Whip-poor-will!"

—DAVID ALLAN HUNTER.

HIS MAJESTY—THE NEWSBOY

What the buck private is to the army—the newsboy is to the newspaper. Generals lay their plans, issue their orders and trot off to the dugout. The bucks carry the battle on to the enemy.

The brilliant editor writes his editorials and lays his pen aside to go out for a game of golf. The ad man struggles with color and art to turn out an appealing ad and closes his desk for the day. The printer throws it into type and turns in his time—but the newsboy enters to finish the job. Where they all quit his job begins. What matters the brilliant editorials unless it gets in the hands of the readers; what play has the fancy ad unless folks see it. The newsboy's job is not a brilliant flash for today and a rest on laurels won, tomorrow. It is every day the same hour, and the same trial; rain or shine, blustery or balmy, the newsboy wends his way out to the street corners and the homes of the land. His greeting is the thud of the morning paper on your doorstep. You are mad if you can't have the paper at breakfast. The newsie is bad if he is a half hour late. You dread to get up even to pick yours from the porch. The newsie best you a long while back. He crawled out from between warm sheets, into the chilled room, trudging blocks to bring that paper. Yes he is there, sometimes he misses but in the great aggregate he bats a perfect score besides the falling of some of the rest of us.

Who is this newsboy, anyway. Sometimes he is from the best homes in the city, an ambitious youngster who wants to do some-

thing for a little spending money. He is the go-getter who is not afraid to work.
 Sometimes he is the ragged urchin of a family on the poverty line. His is a duty and a task. Hungry mouths must be fed—his job is to supply the food.
 You all have seen these newsboys. Go into any morning newspaper office about five o'clock in the morning. There they will be; sleepy-eyed youngsters, maybe wet, feet cold and raw, red hands sticking through gloves—but mind you they are there—not in a warm bed waiting for a newspaper. They are there to take it to the firing line, the readers—the battle front where the editor and the ad man and the rest rise or fall.
 Then again you see him on the wind swept corner, with a twinkle in his eye, his piping voice screaming the big news. That newsboy, often is clad in a little sweater, decrepit old cap pulled over his ears, a glove on one hand and the other in his pocket, under his arm the newspapers. There he stands in rain or shine, in snow or balmy winds, to sell you the news. Is he a hard customer. Sometimes. Who would not be? Sometimes he gets caught in that great mass of driftwood and wreckage and goes down—again he may go up.
 Today, you see him on the corner or on the route a mere newsboy, your servant. Tomorrow, you may see him in the editor's chair, the head of a business or a man among men. Today, you hear his shrill voice cry out the headlines, tomorrow that voice may carry the authority of a law-maker in the halls of Congress or as a leader in thought and in action.
 Tom Edison started as a newsboy, and Al Smith, New York's Governor, once sold papers on Times Square.

While the editor sharpens his wits and burnishes his mind in the books of the editorial sanctum, the newsboy sharpens his wits brushing against the march of men.
 Take your hat off to him, fellows! There he stands, this newsboy. It may be on the water fronts of New York where the men of the sea mingle with the men and vices of the shore; it may be along the gay life of Broadway where the throngs cluster around the bright lights like moths about a flame; it may be in the wide-sweep prairie town which boasts a newspaper, or on the balmy benches, where the tourists come and go. That newsboy is there—the quaint, colorful strip in the carpet of life—a shuttle moving to and fro weaving his tiny patch in the scheme of things. Always the irresistible, indomitable, the ever-ready outspoken newsboy. He is the private in the great newspaper army—he's the backbone of the army. Glory to you, newsie!

—The Casket.

WORDS

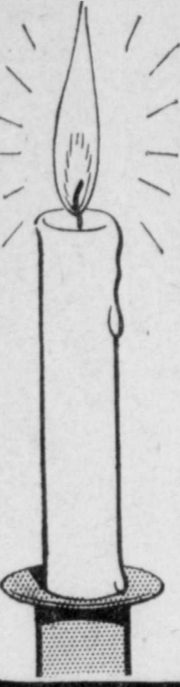
Soft words soften the soul. Angry words add fuel to the wrath, and make it blaze more fiercely. Cold words freeze friends and hot words scorch them. Bitter words make them bitter, and wrathful words make them wrathful. There is such a tremendous rush of words in our day that it is especially desirable for each one of us to see to it that kind words have their chance among others. These are vain words and idle words, hasty words and spiteful words, silly words and warlike words. Don't forget the kind words. They produce their own image in men's souls, and a beautiful image it is, to be sure. They soothe and quiet and comfort the hearer. Why not let them have a larger share in all our lives? —The Monitor.



Last week's picture represents the Gospel of last Sunday (5th of Pentecost) which told us to keep peace with our brother (and sister, too!) Our picture teaches this in two ways, realistically and symbolically. The former you will have no difficulty in making out. But I want you to figure out how the teaching is done by symbols too, because the Church constantly uses signs to express Her truths and teachings.
 The plant at the left is an olive.



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