

# The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, MAY 24, 1924

2380

## NEED OF AUTHORITY

### OBJECTIONS TO DOGMATIC INSTRUCTION ANSWERED

Need for greater attention by parents to the religious education of their children and a recognition that the Church is the best agency for religious education in connection with a proper home life were the outstanding points in the report of the fact-finding committee presented at the closing session of the four-day congress of the Religious Education Association held in Providence, R. I.

One of the features of the convention was the address of the Right Rev. Mgr. P. E. Blessing, Vicar General of the diocese of Providence. His speech was a reply to an address by Gordon K. Chalmers, a student of Brown University, in which the speaker summed up his concept of the objections of modern young people to organized religion. Mr. Chalmers said in part:

"You tell us that youth traditionally disputes authority. I think in that case, that the young men and women of today toe the mark pretty well. They have an awful respect for authority. But at the same time they have an awful fear and distrust of anyone who tries to make their decisions for them. They have an awful suspicion of the church which says 'you must believe this or you must not believe that.' They laugh at didactic professors.

"The young man and the young woman of today demand the right to make their own decisions, to think through to their own conclusions. The suspicion of youth is directed toward the church because it finds there too much propaganda, too much insistence on dogma."

#### MGR. BLESSING'S REPLY

Replying to the foregoing, Monsignor Blessing said:

"I rise as a representative of a very old and a very conservative religion. I stand here as an exponent of dogmatic doctrine, and personally, as a man who has reached middle age. Whether, in such a capacity, I am qualified to discuss the latest youth movement is a question which I submit to your judgment.

"Youth movements are not of particularly recent origin. They began in the family of Adam and Eve, and they have been with our forefathers and our fathers, and they are still with us. That youth is the enemy of old age is apparent even to the densest of us. That old age is the enemy of youth is not, I believe, quite so apparent to those of us who are tending toward old age. That a sympathetic understanding between youth and age is impossible, I never could see, nor the church that I represent could ever grant.

"Men must be born and grow to youth and manhood. They must be taught and trained, and through this teaching and training grow mentally and morally. Men may be born individuals, but from the moment they are born they become members of a vast family, divided into units. Because they are members of this vast family there is a consequence a dependence between them and the family of which they are members.

"I have never granted the possibility of inspired wisdom in ordinary men. I am a member of the school which believes that we know only what we have learned and that we have learned only what others have taught us. Since manhood and womanhood are the ages at which duties and obligations must be assumed, youth is the period during which there must be taught that necessary knowledge which will prepare man and woman to assume full responsibility to God and to the State, ready to give to Caesar all that is Caesar's and to give to God all that is His.

"It is not to be unexpected that in conditions such as we are living in today there should be outbreaks of college youth and even the youth in the secondary schools but we find it even in our grammar and primary schools. This reluctance to submit to authority is growing. There is manifest, not only in youth, but in middle age and old age, a reluctance to submit to authority. Youth is franker, and youth lets its attitude be known.

#### CHURCH STANDS FAST FOR AUTHORITY

"The Church I represent stands fast for authority, fast in doctrine. It stands for revealed religion, that God through Jesus Christ has made known to men certain truths for their enlightenment. It stands fast for authority in morals, that God gave to men certain commands by which they should direct their lives. Upon acceptance of these revealed doctrines the Church which I represent declares a man to be a Christian, a follower of Jesus Christ, or not.

"On subjects which have nothing to do with one or the other, there is the fullest freedom of discussion. But where duty or responsibility enters in, that duty or responsibility must be met at any sacrifice.

"The Church which I represent directs the parents to exercise authority to bring up their children. Obedience to parental authority is the fundamental principle of the Catholic family. Obedience to parental authority is the prerequisite of obedience to civil authority, and obedience to civil authority is absolutely indispensable to the preservation of the State. It is to be noted that middle and old age did not to any great extent embrace the revolt against authority which has swept over Europe. The revolt was instigated and carried on by youth and at what tremendous cost to the youth of Europe.

#### MEN MUST BE INSTRUCTED

"Grant that authority limits freedom. That it destroys freedom is not so easy to grant. If each man and woman were self-sufficient, if each had the power to gather all data necessary, to analyze it, classify it, synthesize it and to reach correct conclusions, then we would not need authority. But since we are weak intellectual vessels as well as weak vessels physically and morally, it is necessary that we be instructed. And we shall be instructed as long as we live intellectual lives. If we bring ourselves to believe that we are arriving at any conclusion entirely independently we are simply fooling ourselves.

"The Church looks with great patience, it looks with great kindness, it looks with great sympathy, it looks even with almost maternal tenderness upon the vagaries of any group. It prays for the greater enlightenment of the members of that group. We as men, we as Americans, we as Christians, must first learn and from the fullness of our knowledge derive our convictions and maturity of thought which is necessary, as the world has shown. Even while looking sympathetically and tenderly at youth, with God's help we are going to continue to teach them and to guide them."

President W. H. P. Faunce of Brown University and Rabbi Samuel M. Gup of Temple Beth-El, joined with Monsignor Blessing in defence of organized religion.

## POPE REMEMBERS OLD FRIEND

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

Cologne, April 21.—Monsignor Kay, professor of dogmatic religion in a Cologne high school, has been named Canon of the Cologne Cathedral by Pope Pius XI. The appointment has its origin in a friendship between the present Pope and Monsignor Oberdorfer which dates back to 1907. At that time the Pope, then Monsignor Ratti, was visiting in Cologne and, because of crowded conditions, was unable to find lodging in the priests' seminary here. He was advised to seek accommodations at Dr. Oberdorfer's where he was very kindly entertained.

In May of last year the Pope raised Dr. Oberdorfer to the dignity of a Domestic Prelate. The death of Dr. Steffens, former Canon of the Cathedral, left a vacancy which presented an opportunity for the conferring of additional honors.

## KING FERDINAND HEARS MASS

Paris, May 4.—Although there is a Rumanian Orthodox Church in Paris, King Ferdinand of Rumania, who has been spending some time incognito in the French capital, expressed the desire to attend solemn High Mass on Easter Sunday in the Catholic Cathedral of Notre Dame.

He was received at the entrance to the basilica by the archpriest, and conducted to a seat especially reserved for him. His Majesty followed the ceremony with the greatest attention and joined in the prayers.

After Mass, the sovereign accompanied the clergy into the sacristy where he greeted Cardinal Dubois. Four years ago, when Cardinal Dubois was in the Near East, he was the guest at the Royal Palace of Bucharest.

A formal conversation followed the cardinal greeting, after which the cardinal presented to King Ferdinand the auxiliary bishops and three Rumanian students at the Carmelite seminary, with whom the king conversed in their native tongue.

## FINDS LOST HUSBAND

New York, May 9.—The office here of the Immigration Bureau of the National Catholic Welfare Conference has just completed a rather remarkable bit of tracing of the lost husband of an immigrant.

The woman, coming from England, sought her husband, also English, who had been in this country nine years. She had heard intermittently from him, but the last letter was in February. The immigration authorities held her on the technical charge that she was

likely to become a "public charge," and turned the task of finding the husband over to three immigrant aid groups, of which the N. C. W. C. Bureau was one. The other two agencies were non-Catholic, as were the woman and her husband. The three agencies set to work. On the second day after the search started, the Catholic agency had found the man, after a process of getting in touch with fourteen different persons.

## DELEGATE TO ROME ON IMMIGRATION

New York, May 9.—Bruce M. Mohler, director of the Bureau of Immigration of the National Catholic Welfare Conference, sailed yesterday on the "Belgianian" for Europe, to attend the International Conference on Immigration at Rome, called by the Italian Government. Mr. Mohler will go direct to Rome.

Fifty-two countries have accepted the call of the Italian Government for the conference, and it is expected results will be obtained from the deliberation that will help the United States, particularly with immigration problems. W. W. Husband, Commissioner General of Immigration; E. J. Henning, Assistant Secretary of Labor, and Hugh S. Cumming, Surgeon General, will represent the United States.

Welfare groups, while not specifically invited, have been encouraged by the Italian Government to attend the conference, and will be permitted to present papers. Mr. Mohler will act as an observer on matters affecting Catholic immigration, in connection with the work of the N. C. W. C. bureau, and will present a paper. He will remain abroad about two months, and while there will visit France, Poland, Lithuania, Czechoslovakia, Austria, Germany and England, where he will confer with emigration authorities and societies and study the emigrant problem. He will make a particularly careful study of Italian emigration, which is, perhaps, organized on a more thorough and comprehensive line than that of any country in Europe.

Upon his return, Mr. Mohler will use the information he has gathered in the administration of his bureau, which maintains offices at New York and Ellis Island and on the Mexican border, and already has numerous contacts abroad.

The conference will be in seven sections, and such topics as the following will be discussed: "The Transportation of Emigrants," "Hygiene and Health Certificates," "Cooperation Between Emigrant and Immigration Services of the Different Countries," "Assistance for the Immigrant at Ports of Disembarkation," "Special Assistance for Women and Children," "Measures With a View to Adapting Emigration to the Labor Markets of the Countries of Immigration," and "Principles Which Immigration Treaties Should Be Based."

## CATHOLIC TEACHER SLANDERED

St. Louis, Mo., May 9.—There are several Catholic members of the St. Louis Public school board, among whom is Richard Murphy. By a fellow member, Henry Heier, Mr. Murphy was recently reported to have approved of the violation of the rules governing the Public Schools in regard to the saying of prayers. Mr. Heier gave out the story that he himself had seen Miss Anna C. Kelley, principal of the O'Fallon school, conducting religious exercises, such as the recitation of prayers and making of the Sign of the Cross, at the opening of her school.

The reports given out by Heier came to the attention of Mr. Murphy and the Superintendent of Instruction, John I. Maddox, and at a meeting of the board on Monday evening, May 5, Heier, who had previously admitted his statements were false and had apologized to Mr. Murphy, failed to appear as he had promised to do in order to offer an apology to Miss Kelley. Murphy declined to ask that Heier be removed from membership of the board and said he considered the incident closed.

There are many people, non-Catholics and Catholics, who believe that an investigation and official report should be made about the matter, so that confirmation or denial may be had of rumors that several members of the Public school board are members of the Ku Klux Klan. Miss Kelley is a Catholic and a popular school principal and her friends, as well as those of Richard Murphy, are very resentful of the treatment accorded them by a board member.

Heier had said that after he "saw" the religious exercises Miss Kelley had told him she had Murphy's approval for her violation of the rules, all of which she has admitted were falsehoods. His confession was made in the presence of both Murphy and Superintendent Maddox.

## FREE-THINKERS IN POLAND

By Rev. Nikodem Cieszyński

The Association of Polish Free-Thinkers, formed in November, 1921, is making a vigorous effort to spread its doctrines among the young men of Poland. So far, it has not enjoyed any great success, but it is sufficiently strong to be regarded as dangerous on the theory that a small spark, if not quenched, may grow into a great fire. The danger is particularly noticeable among some of the young men in colleges, who are not so firm in their faith as they might be—due largely to the influence of a few university professors who have espoused the cause of the Free-Thinkers.

Poland is a thoroughly Catholic country, with about twenty million active members of the Church. Poles are not merely racial Catholics; they are thoroughly practical in the exercise of their religion. It is true that in the field of Catholic organization Poland has not progressed to the state reached by the Catholics of Holland or Germany, for example, and certainly not to the status of Catholics in the United States. Perhaps one reason for this lies in the thoroughly Catholic character of Poland, and it is in this phase of the situation that one of the great dangers lies. Just because the country is so thoroughly Catholic and the people are never molested in the exercise of their religion, there is a tendency for them to grow careless in the matter of putting up safeguards against attacks by enemies of the Faith.

The Free-Thinkers were active in Poland before the war, but their efforts have been very much expanded since Poland became an independent nation. Most of their adherents are Jews, although the head of their association is the celebrated Polish philologist, Baudouin de Courtenay, a descendant of French immigrants who settled in Poland many years ago. Free Thought, the official publication of Free-Thinkers in Poland, was established in 1922. It is published monthly. Its most able articles are usually written by the Jewish Communist John Hempel.

All is not harmonious in the ranks of the Free-Thinkers. The left wing of the movement, led by Hempel and de Courtenay, who hate every form of religion and religious manifestation, is constantly attacking the right wing, in which are some Free-Thinkers who still give some allegiance to religion, or, at least, to God.

While there are Free-Thinkers in all parts of Poland, their numerical strength is not very great so far. This may be surmised from the fact that in Warsaw, at the beginning of the year, they had only 312 members, headed by Dr. Kempner, a Jewish Communist.

## ART TEACHING IN IRISH INDUSTRIES

Dublin, Ireland.—It is, in the opinion of W. B. Yeates, most important for the future industrial prosperity of Ireland that art teaching should be brought into relationship with industry. Illustrating his meaning he pointed out that in the newer universities of Germany and Scandinavia there are professors of Art for purely industrial purposes. By the Technical Board to be established within the Irish Ministry of Education in Dublin, the lace industry of the country should be considered and assisted. Dealing with the position of the lace industry Mr. Yeates said:

"A few years back Ireland had an exceedingly prosperous lace industry, employing a large number of people. That industry lost its market partly through a hasty production of exceedingly bad modern designs. It would be possible to obtain from Switzerland or Sweden a teacher of the highest possible accomplishment in lace-making. By means of better education the industry might be restored."

Only for the enterprise of a number of convents such as those at Carrickmacross, Limerick, Kenmare, and Youghal the lace industry of Ireland would today be almost extinct. The products of these convents have acquired a world-wide reputation.

The observations of Mr. Yeates apply also to ordinary business firms engaged in the manufacture of other classes of goods. To emphasize his remarks on the necessity of art education in connection with industries generally, Mr. Yeates mentioned that twenty years ago the stained glass manufactory in Ireland was the worst in the world. A teacher in the art of stained glass-making was brought over from another country to the Dublin School of Art. Today some of the very best stained glass in the world is made in Dublin.

Dublin manufacturers, interwined as to Mr. Yeates' remarks, stated that modern tradesmen have

not a sufficient sense of elegance in their work. They underrate the value of beauty and finish. It is the nice-looking article that sells. Industrial art instruction is badly needed by the manual workers of today.

## INFALLIBILITY OF THE POPE

The Rev. Joseph G. H. Barry, rector of the Episcopal Church of St. Mary the Virgin, New York, in his Sunday sermon amplified upon his position with regard to Papal Infallibility. Dr. Barry's remarks on this subject at the Priests' Convention of the Protestant Episcopal Church of the Eastern States, in Philadelphia recently, caused a widespread sensation in clerical circles.

Declaring that his church could well accept the Primacy and the jurisdiction of the Bishops of Rome, although not admitting the divine origin of the jurisdiction, Dr. Barry then discussed the third of the three points upon which, he says, the question of reunion of the churches rests. He said, in part:

"The third point is the claim to infallibility. All Catholic Christians believe that the Church is infallible. When a doctrine has been accepted by the Church, then that doctrine is true. The organ of formulation of the Christian faith for many centuries has been the Council of the Church. The Church produced the New Testament and gave authority to certain books of the Old Testament.

"To find out what the mind of the Church is on any point, the Bishops from time to time have gathered together and made statements of the Christian faith. They have been referred back to the Church and, if accepted, are regarded as infallible and true.

"The Vatican decrees seem to have put the Pope into the position of acting separately in declaring the truth, although some Catholic theologians deny this. If the Pope acts by himself, as a power outside of the Church telling it what to do, we can't have anything to do with that. If he is the mouthpiece of the Church which speaks through him, then we might be able to accept that.

"These are dreams, but they may come true. I believe that the world and theologians are moving in that direction, but in any case, we are concerned only with our own responsibility. If we can get one-fourth of the clergymen in the New England and Middle States to agree, then we cannot be downhearted."

Dr. Barry prefaced his remarks by denying that his position in favor of reunion preaches his conversion to Catholicism.

"They will tell you," he said, "that I am going over to Rome. They have been saying the same thing for forty years, and I haven't gone yet. It does no good for individual members of the Episcopal Church to go to Rome. Psychologists would tell you that they did so merely because of their vanity."

## ADMIRE HOLY NAME SOCIETY

An indication of the interest taken in the Holy Name Society's activities is a letter published in the New York Times urging that the Protestant Episcopal Church cooperate with the Holy Name Society and send delegates to the Holy Name convention in Washington next September. The writer of the letter signs himself "Mortimer Vance Seton." His letter leads to the assumption that he is an Anglican, although that is not specifically stated. The letter reads:

"We have read the pros and cons of the Modernists and the Fundamentalists, the unhappy discussion between Bishop Manning and Dr. Parks, and the lesser lights. The exploitation of the Scriptures by some of them has left many adherents of the Anglican Church in such a state of doubt as to wonder if any one who still believes in the Book of Common Prayer can truthfully say with Peter: 'For we know and we believe that Thou art the Christ, the Son of the living God.'"

"The adherents of the Roman Church have no such doubts. According to one of their publications (Holy Name Journal) they are to give public expressions to their faith in the words quoted above, in the City of Washington this coming September. They will gather in their thousands, men of every avocation, and from every town and city of our country, and on the streets of our capital city sing their credo to 'The Son of the living God.'"

While we differ on many points of Christian Dogma, there are Anglicans who rejoice that thousands of their fellow-citizens have the moral courage thus to publicly honor God, His holy name, and the name of His divine Son. The occasion in-

vites cooperation. Let us unite with them and send delegates to this convention of the Holy Name Society. I ask Bishop Manning and the vestry of old Trinity, and other members of the Christian faith, to give their opinion."

## CATHOLIC PRINCIPLES

Paris, France.—Cardinal Maurin, Archbishop of Lyons, has written to the employers and Catholic workmen of his archdiocese a letter recalling the principles which should direct the economic and social order. The principal passages of this pastoral are as follows:

"Employers and workmen both have rights and duties. If they use these with moderation and comply with them faithfully, it does not seem that there should be any irreconcilable opposition between them. A sane social doctrine is one which is adapted to the economic conditions of the present time and seeks to establish between capital and labor real collaboration and harmony, not one which preaches class warfare and which incites to revolution, disorder and anarchy.

"When one is convinced that labor is not a common merchandise, but something of the human person itself, given to insure existence, one is forced to conclude with Leo XIII, that salary does not depend on the mere will of the contracting parties, and that to be just, it must be sufficient to enable the workman to live soberly and honestly.

"There may be differences of opinion concerning the figure of a living wage, concerning the nature and extent of the needs of the workman. But the principle itself cannot be contested.

"Where far too many employers, even Catholics depart from the teachings of the Pope in dealing only with individual workmen. Association is a right founded by nature, it meets a need.

"During the present economic crisis, in writing to the Catholic employers of my diocese, I ask them to adhere to the 'Union Fraternelle du Commerce et de l'Industrie' and to study in a spirit of perfect justice, tempered by charity, how and to what extent they may be able, without compromising their own legitimate rights and interests, which could not reasonably be expected of them, to improve the conditions of their workmen and employees.

"Raises in salary when the wage paid does not correspond to the cost of living, family bonuses, cheap housing, workmen's gardens, social insurance, etc. should be considered. What individual employers cannot do, can and should be done by professional organization."

The Cardinal also appealed to the workmen, reminding them of their duties and exhorting them to develop a true professional conscience.

## SIR EDWARD ELGAR HONORED

London, May 9.—Sir Edward Elgar, former organist and choir-master at St. George's Catholic Church, Worcester, has been named Master of King's Music by King George.

Sir Edward is probably the greatest of living English composers. His fame dates back to the performance of his "Caractacus" and "Sea Pictures" at the Leeds and Norwich Festivals in 1898 and 1899 respectively, and his "Dream Gerontius" at the Birmingham Festival in 1900. This last composition after having been performed in Dusseldorf and in America was heard in London for the first time in 1908 at Westminster Cathedral with the composer directing. It was hailed as the finest oratorio written by an English composer. A second oratorio, "The Apostles," was produced in 1904.

In 1904 Sir Edward was knighted and in 1911 he was awarded the Order of Merit. He is a Catholic.

## SOCIETY OF ST. VINCENT

St. Louis, Mo., May 9.—The quarterly Holy Communion and meeting of the Society of St. Vincent de Paul were held at the church of the Blessed Sacrament here Sunday morning, when 800 delegates from the parish conferences and Metropolitan Council attended.

The report of the Particular Conference for the quarter ending April 1 shows receipts from all sources of \$17,137.88, and expenditures of \$20,213.82. There was an increase of \$761.73 in receipts, and a decrease of \$3,076.94 in expenditures. The report also shows that 664 families and 2,200 persons were assisted during the quarter, and that 757 members made 2,975 visits to the poor. The number of active members on the roll is given as 2,888, and there was an average of 1,007 in attendance at the weekly meetings of conferences.

## CATHOLIC NOTES

Venice is pressing preparations for the fourth International Catholic Congress, to be held in that city the latter part of August and expected to be the most important yet held, in view of the chaotic condition in many countries.

Washington, May 11.—John J. Sullivan, prominent Catholic layman of Philadelphia, has been named by President Coolidge as a member of the Board of Indian Commissioners, the appointment to be effective at once. He succeeds the late Walter George Smith, also a prominent Philadelphia Catholic.

Portland, Oregon, May 9.—Mother St. Paul of the Cross, until recently superior of the monastery of the Precious Blood in this city, six sisters of her order from Manchester, N. H., will leave May 7 for China, where they will establish a monastery, at the invitation of Monsignor H. Meacroft of Peking. The new house of the Precious Blood community will be at Tientsin, in the province of Chih.

Dubuque, Iowa, May 9.—Plans for a new \$150,000 gymnasium for Columbia college were announced here Sunday. The building, in the French Renaissance style, will cover a ground space of 77 by 100 feet, exclusive of the swimming pool. It follows, on a slightly reduced scale, the new gymnasium of Loyola University, of Chicago, and was designed by Paul V. Hyland, of Chicago, architect of the Loyola gymnasium.

London, April 28.—Four ex-soldiers have been ordained Catholic priests in England in the last few days. At Bradford, the Bishop of Leeds raised to the priesthood three students whose seminary training was interrupted by service with the colors in France. One of them was seriously wounded. The same bishop, at Ushaw College, ordained the Rev. John Magin, who was wounded in action and was imprisoned in both Germany and Russia. The Bishop also ordained a former Church of England clergyman, Mr. Harris.

New York has seen many kinds of weddings, but a ceremony at Roseland, on Broadway, on Saturday, when the contracting parties danced their way to an improvised "altar" and were married while friends and relatives continued to keep time to the strains of two jazz bands, establishes a precedent. Two thousand spectators crowded the ballroom floor when Robert Harry Wagner and Miss Katherine Josephine Bott, both of Jersey City, danced themselves into the presence of the Rev. William G. Klett, of Brooklyn, who shortly to the shifting of many feet, mingled with hand-clapping, pronounced them man and wife.

London, Eng.—The final proof of the miracles at Lourdes would be their cessation, says Father Francis Woodlock, S. J., a great authority on the shrine. He thinks it probable that a time might come when the miracles will cease for a period and then continue. This, he thinks, would be the last answer to unbelievers. The sick would be there, and the water and the crowds, but nothing would happen. This would prove conclusively that the manifestations are not the result of anything but the supernatural.

Mount St. Mary's College of Plainfield, New Jersey, has purchased the Georgian Court, the Lakewood home of the late George Jay Gould and Edith Kingdon Gould, one of the show places of the State. It is reported the purchase price was \$800,000. Georgian Court contains more than 200 acres, divided into many gardens and stretches of wooded land. Mount St. Mary's College is under the direction of the Sisters of Mercy. It is one of the largest schools for girls in New Jersey.

London, Eng.—The Ministry of Health, which has sent its officials to several monasteries in an effort to discover the secret of the long lives which most monks enjoy, has now paid a visit to the priory of the Canonesses Regular at Abbotseigh. The nuns there often live to a ripe old age, and are remarkably free from epidemics. One of the visiting officials came to the conclusion that the vegetarian diet of the nuns is responsible for the longevity, thus confirming the opinion of another official who visited the Carthusian monks at Cowfold. The religious themselves regard their healthiness as being due to the leading of normal, regular lives.

Washington, D. C.—More than 900 articles are included in the collection of the Very Rev. Ignatius Lissner of the African Missions, which is now in the Museum of Catholic University. Arrangement and classification of all but a small part of the collection has just been completed under the direction of the Rev. Dr. Butin, S. M., who is in charge of the University Museum. Trinkets, weapons and handiwork of natives of Africa form the greater part of the extensive collection, although it contains also interesting objects from Turkey and ancient Rome.

GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE

CHAPTER XII.—CONTINUED

"I shall be very glad indeed to see you, Mr. Graham," she said; and Stanley could not know how the brave little heart was beating and yearning as she spoke the conventional words so quietly.

Another minute, and Lady Hunter came up to them: "Well, how are you ready? Are you prepared to make your bow to society and tear yourself away?" she asked laughingly. "I think we must go now, if I want you not to go home tomorrow looking so pale and tired as to draw down a scolding letter upon me from your papa."

"I am quite ready, Julia." And Gertrude laughed too, as though there were no terrible pain just then in her heart—as though she were not wondering what life would be like when the next few minutes should be over.

Another gentleman escorted Lady Hunter to the carriage, and Stanley gave his arm to Gertrude, lingering behind with her a minute on the staircase.

"Miss Mannering," he said, almost in a whisper, "promise me I shall see you at Nethercotes; promise me to be glad to see me when we meet there."

He was so agitated that Gertrude strove to force back her own perturbation, and to say, gently and soothingly:

"Indeed I shall be there, if I can, Mr. Graham; and I shall be very pleased to see you again."

She saw his firm lips quiver ere he spoke again, as they went on towards the carriage.

"God bless you, Miss Mannering, and keep you safe and well!" he whispered, with the faith of his boyhood unconsciously returning to him in the moment of agitation. "I may not tell you yet how I thank you for that promise." And the next minute Gertrude was seated by her cousin's side in the carriage, and her hand was in Stanley's farewell grasp.

"Good-by, Miss Mannering." "Good-by, Mr. Graham." And the carriage rolled away, bearing Gertrude each moment farther from the sight and presence of her earthly idol.

She sat very quiet and silent during the drive home, her heart beating with a wondrous joy, and yet a joy that must be patient and untold through the weary time of waiting which was beginning for her tonight. Lady Hunter saw her abstraction, and kindly closed her eyes, feigning to be tired, so that Gertrude might not feel called upon to talk. When they reached home, Gertrude stayed a few minutes downstairs with her cousin and Sir Robert; and as she said good-night at last, she added, somewhat hesitatingly:

"Julia, you won't mind, will you, if I ask to be called very early in the morning? I should like to go out to—Mass—at Farm Street, if you would not think it strange. I shall only be out about an hour."

Gertrude had often longed to ask this before, to be able to go out sometimes to Mass in the morning; but the fatigue caused by the constant late hours, and the fear of perhaps annoying her cousin or Sir Robert by doing what to them must have seemed a strange, unnecessary proceeding, perhaps calling down even the remarks of their servants, had always prevented her. But on this last night something made her feel that she must hear Mass before her return home—that she must be present at the Holy Sacrifice, and beg for grace and strength in the future, amid whatever trials it might bring forth; for already trouble seemed vaguely looming in the distance, much as she strove to shut her eyes to its vision and listen only to the joyful whisperings of hope in her heart. She felt somehow that before she left London she must kneel in Jesus' Sacramental Presence, and pray for, oh! so many things—for light and grace to be sent to more than one soul which now knew not him or his truth—most especially to one dearer to her than life, dearer to her than all the world beside—dearer, alas! than father, brother, and home.

Lady Hunter smiled at Gertrude's request. "Of course you shall go if you like, love; but I am only afraid you will tire yourself by getting up so early. They will think you are going to elope, or something of the sort, Gertrude, seeing you go out alone so early."

Gertrude laughed. "You see it doesn't seem anything to me, Julia: I am accustomed to it at home. I want to go on the last morning, you know, to pray for my safe journey."

"How good you Catholics are, to be sure!" And her ladyship sighed among her smiles. "I go here and there without ever thinking of praying for safety, taking it all for granted. By the bye, love, I wish we could have persuaded Mrs. Leeson to come to London tonight, and have stayed here. It will be all coming and going for her tomorrow."

"Oh! thank you, Julia; but I don't think any consideration would make Mrs. Leeson sleep a night away from the Grange. She will not mind the journey at all in

the morning, if only because she is coming to fetch me; and she will only have about an hour to wait at the station, you know."

"Well, whatever shall we do without you, Gertrude, when you are gone? We shall miss you so dreadfully, love, shall we not, Robert?"

"So much, Gertrude," said the baronet, with his kind smile, "that it is a good thing we are going away ourselves next week. I wish, but for your father's sake, we were taking you with us back to Nethercotes."

"You are very kind, Sir Robert." And the tears came to Gertrude's eyes, springing from the warm heart, so sensitive to kindness.

"And we are going to lose Stanley Graham again," said Lady Hunter, as she took Gertrude's hand caressingly. "I suppose he told you, love, that he is going abroad for three months?"

Gertrude could not hide the tell-tale blush that rose to her face, but she replied quietly:

"He said he was going abroad, and would only return in time to go to you at Nethercotes for Christmas, Julia."

"Yes, he is going to Nice, to stay with his uncle, his mother's brother, a bachelor, and his only relative that I know of. He is an infirm old man, and it can be no great pleasure to Stanley to visit him; but it was a promise that he would spend this autumn with him, and Stanley would never break a promise, however disagreeable it may be to keep. Besides, the old man is very much attached to him for his mother's sake, and for the same reason Stanley pays him great respect always, for Mrs. Graham was very, very fond of her brother, I believe. But he is an ailing old man now, with only a slender income; and but for the society Stanley makes for himself in Nice, his visits there cannot be very enjoyable. It is two years since he stayed there so long before. Well, I wish these partings were over, and we were all at Nethercotes together." And she gave Gertrude a hearty, lingering kiss, and the latter went up-stairs to try and grow accustomed to the thought of the next three weary months, to the patient waiting for the brightness to come back to her life.

As the door closed on Gertrude, Lady Hunter turned to her husband as she said earnestly:

"Do you know, Robert, I feel relieved that things have got no further yet between Stanley and Gertrude. Not that I expected anything would be settled yet, more especially as he has this tiresome visit to Nice to take him away for so long; and besides, Stanley is not one to ask a girl for her heart before she has had time to be sure she can really and truly give it to him. He is too honorable to draw any girl into a hasty engagement, though I fancy it must have been a struggle to part with her in this unsettled way; but I feel sure where the child's heart is, if he does not. But I should not have liked it all to come about just yet, somehow; for I have the feeling still that all may not be as smooth and easy as it seems to us it should be, Robert."

"You are thinking of her father, Julia, of course, and the religious question. I know; but I think, dear, you exaggerate its importance. If she loves Stanley, as you think, she will yield to him in that as in other things, and Mr. Mannering would not destroy her happiness by withholding his consent to the marriage. Besides, Stanley may himself be more pliable than you think in the matter, and there may be no cause for any unpleasantness at all."

Lady Hunter smiled. "You're always a cheery prophet, my dear old Robert, and I hope from my heart you will be a true one in this case; for, as I said before, I should never be happy again if sorrow ever came to Gertrude through what has, after all, been my doing."

CHAPTER XIII.

The journey was over; Gertrude was safe at home again. Once more Mrs. Mannering had got his darling back with him—his little "Sunbeam," who would gladden his heart and brighten up the old house as had ever been her wont, so he told himself. She looked a little pale, and was thinner than she had been, and thought with a kind of elegant air about her, due perhaps to her fashionable attire, he fancied; but that was all. She was his little girl still, his own Gertrude, all unchanged, as she stepped quickly from the train and rushed into his arms, forgetting everything else for the minute but that she was safe back with him again, her own dear, dear father. How could he know, while she kissed him so sweetly, as she smiled her own old smile up into his face—how could he see yet that she could never be all his own again; that she brought back a secret he must not share; that her heart was gone, whether for joy or for sorrow, into the keeping of a stranger whom he knew not?

After those first few moments, the terrible consciousness of the change in herself came over Gertrude with redoubled force; and, as though to hide it as long as possible even from suspicion, she laughed and chatted gaily all the way home, as they drove along the familiar roads and through the friendly village, so gaily and happily, apparently, as quite to deceive and satisfy Mr. Mannering, though more than once

she herself scarcely knew what she was saying, because of the painful self-reproach in her heart, and the ever-recurring thought:

"Everything is just the same but myself; nothing else is changed in the least since I left it all only a month since. How careless and free I was then—how little I knew what was coming! And yet, would I go back to the old peaceful life if I could—the time before I knew Stanley Graham? Oh, no, no! Whatever is to come of it, I would bear it rather than wake and find the past month all a dream." And even as she sat there by her father's side, with her hand in his caressingly, trying to laugh and answer him merrily, the vision of that noble face rose up before her, making her yearn wearily for the sound of one voice which was music now in her ears.

"Father Walmesley is coming to see you this evening, Gertrude," said her father, after a minute's pause. "He would not promise to come to dinner, because he knew 'Sunbeam' would want to brighten me up a bit first of all by herself, and would have so much to tell me that even he would feel *de trop* until later on in the evening."

Gertrude had roused herself almost with a start to listen as her father began to speak; but as he paused the pain was too great to bear quietly any longer—the pain of the thought of the deception she would have to keep up all through these weary coming months, and of the shock that might come at the end to this dear, dear father when his darling should want to leave him so soon, to give herself—as alas! she hoped to do—to one whom she felt he could so little approve. The tears sprang to her eyes, and she stole her arm round her father's neck with half-sob.

"O papa! why did I ever leave you at all? Why didn't we stay here always together?"

For a moment Mr. Mannering was startled with a kind of vague fear, but he drove it away, thinking Gertrude fancied he had been feeling lonely and blamed herself for it. No doubt her emotion was to be attributed to her joy at being again at home, safe with him once more in the old familiar place; and perhaps, too, she was thoroughly tired out now with the past month's gayeties, and a little thing would soon upset her until she was quite strong again.

"Gertrude darling, don't you know I wanted you to go. Why even if I have felt a little lonely sometimes, it is all the more treat to have you now back again, eh, Sunbeam? Besides, we are going to be together now till we get quite tired of each other, you know, with not even Rupert able to come and rouse us up again this side of Christmas."

She could not grieve that kindly, unselfish heart, whose love she never failed to appreciate, even now in her new, absorbing idolatry; so she dashed the tears away, with a strong resolve that for as long as possible she would be outwardly the same, bright and cheerful always, for his sake.

"I'm all right again now, papa. I was only silly a minute, just to show you that I am silly yet, not grown wise and solemn with my experience of the grand world. And she laughed, as a brightly as though no such things as love and sorrow and separation existed on this earth. "Julia was quite afraid you would be dreadfully cross with her, papa, if you thought me looking pale or thin or anything; but you don't think so, do you, papa? At least, I only want a little of my native air to set me to rights again, don't I?"

"That's all, I think, Gertrude. A little country air to blow back the roses to your face, and a little picky to clear away the worldliness, and we'll do, shan't we? So you did not manage to convert Lady Hunter, eh, Gertrude?"

"O dear no, papa! it would take more than me to do that, nice and delightful as she is. But she is so good really—I mean in listening to explanations about religion. She never scoffs openly, like some of them do."

"That may be partly, love, because she would not hurt your feelings. However, it may be something more than that; so we must go on praying for her, Gertrude."

"Yes, indeed, papa, and for dear old Sir Robert too."

"Well, I hardly hope so much for him even as Lady Hunter; but we can never tell where God may send his grace, can we, Gertrude?"

Gertrude sighed, thinking of that other one she could not name—at least not yet—especially like this; later she must bring herself to speak of him calmly, as of any other friend of her cousin's.

"Well, here we are, and there is Mrs. Leeson, home before us with the luggage. Now run up-stairs first thing and see your room, Gertrude, because I want to know how you like the position of the picture of the college that Rupert sent, you know."

"Yes, papa." And having first exchanged hearty greetings with the servants who flocked forward to see her, Gertrude ran up-stairs to her own little sanctuary, which she had left a happy, careless girl, and to which in a few short weeks she returned a woman, with a woman's weary, restless heart—with its longing love and hope and care.

TO BE CONTINUED

Our vision enhances and becomes keener as our mind broadens.

THE BLESSED VIRGIN AS AN ADVOCATE

Translated from the German by Roy Temple House

Franz Hofer had been an attorney-at-law for twenty-five years, and a married man for the same length of time. In both capacities he had maintained a spotless record.

At the earnest solicitation of his wife he was celebrating the double anniversary, a little against his will, with a pilgrimage to Lourdes. The couple made the journey on the special pilgrim train which is run every year.

Theresa Hofer had at first declined to accompany her husband. The Blessed Virgin of Lourdes, she said, would think very poorly of her if she presented herself before her on the arm of her husband, a stubborn sinner who had not gone to confession for twenty-five years. This third anniversary, she suggested, was not one that she particularly enjoyed celebrating.

The lawyer laughed and promised to mend his ways. So they went to Lourdes together.

On the return trip the special train made a short stop in one of the handsome Swiss cities.

When Hofer, returning from a visit to an old college friend who was located in this city, stepped on the station platform, he saw his train disappearing down the track, and among the outstretched arms which waved handkerchiefs from the car windows, he had no doubt that one was Theresa's. But the harm was done.

The exasperated man of the law turned his back on the receding special, and made his way into the restaurant, where his depression gradually gave way to a more cheerful mood.

An hour later he sat in a well-filled compartment of the Vienna night express, and instituted an interested scrutiny of his traveling companions.

There was an air of comradeship about the six well-dressed gentlemen who had rather reluctantly made a place for him by the door. Were they a group of belated pilgrims too? They were all buried in their newspapers, and there scarcely seemed to be a look of Lourdes about them.

Hofer remembered to have heard that a physicians' congress had held its last session the evening before in the Swiss city. So this was no doubt a group of doctors.

"If we had started an hour earlier, we could have ridden to Vienna with the pilgrims from Lourdes," a young physician at last remarked to his friend across from him. The latter was a distinguished appearing elderly man with a long white beard and a brown velvet traveling cap.

The old man shook his gray head with a gesture of disapproval. "It is just as well we missed them, Doctor. I respect every honest religious conviction, but this unwholesome cult of the Virgin is not the thing for thinking people."

The remark seemed to meet with general approbation. Two or three of the other doctors looked up from their papers, and nodded agreement.

Hofer was troubled. The owner of the white beard had cast a searching glance at him when he entered the compartment. He had appraised the black mustache, the white cravat, the easy manner—probably a prosperous business man.

The young doctor refused to drop the theme. "The authorities ought to interfere and stop these pilgrimages. They waste our people's time and money."

This pronouncement seemed to strike the old man as too mild. "Worse than that is the mawkishness, superstition and credulity which these affairs foster in the masses."

"Yes, but we must be too hard on them," said a good-natured fat disciple, Aesculapius, who filled approximately two places in the compartment. "Women and children seem to need to be stirred up like that. Of course men have got beyond such things, and don't have any use for them."

"Educated men, at least," completed the severe old censor, casting another quick glance at the unknown by the door.

He succeeded in conquering all trace of temper, and turning politely to the owner of the brown velvet cap, he ventured:

"I hope you will not be annoyed, gentlemen, if I undertake to champion a cause which seems to have no other defenders here. It is not possible that we ought to distinguish, in the cult of the Blessed Virgin as in so many other religious matters, between various unwarranted excesses in which some of the masses have fallen, and the perfectly just and true foundation of the devotion?"

The old doctor answered in an icy tone: "What do you mean by the perfectly just and true foundation of a cult which has no authority either from the Bible or from the practices of the early Church, which moreover is positively detrimental to the main purpose of the Christian religion, the Christ-thought, and which is responsible every-

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where for foolish superstition and mawkish sentimentality?"

One of the hitherto silent readers contributed his mite as he turned his page:

"In our discussion of educational problems at the congress, we might have taken up this unhealthy Virgin-worship among the factors which delude and weaken the masses."

The lawyer considered. Should he drop the subject, or should he speak out of his convictions?

"The assertion that reverencing the Blessed Virgin has no warrant from the Scriptures or the early Church, must be modified, Doctor. There may be different opinions as to the significance and importance of the often surprising prototypes of the Blessed Virgin in the Old Testament, which found a place even in the oldest form of liturgy. But whatever may be true of these, our warrant for reverencing the Mother of our Lord is richly present in the New Testament. I happen to have learned that the Catholic theologians find this warrant especially in the praises of Mary which were uttered by the Archangel, in the greeting which Elizabeth addressed to her, in the mercifully answered appeal of the Mother of Jesus to Her Son at the wedding in Cana, and in certain other approving mentions of her in the Gospels."

"Such subjective exegesis may meet subjective needs, but can prove nothing."

"I am glad, Doctor, that you at least admit a subjective need for reverencing the Mother of God. Until the beginning of the Reformation, as you know, no one had doubted that this subjective need had an objective foundation as well, that is, that it belonged with the essentials of the Christian religion. It is from the Reformation that you must date the individualistic or really subjective interpretation of the Scriptures, which, as you yourself remarked very justly, can prove nothing."

As his antagonist, a little taken aback by this turning of his own argument against him, did not answer at once, the lawyer went on:

"I am even convinced that a thinking man who lays aside prejudice and studies the history of the Blessed Virgin in connection with the Bible, will decide that devotion to her, so firmly entrenched among the common people, has come down through the centuries from generation to generation as an undying echo of that hymn which Luke puts into the mouth of the Mother of our Lord. At a world-famous place of pilgrimage, where I heard this wonderful Magnificat chanted by an assembly of thousands of people, the thought came to me convincingly that Mary's prophecy concerning herself in that hymn of gratitude was being literally fulfilled before me."

One after another the newspaper readers had begun to listen to the eloquent attorney.

But he of the gray head was not so easily convinced.

"You may have had that impression at that moment. But anyone who sees how contrary to all reason the manifestations of this cult are, can no longer be accessible to such arguments based, as they are, on feeling rather than on reason."

"You almost discourage me with your insistence on reason, Doctor. In religion, as elsewhere, there are axioms, which are too fundamental to be capable of proof, or to need proof."

"And it is one of these axioms which justifies in your mind the adoration of the Virgin?"

"Certainly not. But I believe that the nearer any person has stood to the person of Jesus Christ, the closer touch that person must have had with the work of Jesus, the work of Redemption. You will perhaps agree with this belief of mine when you think of the apostles."

"Granted, for the sake of argument. What is your conclusion?"

"That the Mother of Jesus, who bore and reared the Saviour, who freely consented to His redemptive labors, and His redemptive death, earned in a special degree the gratitude and love of all the redeemed."

"We instinctively reverence all mothers who have brought into the world, and reared to manhood great and good men," agreed the fat doctor.

The lawyer developed his argument.

"And this case is clearer than all others. Mary gave us Christ and with Him a new, spiritual life, and has won thereby a spiritual right over us, which we may properly term a mother-right."

The old man seemed bewildered.

"Of course," he said, "it is natural that I have never thought over these matters of deep theology. But I have never been able to see why you Catholics attach so much importance to the idle repetition of the Ave Maria fifty times over."

"Idle repetition is useless. You are right, Doctor. But many people find in the repeated recitation of the same prayer a profound psychological aid—the simple child-likeness of the religious spirit. But Catholics find the most significant phase of devotion to the Mother of God, in something which we have not yet mentioned."

"I think I know what you are going to say. The Catholics—I was christened a Protestant, but I am not an active church worker—try to secure with the help of Mary all sorts of favors and miraculous aid

from God. Why do you not pray to God directly?"

"Nobody forbids us to do so. But nobody can forbid us either to resort to advocates to reach Him. And if you are still willing to admit what you agreed to a moment ago—that physical and moral proximity to Christ ensured a preeminently important part in the work of redemption—then Mary's mediatory activity for the Holy Church and her members is only the natural consequence of what she did as an earthly Mother for the person of the Saviour in His earthly life. But in what you said a little while ago you did not touch everything, or even the thing of most importance."

"What is this thing of most importance?"

"Are you a practicing physician, Doctor?"

"Director and professor in an institution for psychotherapy."

"Ah, I am glad to know that. You will be the first, then, to admit among the motives of moral conduct, along with sensory and nerve impressions, the psychic factors, moral imperatives, ideals, by whatever name you scientists may call them."

"Naturally."

"In the person of the Virgin Mary the Catholic Church places before her children a loving, gentle, peerlessly attractive ideal, an ideal of faithful fulfillment of duty in the family circle, an ideal of perfect purity and of unequalled, holy mother-love. Trusting dependence on the Virgin Mother is not weakening, but through the centuries has encouraged, strengthened, comforted, lifted and inspired countless weak souls, has worked moral miracles, which I am impelled to rank higher than miracles of physical healing."

The fat man could no longer conceal his satisfaction.

"You are right, perfectly right, my dear sir. Our women, especially our mothers, can have no better model held up before them than the noble image of the Virgin Mary. The moral laxity which is spreading so terribly in our civilization is doing immeasurable harm among the women, as it is among the men too, for that matter."

The director of the therapeutic institute, too, seemed pleased.

"Your theological training, dear sir—"

He was interrupted by the entrance of the conductor. Hefer intentionally or by accident—drew his pilgrim's badge out of his pocket along with his ticket, and said carelessly to the conductor:

"I missed the pilgrim extra, but I shall board it again at the frontier."

"You would like to know what my business is, Doctor? I am an attorney, and my name is Hefer. I live in Vienna, but I have just made the pilgrimage to Lourdes."

"Ah!" An exclamation went round the circle. "Then you no doubt saw many miracles done at Lourdes?"

"I am sorry to say I didn't, gentlemen. But I experienced a sort of miracle in my own person."

"Tell us about it."

"Not so long ago I had much the same idea about the cult of the Virgin which you gentlemen seem to have. But while I was in Lourdes I heard a very searching sermon on the subject—which explains my knowledge of theology, Professor—and I came to think differently. Then, after a gap of twenty-five years, I went to confession again."

"My wife says the Mother of God at Lourdes worked two wonderful miracles on me."

THE ASCENSION

The Feast of the Ascension brings to a close the glorious cycle of festivals that cluster around the life of Our Divine Lord upon earth. His birth, life, death and glorious resurrection have all been fittingly commemorated in the feasts of the Church. And now on next Thursday we are called upon to celebrate the final triumph, the glorious ending of the earthly sojourn of the Word Made Flesh. He tore open the solid rock. He rose from the tomb, and now He ascends on high.

The wonders that fill the last forty days between the Resurrection and the Ascension have been vividly and touchingly described in the closing chapter of The Passion of Our Lord, translated by His Eminence Cardinal O'Connell. These glowing words that close this remarkable volume make an inspiring meditation for the Feast of the Ascension.

For forty days He lived with His dear Apostles, walking with them through the fields of Galilee, confirming their faith and giving them explicit directions concerning the constitution and foundation of that great Church, which should be His Kingdom on earth until the end of time. Once more He sat with them at table and spoke to them the words of life. He took their hands in His, and allowed them to touch His Sacred Wounds so that never again should doubt enter their souls. Again and again in the Cenacle He sat among them and unfolded the wonderful revelations which would constitute forever the glory of all those who had believed in Him. Oh, what a wonderful forty days spent at the feet of Christ learning the lessons, which poured from the lips of the Son of God.

"Finally the end of those wonderful forty days had come. Once again He goes out of the Cenacle,

following the same route which He had taken on the night of His Passion; down into the valley by the brook Cedron, stopping for a moment to look across at Gethsemane, not now in the sorrow of the evening of His Passion, but in the glorious retrospect of all that the Passion had accomplished. He crosses the brook, enters through the gate and climbs the side of the hill of Olivet. Joyfully they mount the sacred hill and soon reach its summit, whence once again they look out upon the panorama which surrounds them, recalling for a moment all the scenes of the labors and the sufferings of their Master. They kneel down upon the ground, from eyes lifted to the face of Christ. They hear for the last time the sacred lessons which He had reserved for them until that moment, and then stretching out His hands above their bowed heads, He blessed them all. One final word of leave taking, and while they look, behold His glorified form is lifted into the air; it rises above them, shining with the glory of the sun; it rises and still rises until finally, enfolded in a brilliant cloud, He is lost to their view. And there they still kneel, their heads lifted towards Heaven, their eyes straining towards the great cloud into which He had disappeared. Then lifting up their voices, they chanted the hymn of "Glory to God in the Highest." Immovable they remained, looking still up into the great empyrean in the midst of which He had disappeared.

Jesus Christ, the Son of God, their Lord and Master, had ascended into Heaven. But now the Apostles realized that His Kingdom would have no end, that His Church, the Kingdom of Truth which He had founded upon Peter and the other Apostles, would endure forever; that they would carry His Gospel to the ends of the earth, from sea to sea, over mountains and rivers and plains; that His Church would suffer even as He had suffered, but that it would ever be refreshed for new combats and fortified by prayer for new triumphs; that it would ever and ever be assailed but never overcome and when time should be no more, that His Church, like its Divine Founder, would be crowned with His victory and partake of His eternal triumph in the Kingdom of God in Heaven."—The Pilot.

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FACTS VS. FALLACIES

Some there are who never seem to take any interest in things good and holy which do not directly concern them, and as a natural consequence, when, by chance or otherwise, circumstances arise which bring them face-to-face with such things, a lack of appreciation, and often a want of clear understanding of the matter in question is conspicuous. An example of this is, undoubtedly, the attitude of secular people, especially parents, toward the subject of Religious Vocations.

It is a fallacy to harbour the idea that such a subject has nothing whatever to do with ninety-per-cent of Catholics. The fact on the contrary, is that very few Catholics are not called upon, directly or indirectly, at some time or another, to have a practical concern in the matter. Youths setting out on a career in life . . . parents considering the future of their children . . . do not these form a class which is as comprehensive as to be the sum-total of the children of our Holy Church?

Firstly, we shall treat of vocations to the Priesthood. The poet Wordsworth wrote the words:

"A mother is a mother still  
The holiest thing on earth."

Doubtless, the words are true, as far as human vocations are concerned, for of all human offices in this world none can compare with that of motherhood. There is, nevertheless, something greater, something which is, like Jesus Christ Himself, both divine and human, namely, the Catholic Priesthood. There is no dignity on earth like that of a Catholic Priest. "Higher task than that of priest-hood," wrote Carlyle "was allotted to no man." And the great Napoleon once exclaimed "I can rule the bodies of men, but the kingship of a

priest is over souls; what dignity can equal this?"

What is it that makes a man, raised up and chosen by God to be His Ambassador, the guardian and protector of His Flock, receiving a dignity and a power which even he himself cannot fully realize? It is the Sacrament of Holy Orders.

Have you ever seen an Ordination ceremony? If not you have missed one of the most wonderful events on earth. For there one sees a young man kneeling before the successor of the Apostles, having his hands anointed with the words: "Vouchsafe O Lord, to consecrate and sanctify these hands, that whatsoever they bless may be blessed and whatsoever they consecrate may be consecrated." Then, while that young man touches the chalice, the bishop says to him: "Receive the power of offering sacrifice to God, and of celebrating Mass, both for the living and the dead."

There is still something more. As the ceremony draws to a close the Bishop has one more power to confer, which he does saying: "Receive the Holy Ghost; whose sins thou shalt forgive they are forgiven thee; whose sins thou shalt retain they are retained."

The ceremony is over and the youth is "a priest forever"—Christ's ambassador amongst men. Morning after morning he will bring his Saviour down upon the altar. He will hold the Sacred Host in his hands and break the Bread of Life to hungering souls. He will pour the waters of Baptism on the head of the little babe. He will spend many hours in the Tribunal of Penance, raising his hand to bless the innocent and absolve the penitent. He will join many a young couple in the bonds of Matrimony. He will anoint and comfort many a dying Catholic, and prepare them for the last great journey to Eternity.

Is there any dignity, is there any power, is there any ministry like that of our Priesthood?

It is but natural that many a father and mother will have many an anxious hour thinking of their children's future. "Many a time and oft" they will ponder over the secrets which the coming years hold for their little ones. Perhaps they will cherish day-dreams of their filling honorable positions in the world. But when the thought comes "what if God should call my son to be a priest, or my daughter to be a nun," what is the feeling aroused in the parental breast? If such a query arouses a dread, it is either because such a thing is deemed almost impossible, or because it is considered a kind of calamity. If the latter be the cause, then, beware! Parents! do you intend to prevent your little ones from being the means of salvation to many an erring soul for whom Jesus died? Prevent the response to God's call, and yours is the unenviable lot of wrecking the life of the child whom you are bound to train in the loving service of God!

But perhaps the cause of the parents' dread is that they think that a vocation is a privilege almost impossible. A vocation does not mean an apparition of God or His Angels. No, a Decree of the Holy See has declared that:

(a) A vocation to the priesthood does not necessarily include any interior inclination of the person, or prompting of the Holy Spirit.

(b) All that is required is "a right intention and such firmness of nature and grace, as evidenced in integrity of life, sufficiency of learning, and well-founded hope of stability."

Given these conditions, a true vocation is unquestionably conferred by the Bishop at the moment of Ordination.

What has been said with regard to Vocation to the Priesthood is equally true regarding that to the Religious Life, the third condition being, of course, changed from "Ordination" to "Profession."

As regards Vocation to the Religious Life, of course the world looks at the question cynically and laughs. It is the solid rock. He sees only a "wasted life," "a coward's flight" and "an easy career." But Catholicism knows otherwise. A religious whether monk or nun, is in the very forefront of life's battle. The history of the Catholic Church abounds with heroic examples of lives spent in the service of the poor, the education of the young, the consoling of the penitent and the orphan—and these are the works of Religions.

A word of warning. Canon Sheehan has entitled one of his illustrious novels "The Spoiled Priest." There is an old fallacy—unfortunately still evident—that one who has tried to become a priest, religious, or nun, and failed is to be regarded as a failure. Away with such a calumny! Is it not better and more heroic to have tried and failed than never to have tried at all?

May the foregoing remarks help, in some small way at least, towards a greater appreciation and understanding on the subject of vocations. And who knows but that the reading of them may be the means, under Heaven, of calling someone to work for God, either in the Sacred Ministry of the Priesthood, the peaceful, active army of some Religious Order, or the work of mercy, sacrifice and love—the work of the consecrated virgins of Jesus Christ?—The Cross.

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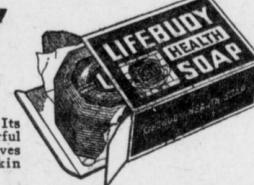
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LONDON, SATURDAY, MAY 24, 1924

**PERSONAL LIBERTY AND PRIVATE PROPERTY**

It may not be amiss at this time, when the daily papers are filled with the accounts of actual or threatened strikes, to bring to mind some Catholic principles which must govern those who belong to labor unions.

It must be remembered that there can be no infringement by any organization on the personal liberty of the citizen. Personal liberty is the most sacred inheritance of the citizen. The right to employ his powers as he chooses, to dispose of his affairs as he wills, save only so far as such right is limited by the rights of others, or by the welfare of the community—this is nature's gift to man. By nature no man is endowed with authority over his fellows, or warranted in depriving his fellows of one jot or tittle of their liberty. Civil society, indeed, is superior to the individual citizen, and in certain circumstances may abridge his liberty; but civil society possesses this pre-eminence for the sole purpose of rendering secure the liberty of its members by fostering among them the spirit of reciprocal justice, and by repressing attempts on the part of some to invade the rights of others. If a part of his personal liberty is surrendered by the individual to civil society, it is only with a view of more effectively protecting the remainder; and, even then, what is surrendered to civil society is only what is strictly needed for its corporate life and integrity, so much and no more—so inalienable by the will of nature and of nature's God is the boon of personal liberty.

Personal liberty is the sovereign end and aim of civil society. It is in civil society that personal liberty finds its safeguard against anarchy, the deadly foe whose reign is the reign of might over right, of the strong over the weak, of the animal over the rational man.

No stronger advocates of personal liberty can be found than members of trade-unionism. It is to these very principles of personal liberty that they who enter upon a strike justify their action. Whenever individual workmen or combination of workmen refuse to work, no one claims the right to compel them to work, for the simple reason that in the enjoyment of their personal liberty they are free to work or not to work. Therefore strikers, who by intimidation and violence, prevent others from working, are acting in direct contradiction to their own principles.

The individual man, whoever he is, possesses in virtue of his manhood rights which are inherent in his nature, and of which he can not be deprived neither by his fellow-man nor by society. One of these rights is the right to live, and to acquire and possess the means of living. For a group of men to deprive the individual of this right would be thwarting the Providence of God. The individual man is a creature of the All-wise Creator, a child of the All-powerful and loving Father; he is put upon earth for a purpose, and that destiny he must be allowed to work out.

Next to the right to life, the most sacred right of man is his right to private property. A man's property is, indeed, part and parcel of his life, not only because it is the means by which life is sustained, but, also, because it is the fruit of his labor, the product of the activities of his being. Whoever lays destructive hands upon private property commits a crime not only against the individual, not only against the State, but against civilization itself. Private property is the foundation of social growth and civilization. All plans of economic reform that do not respect private property, and up-

hold its rights, are self-condemned at their very inception, and all hopes to which they give rise are illusory and deceptive dreams. There can be no justification, therefore, for the acts of violence and of intimidation that usually accompany strikes. Such acts are contrary to the public good and to personal liberty. If not condemned they would lead to anarchy, which aims to destroy the very foundations of society.

**LEST WE BECOME CASTAWAYS**  
By THE OBSERVER

All Catholics perform the penances enjoined by the priest on them in the Confessional; but they can do and ought to do much more. The penances given in the Confessional are, in these days, extremely light. A few rounds of the beads, a Mass, a few prayers, are very light penances. Catholics ought not to rest content with these little things. There should be voluntary penances. The greatest saints have imposed penances on themselves.

Holy men have condemned themselves to life-long penance though they had committed only a few sins, compared with the acts of many Catholics today.

In the early days of the Church the penances imposed by the Church were much more severe than they are now. Penitents were sometimes required to prostrate themselves at the church door, where they implored the prayers of those who went in or out. A few Our Fathers do not make up for a hundred mortal sins. A few days abstinence does not satisfy the justice of God for years of drunkenness. We are disposed to forget that every mortal sin deserves eternal punishment. Catholics are too prone to rest satisfied when they have done the penance which was imposed on them in the Confessional. That is not enough.

Whenever a mortal sin is committed, honor and glory due to Almighty God are taken away from Him, and due atonement must be made. It is fit that the body should be punished; for it is the body that gets the pleasure of sin. The body is of miserable origin; it is formed of the dust of the earth; it is condemned to die and to moulder in the grave; yet it is this body that is the recipient of the sinful pleasure in the offences of lust, greed, drunkenness and sloth; in all the sins that minister to the corrupt inclinations of fallen humanity. Therefore it is fit that the body should receive the punishment. But we are very tender and considerate of this body of ours; we do not like the idea of punishing it.

Most of the vices are directed to procuring for the body some pleasure or some gratification. That the body may be comfortable, may feel easy, may be clothed in a way to set off its supposed beauty; that the eyes, the ears, the taste, the touch, may be gratified, is the object of the foulest and most detestable vices. Men steal, cheat, drink to excess, indulge in lust, and in laziness, in order that this body may be gratified. And from temptation to that gratification no one is immune. The great Apostle Saint Paul said: "I chastise my body, and bring it into subjection, lest while I preach to others I myself become a castaway." If Saint Paul was not immune, who is?

"I am delighted," said he, "with the law of God, according to the inward man; but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is, in my members." Saint Jerome beat his breast with a stone. Saint Bernard threw himself into a frozen pond. Saint Benedict stuck his flesh with thorns. What did they mean by acting like that? They meant to conquer their flesh, that they might not sin by the flesh. They did not hold themselves safe from sin; not they. They knew and fully realized that the devil was permitted to tempt them.

The spirit of the modern world is to pamper and pet the body. So strong is this spirit that there are many Catholics who believe firmly in the principles and doctrines of their holy religion, who, nevertheless, are deeply affected by the spirit which is all about them in the world, and are disposed to argue that fasting is useless, and that self-denial is unnecessary when the thing we deny ourselves is not itself a forbidden thing. We have met Catholics who, without any intention of denying the teaching of the

Church, were disposed to question the wisdom of fasting as an old-fashioned practice which might have been all right when people—as they say—were so much stronger than they are now, but a practice which is unsuited to the times in which we live.

All such excuses and distinctions are, of course, mere expressions of the human dislike of denying the body anything that it craves, and the imaginary rights of the body are the more exaggerated the more we think of them, and the more the cravings of the body are indulged. There is nothing that is so feared in these days as pain or severe restriction of any appetite. Small inconveniences are magnified; and a deprivation which our fathers would have thought it beneath the dignity of a man to complain about, is made the subject of loud and angry discussion.

The decoration and adornment of the person occupy so much attention as to move sensible people to laughter; and those who have a keen sense of humor are sometimes able to laugh at themselves when it comes home to them that they are childish in their years of adult age. Women are the principal offenders in this regard; but not by any means the only ones. Men are very fond of gratifying their vanity too. But, if you want to hear a vigorous protest, just try to take away from people something with which they want to gratify their stomach. Here is a very excellent opportunity for self-denial. If we want to do something to mortify the body, the opportunity is always at hand. People are so fond of eating that any day in the year they have the chance to deny themselves right in their own homes.

THE CAMPAIGN of opposition to the Council by the Masonic Lodges in Europe is also recalled. On platform and in the press they carried on a violent warfare, asking nothing less than the intervention of the several Governments of Christendom for obeying the Pope's call for their presence in the Eternal City. Notwithstanding, "never in the history of the Church," writes the same Roman correspondent, "was there so magnificent a gathering of prelates. From the five continents flocked Cardinals, Archbishops, Bishops, Abbots, Generals of Religious Orders, each accompanied by his theological consultant, and around the tomb of the Galilean Fisherman they gathered on the appointed date to assist at High Mass sung by the Sovereign Pontiff. The Vatican Council was opened." Should the re-opening take place, as scheduled, in 1926, we may be sure the gathering will be no less august than in 1869. There is now not a single survivor of that of 1870. It has been the writer's privilege to know well several of these men.

THE REED SCHOOL BILL

The real scholars of the nation, such men as President Elliot of Harvard, President Hadley of Yale and Dr. Henry S. Pritchett of the Carnegie Foundation, are opposed to the Sterling-Reed educational bill, and the "common people," including the farmers, are likewise opposed, according to Mr. William Trueman, Treasurer of the New York State Rural School Improvement Association.

"The only ones who want such legislation are the professional educationalists who have fallen down on their job," Mr. Trueman told the members of the Committee on Education of the House of Representatives, at a hearing on the Sterling-Reed measure here.

Mr. Trueman declared modern educational methods, which the proponents of the Sterling-Reed bill would like to extend through federal aid, "have produced an unhealthy kind of precociousness which soon becomes a soggy cynicism in which religion is a joke and statesmanship becomes synonymous with graft." Such results have ensued he declared, because the professional educators, "instead of devoting their time to dispelling ignorance are rushing off to State legislatures and to Congress for big appropriations and grants of unlimited power."

Declaring that the proper standard by which to judge the value of educational methods is the results which such methods produce, he asked, in the following manner, to be shown the benefit resulting from application of modern methods:

"Is it in the Church, with its unseemly wrangle between the modernists and fundamentalists, and with cigaret smoking and fox-trotting in the church basements? Is it in Music? Let Jazz answer. Is it in the home? Read 'Main Street' and 'Babbitt.' Is it in literature? See the covers of our Magazines. Is it in politics? Consider the Veterans Bureau. Is it in statesmanship? Remember Teapot Dome."

Other speakers against the bill at this hearing were Superintendent

Robinson G. Jones, of the Public Schools of Cleveland; and Mr. Milton Fairchild, chairman of the Character Education Institute. Mr. Jones and Mr. Fairchild both approved provision for an adequate federal agency to do educational research work, but opposed the subsidy and appropriation features of the Sterling-Reed bill.

Dr. Thomas E. Finnegan, State Superintendent of Public Instruction in Pennsylvania, spoke in favor of the creation of a Federal Department of Education and Federal subsidies to the States as provided in the Sterling-Reed Bill.

CHANCELLOR SEIPEL ANSWERS CRITICS SAYS INTERNATIONAL LOAN REALLY SET THE NATION FREE

Accompanying the following article, Dr. Funder sent a letter to the Director of the N. C. W. C. News Service in which he stated that His Excellency, Monsignor Seipel, the Austrian Federal Chancellor, asked that the article be published to refute criticisms which "are making Socialist opposition to Austria's reconstruction."

By Dr. Frederick Funder, Vienna Correspondent, N. C. W. C. Vienna, April 28.—Six months ago the N. C. W. C. News Service carried a story headed "Priest-Chancellor of Austria Highly Praised by American Financier," which was a report of a speech delivered at a banquet in Vienna by the American banker Otto H. Kahn. The Vienna correspondent of the Service thought it remarkable that a man who, by his racial origin and outlook on life is certainly a stranger to Austrian Catholics and could not be suspected of partiality to a Catholic priest, should speak in the terms of highest praise of the priest-statesman who presides over the destinies of Austria.

The Catholic magazine (here Dr. Funder named a bi-lingual monthly, published in the United States, the name of which is deleted as irrelevant to the arguments he advances) quoted this article from the N. C. W. C. News Service and then proceeded to show that "this whole transaction," namely, the reconstruction of Austria, "meant the subjugation of an entire nationality for generations to come."

Following this expression of opinion the distinguished (here Dr. Funder named a semi-monthly review the name of which is omitted for the reason heretofore given) in its issue of March 15 had the following to say:

"Now what conclusions can a thinking man with the power of deduction draw from Mr. Kahn's financial liaison with Austria?"

"A short while ago the writer happened by the mere chance to be thrown into the company of some industrialists, with whom was a financier attempting to persuade this group to buy all the Austrian securities they could possibly obtain. 'The people of Austria,' he said, 'are now well in hand; they are willing to go back to work at long hours and small pay; they are ready to eat out of our hands. I have investigated conditions thoroughly and I know that enormous profits are already being made through this loan, profits that run into thousands of per cent. And from every indication conditions are sure to become even better for the people holding these securities.'

"That was last August. A few weeks ago this same financier committed suicide. His business affairs were in perfect shape; he had suffered a nervous breakdown. Perhaps blood money and the haunting of a starved and enslaved people still have the power of making the conscience of a modern financier uneasy and troubled."

In connection with the foregoing, (the name of the semi-monthly publication deleted) commented upon the manner in which the N. C. W. C. News Service interpreted matters of this kind as follows:

"One would have expected that the Catholic press, the leaders of Catholic opinion, if such exist—would have condemned this wholesale enslavement of one of the most Catholic of peoples. Instead we are led to believe that it was a laudable act, heralding the liberation and the reconstruction of Austria!"

CRITICISMS ANSWERED

Every Catholic Austrian is bound to be grateful that American Catholic papers show their readiness to make a stand in defense of the liberty and the future of Catholic Austria, even when it is thought Austria's liberty is menaced by American citizens. I. e., the powerful financial magnates of New York. It is a noble and encouraging sight—in this world in which, notwithstanding peace treaties and the League of Nations, new acts of violence against whole nations are piled up day by day—to see Catholic Americans rise to protect a sadly tried nation against the violence of the money power. If, however, I now try to correct the views expressed in the (name deleted), I am doing so not to diminish those feelings of gratefulness, but to prevent the spread of erroneous opinions which might be fatal to us Catholic Austrians. For, if there should be "an enslavement" of the Austrian

people, it would be doubtful if there could be reconstruction of Austria. And if, by the Treaty of Geneva, Austria had been given over to foreign capitalists as their spoil of usury, what then would have been the part played in this transaction by the Catholic leaders of Austria headed by the Chancellor, Monsignor Seipel?

The financial reconstruction of Austria is based on the international loan granted in 1923 and guaranteed by the Governments of England, France, Italy, Czechoslovakia, Belgium, Sweden, Denmark, and Holland. The loan amounting to 35,000,000 pounds sterling, was intended to stabilize the Austrian krona, then declining rapidly, and to give Austria time to balance her domestic budget by a two year period of internal reforms. As is well known, through the monthly reports of the Commission General appointed by the League of Nations, Austria is making satisfactory progress in bringing order into her financial affairs. The whole world knows that Austria is the first among all the nations which suffered financial catastrophes, to stabilize her currency. This is true to such an extent that, with reference to the continual fluctuations of other European currencies, the Austrian krona has been accorded the amusing but not satirical title of "Alpen-dollar" (Dollar of the Alps).

SOCIALIST CHARGES REPUDED BY FACTS

Can it be that this success has been purchased at too great a price, even though it did not bring Paradise to Austria but only a slow and calm recovery? Has it been purchased by enslavement of the people by foregoing sovereignty, by submitting to annexation at the hands of international finance. It was such fears as these that were expressed by the Austrian Socialists in opposition to Monsignor Seipel when the work of reconstruction was started. Now, however, not even those stubborn opponents of Chancellor Seipel dare to maintain such charges any longer.

The loan of 35,000,000 pounds was divided among nine national groups of bankers. In the United States subscriptions to the loan totalled 5,400,000 pounds while Austria herself subscribed 3,800,000 pounds. The loan is to be paid within twenty years and, as security, Austria pledged the gross receipts from customs and the tobacco monopoly. These by far exceed the liabilities incurred under the terms of the loan. In January, 1924 for example, these receipts amounted to 380,500,000 Austrian kronen while only 73,500,000 kronen were required for interest and funding payments on the debt. So far, Austria has never experienced any difficulty in meeting payments of the loan as they fall due. Neither her political nor her economic freedom have been infringed upon. The conditions under which the loan was granted to Austria through the intervention of the League of Nations are reasonable. They are so, perhaps, not so much because the international financiers were moved by Austria's distress or because they were moved by the dictates of humanity to rescue a dying State, but simply because the nations that have guaranteed the Austrian loan were also obliged to guarantee payment of the interest. Therefore, these nations were interested in seeing to it that the financiers of their respective countries kept the interest rate as low as possible.

TERMS LOWER THAN OTHERS OBTAINED

The rate of interest upon which the loan was granted averaged 7%. This is lower than rates paid by other nations, incomparably richer than Austria, and with better securities, to offer within the past few years. Thus, Belgium had to pay 8% to float her American loan in 1921, and France in the same year paid 8.22%. Again in 1921, Czechoslovakia paid 9.08%. It would be quite unfair if we Austrians were now to say that we consider ourselves enslaved and overreached under the terms of a loan obtained at much lower rates than loans made to other and stronger States. This is particularly true in view of the fact that the burdens of this loan have not, so far, proved to be too heavy and it has helped us to tackle the problem of economic reconstruction with success. The American financier who, according to the statement in the (name deleted) was dreaming of profits running into "thousands of per cent" through this loan seems to have been already at the time he made the assertion, suffering from the mental derangement which later led him to commit suicide.

In order to appreciate the relief which it was to the Austrian people to obtain this loan, it must be remembered that in former years Austria, notwithstanding urgent representations to the powers, had tried in vain to demonstrate her urgent need for international assistance. Each time new hopes were aroused only to be dashed, the distressful condition of Austria became accentuated. As late as February 19, 1922, Mr. George Young, who represented the British Treasury in Vienna, said: "In an almost desperate situation the Austrians have shown admirable patience, endurance and courage."

Mr. Young promised help and more it did not materialize. And then a new financial disaster came upon Austria in the summer

of 1922 and threatened the country with absolute ruin. It was at this time that we were able at last to obtain the international loan and the work of Austria's salvation began.

NO SOCIAL REFORM ABANDONED

To be sure, the country had to bear its share of the burden to bring about this salvation, by strict economy and by increases in taxation. But not a single one of the social reforms was given up. No one thought of touching the eight-hour day. On the contrary, the social progress and existing insurance of the working classes is to be abetted by general old age pensions for laborers and small industrialists; and this, through social legislation initiated by Monsignor Seipel's Cabinet.

The Commissioner General of the League of Nations, whose presence in Vienna is the only feature of the loan which might possibly be regarded as an infringement of Austria's sovereignty, controls the distribution of money raised through the loan and sees to the observance of the treaty concluded between Austria and the League of Nations with regard to details of the program of reconstruction. Dr. Zimmermann, the Commissioner General, was formerly Burgomaster of Rotterdam. He has, so far, performed his duties in cordial co-operation with the Austrian government and on several occasions has intervened to protect Austria from foreign claims which, without assistance from the League of Nations, she could not have resisted.

AUSTRIA FACES FUTURE WITH CONFIDENCE

The part played by the Austrian Catholic people ought to be represented in the wrong light. Austrians must economize and work and, even today, they must struggle with many difficulties and cares. But before the inauguration of the work of salvation by the League of Nations, in the form of the international loan, the Austrians were menaced with an uncertain fate which seemed at times to endanger the very existence of the State. It was at that time that they were free and the serfs of distress. Today they can look forward with confidence to the future, and, as a result of the success attained so far, hope that in a few years they will be able to take off such chains of distress which still bind them.

It is true that the danger of subjugation of Christian civilization by international capitalism has never been so great as at the present time. But Christian justice demands that, among the many gloomy events, we recognize the work of the League of Nations as a bright spot and a work of liberation which, not without reason, is praised as a good example.

"KEEP THE PEOPLE UNDIVIDED"

WAS THE PLEA OF CARDINAL MUNDELEIN AT CHICAGO RECEPTION

"It is our duty, yours and mine, to keep the people of this nation one and undivided; to keep far from them, alien influences and shield them against foreign propaganda; to repel from our midst those who would split us in two; who would halt our progress; who would hamper our mission for the peace, the happiness and the real prosperity of our people and our country."

This was the keynote of a remarkable home coming address delivered May 13 by His Eminence George Cardinal Mundelein before an immense welcoming throng in the Auditorium, Chicago's largest theater.

CITY'S LEADERS AT RECEPTION

Thousands of men and women, leading clergymen of all denominations, professional and business men and women, officers and members of scores of fraternal societies, parishioners of the 850 churches in the Chicago Archdiocese, directors and members of the Catholic charitable institutions, women's organizations, educational institutions, hospitals and schools, crowded into the Auditorium as a symbol of the city's tribute to its first Prince of the Catholic Church.

And far from the Auditorium, tens, probably hundreds, of thousands of others also heard the message, broadcast by two powerful radio stations whose sending radius covers the entire territory from the Alleghenies to the Rockies and from the far South to northern Canada.

Mayor William E. Dever acted as Honorary Chairman and D. F. Kelly, K. S. G., head of the Citizens Committee appointed to welcome the Cardinal, presided. Representatives of many racial groups and of other religious denominations also spoke words of welcome and acclaim. In his address, His Eminence said in part:

"To take one's place in the supreme Senate of the Catholic Church is one of the greatest honors that can be paid to a man here below. But to be accorded that honor with the approval and congratulations of those among whom I have lived for years is even a greater source of gratification."

"For that reason I am happy tonight. My dear friends, this honor would have meant nothing to me, if it had meant nothing to you.

of 1922 and threatened the country with absolute ruin. It was at this time that we were able at last to obtain the international loan and the work of Austria's salvation began.

NO SOCIAL REFORM ABANDONED

To be sure, the country had to bear its share of the burden to bring about this salvation, by strict economy and by increases in taxation. But not a single one of the social reforms was given up. No one thought of touching the eight-hour day. On the contrary, the social progress and existing insurance of the working classes is to be abetted by general old age pensions for laborers and small industrialists; and this, through social legislation initiated by Monsignor Seipel's Cabinet.

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"For that reason I am happy tonight. My dear friends, this honor would have meant nothing to me, if it had meant nothing to you.

But because you shared it with me, because you have merited more than I, because it means added glory to our city and our people, that is why I appreciate it more than I can say.

POPE'S GENEROUS PRAISE OF AMERICA

"In his address on the occasion of the conferring of the Red Birettas upon the American Cardinals, the Pope paid a stirring tribute to this country; in fact, veteran newspaper men who were present, claimed that never before has a country been so lauded in so marked a manner by a Pope as was our country on that occasion.

"The intervention of your country," said the Pontiff, "decided the issue of the War; the intervention of your country in time of peace again saved countless lives from hunger and death."

"And because Chicago and her sister city, New York, had played so prominent a part in doing these things, that is the reason why the Red Hat had come to Chicago and New York. Nor was there the gratitude that is the expectation of further favors.

"Well do I remember, when on the eve of my departure from Rome as I was taking leave of the man whom I honestly believe to be the kindest man I ever knew, I said: 'Now, Holy Father, if we can at any time be of service, if there be anything we can do just a word of yours will be sufficient.' And he interrupted me, 'Ah, you have already done great things and we are grateful.'"

MISSION OF UNITED STATES

"All this bears out what I have ever believed. I have steadfastly maintained that God has given this, my native land, a sublime mission to perform. Long has it been to the oppressed of other nations the land of their hearts desire. Ever has it remained the land of the free and the home of the brave, but its mission does not end there. It must become the leader of the countries of the world. Not in the process of war; not even so much in the markets of commerce; rather in the field of charity, in the interests of decency, of gentlemanly conduct, of brotherly love.

"The Lord surely must have some great mission in store for a people with whose fortune He has taken so much care as with this nation of ours. And now comes our duty, yours and mine, to keep that people one and undivided; to keep far from it alien influences and shield it against foreign propaganda, to repel from our midst those who would split us in parts, who would halt our progress, who would hamper our mission for the peace, the happiness and the real prosperity of our people and our country."

"This is my part of this great purpose for all these races that are gathered here this evening. To unite them in one great happy family, to rule them all impartially, without favoritism, to bring their children all the same opportunities for success in their work in this life and the same hope for happiness in the life to come.

"It is this work our schools are succeeding in accomplishing and, in an even greater measure, our seminaries will pursue, where the future pastors are being trained under our own eyes, to be the real leaders of Americanization in this city, youths in whose veins runs the blood of many lands, but in whose hearts burns ardently and undyingly the love of but one country, the land of their birth, this land of the star spangled flag.

TRAINING OF FUTURE LEADERS

"The selection, the training, the formation of the future leaders of the million and more of the citizens who form the rank and file of the membership of the Catholic Church in this city, to train them as spiritual children of our Church and as loyal, upright and law abiding citizens of our country, that is the contribution I would leave behind me as Archbishop of this great diocese of Chicago; that is a privilege that I rank higher even than the honor that has been conferred on me.

"That is the work that will last and keep known to men my name long after the scarlet robes I wear will have moulded in the tomb and the red hat of the cardinal is swung high in the vaulted heights of my Cathedral.

GREEK MEDAL FOR TOMB OF BYRON

London, May 5.—The Hon. Anne Lytton, a direct descendant of Byron, is returning to England from Athens to lay on the tomb of her great ancestor a medal handed her for that purpose by the Prime Minister of Greece.

All Byron's direct descendants are Catholics. Miss Anne Lytton, who was the central figure of the centenary celebrations at Missolonghi, is the poet's great-great-granddaughter through her mother Lady Wentworth. Lady Went-

worth was the only child of Lady Anne Blunt, whose mother was the only child of Lord Byron, by his wife, the Baroness Wentworth.

Miss Anne Lytton, was given a warm welcome by the Greeks, who bestowed upon her the title, "the adopted daughter of Athens."

BISHOP OF PORTLAND PASSES

Portland, Me., May 12.—The Right Rev. Louis S. Walsh, Bishop of Portland, died suddenly here at 12:15 o'clock this afternoon of cerebral hemorrhages.

Bishop Walsh had been in poor health for some time. He had just returned from a visit of two months to Europe, where he had gone largely because of his health. He had been advised to go abroad by his physicians. He returned still in poor health, but it was thought he was recovering.

GOVERNOR OF MAINE'S TRIBUTE TO LATE BISHOP

Washington, May 13.—Among those who keenly regretted the death of the Right Rev. Louis S. Walsh, Bishop of Portland, was Governor Percival D. Baxter of Maine. The Governor had come to Washington for a conference with President Coolidge and had not heard of the Bishop's death. He was told of it by a representative of the N. C. W. C. News Service as he was leaving the White House.

"I am indeed sorry to hear the news," the Governor said, "The State of Maine has lost a good friend. I had heard that Bishop Walsh was ailing when I left home, but the last report I had was that he was improving. This comes as a shock for we were real personal friends. The Bishop was what I like to call a 'good citizen' and his absence will be keenly felt."

WAS HEAD OF THE N. C. W. C. PRESS DEPARTMENT

Washington, D. C., May 12.—Bishop Walsh has been head of the Press Department of the National Catholic Welfare Conference since October 1921, succeeding the Right Rev. Wm. T. Russell, Bishop of Charleston, who resigned. He took a great interest in the development of the department.

When the Catholic Press Association assembled in Indianapolis last year for its annual convention, Bishop Walsh sent a letter to the Association in which he made a strong appeal for the development of the Catholic press.

"The Catholic Press Associations," he said, "means also to me, 'Catholic Press Apostolate.'" Bishop Walsh further manifested his deep interest in the Catholic press by issuing an address for Catholic Press Month February last.

In this address he said: "The Catholic press in the United States has been doing a wonderful work with meager sources and under many other greater handicaps.

"Now seems to have come the acceptable time for our people to show the same faith, zeal and generosity in the sphere of Catholic Press, Literature and Publicity as they have shown in building up churches, schools, convents and manifold institutions of higher education and of charity, to meet all reasonable demands.

"The Catholic people have a right to be proud of their achievements in these lines and in the development of the press, but they are capable of far greater efforts and results, because there is no limit to the work inspired by true faith that moves mountains, in advancing and defending Christian, Catholic progress.

It is well understood that the Bishop in his diocese and the pastor in his parish under the guidance of the Bishop, best know the condition to govern both the extent and content of all works of this kind, but the Catholic Church from a national and international point of view, is greater, higher, nobler, than any diocesan or parochial limits, and the true vocation and ambition of Bishops and Pastors ought to spur them to look and appreciate every day more and more beyond such local limits, and view the world and humanity as Christ Our Lord did, on the mountain top, when He gave the world-wide vision and ambition to the original twelve Apostles."

Bishop Walsh was graduated from the Salem Massachusetts high school in 1876 and later attended Holy Cross college at Worcester, Massachusetts. After one year in a seminary at Montreal, he spent two years at Saint Sulpice in Paris and later studied at the Papal Seminary and Minerva University in Rome, receiving his Licentiate in Canon Law and Theology in 1888. He was ordained to the Priesthood in the church of St. John Lateran in Rome, December 23, 1882.

Returning to the United States, he was appointed assistant pastor of St. Joseph's Church, Boston, and was afterward made a member of the faculty of St. John's Seminary at Brighton, Mass. He was a member of the diocesan board of examiners and from 1897 to 1906, served as supervisor of the Parochial schools for the archdiocese of Boston. In 1908, he was consecrated Bishop of Portland.

Bishop Walsh was one of the founders of the New England Catholic Historical Society and of the Catholic Educational Association of America.

CHRIST CHILD SOCIETY

MISS MARY MERRICK, LONG AN INVALID, VIEWS PRESENT HEADQUARTERS OF THE ORGANIZATION

Washington, May 7.—Many years ago, when the district around Judiciary Square was the center of social life in the National Capital, a carefree laughing child roamed through the fine old residence at 324 Indiana Ave., formerly the home of the late Rear Admiral Robley D. Evans. Upon her childish mind the wide hospital hallway—larger than a room in a modern apartment, and the massive stairway, made deep impressions, for they were the only features of the house which she remembered many years later.

Last Wednesday the woman who was that child came back to that same house. She is Miss Mary V. Merrick, foundress and president of the Christ Child Society, and the house is now the national headquarters of that organization. In the years that have passed since her last visit to the old mansion she has been changed from an active merry girl, romping up and down the stairs, to an invalid who was carried up the front steps in a wheel chair borne by four men. Out of the suffering of her invalidism she conceived the idea of the Christ Child Society and has seen the organization develop until now it numbers ten thousand members in a score of cities, bringing relief and comfort into the homes of the poor and helpless.

"SUFFER LITTLE CHILDREN"

The old residence into which Miss Merrick was carried is no longer the scene of the brilliant gatherings of talented and powerful officials it knew in the days of its earthly glory. It has been given over to better uses. Little boys and girls from the surrounding foreign settlements come to its doors for badly needed shoes and clothing. Some of their elder brothers and sisters take advantage of the circulating library maintained there to aid their pursuit of knowledge that will make them intelligent and loyal citizens of the nation of their choice.

What was formerly the pantry is now the first dental clinic where nearly a hundred children receive treatment every month. The old two-story carriage house in the back has been converted into a gymnasium with shower baths and dressing rooms—an antidote for alley playgrounds and the plottings of the gang. One of the rooms is filled with infants' garments, neatly done up in parcels each containing a complete layette, awaiting the time when newly born children of the poor, like the Divine Patron of the Society, shall lack for clothing to keep them warm.

Miss Merrick had never entered this headquarters of the society she founded. The home was taken over for its present uses four years ago, but for one reason or another it had never seemed possible before for her to visit it. This time a commodious limousine ambulance was obtained and, securely fastened in her invalid's chair, Miss Merrick made the journey from her Washington home to the society's headquarters with a minimum of discomfort. She declared she thoroughly enjoyed the trip. She was accompanied by her two sisters, the Misses Margaret and Mildred Merrick.

WANTED TO SEE EVERYTHING

When the foundress of the society was carried into the front hallway she asked that her chair be set down there until she had time to see all that could be seen from that point of vantage.

"I don't want to be moved until I've seen everything in here," she said. In the hallway, the first object upon which Miss Merrick's eyes rested is a statue of the Blessed Virgin dedicated to the memory of Miss Leonide Delarue who cooperated in the formation of the Christ Child Society and was one of the most enthusiastic of its supporters until her death. When Miss Merrick whiled away the days of her early suffering by making infants outfits for the poor, and before a system of distribution had been organized, it was Miss Delarue who, personally, carried these layettes to the homes in which they were needed.

After an inspection of the office and the library, in both of which she was intensely interested, Miss Merrick was wheeled into the room in which are stored the infants outfits—hundreds of them on shelves reaching to the high old-fashioned ceiling.

HER DREAM REALIZED

"My dreams have been realized at last," was her exclamation of joy as she saw this result of the idea born of her desire to serve others. For a long time she remained in this room, asking questions and commenting. It was only on the physical characteristics of the headquarters that Miss Merrick needed any information; all of the details of organization and distribution of aid were already at her command. For, although physically helpless, hers is still the directing spirit and brain which animates the Christ Child Society.

Wednesday is clinic day at the headquarters and a group of little girls from St. Rose's Technical School for Girls, a local charitable institution, were there for treatment. Miss Merrick was wheeled to the door of the clinic and from

there watched while the dentist attended one of his little patients.

Then back to the office where she had another opportunity to watch the functioning of this organization she has created to bring joy into the world. Wednesday is also "Relief Day" at Christ Child headquarters, and soon the pitiful little procession formed. They were received by Miss Merrick who superintended the work of giving—a pair of shoes here, a little coat there, and so on until all who had asked for aid had been helped. Through it all, Miss Merrick sat in her invalid's chair over-joyed at the sight. One diminutive pair of twins—Peter and Paul—were presented to Miss Merrick and gravely told her how thankful they were to the Christ Child for two very badly needed pairs of shoes.

SURPRISED AT EXTENT OF WORK

At intervals throughout her visit, she lasted a full half day, Miss Merrick to the officers and directors of the Society who accompanied her to exclaim: "I had no idea the work was so elaborate as this," or "it is far beyond my expectations."

For, although Miss Merrick has directed the work of the society in detail throughout its existence, it has been difficult for her to visualize its actual physical functioning. And in the years since the new headquarters have been occupied, the society's activities have multiplied and become diversified far beyond anything to which she was accustomed in the days when headquarters were in her own home or, later, at the old office on Pennsylvania Avenue which had been able to visit occasionally.

Last Friday, on her way to Elliott City to spend the summer, Miss Merrick stopped to visit the Christ Child Society's farm near Rockville, Md., where each year more than a hundred children receive a few weeks vacation in the country.

WEEKLY CALENDAR

Sunday, May 25.—St. Gregory VII. who was born in Tuscany in 1013, was educated in Rome. He was elected Pope in 1073. His long struggle with Henry IV, Emperor of Germany, resulted in the latter seeking Pope's absolution at Canossa. Henry later relapsed, set up an anti-Pope and besieged Gregory in the Castle of St. Angelo. Gregory died in exile in 1085.

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

Tuesday, May 27.—St. Mary Magdalen of Pazzi was born in Florence in 1566 of an illustrious family. She persuaded her parents to permit her to embrace the religious life and at the age of eighteen she professed in the Carmelite monastery of Santa Maria degli Angeli. She was twice chosen Mistress of Novices and then made Superioress. She died in 1607.

Wednesday, May 28.—St. Germanus, Bishop and Abbot, was known as the glory of the Church in France during the sixth century. Chosen to fill the See of Paris, he was noted for his charity and by his eloquence converted King Childbert, who founded many religious institutions and gave large sums for charity. He died in 576.

Thursday, May 29.—St. Cyril, Martyr, while still a boy suffered martyrdom at Caesarea in Cappadocia during the persecutions of the third century. He was burned at the stake.

Friday, May 30.—St. Felix I., Pope and Martyr, succeeded St. Dionysius in the government of the Church in 269. During his reign Paul of Samosata, Bishop of Antioch, was excommunicated for gross heresy concerning the Divine Nature of Christ and the mysteries of the Trinity and the Incarnation. When the persecution of Aurelian broke out, St. Felix was among those who obtained the crown of martyrdom in 274.

Saturday, May 31.—St. Petronilla, again, is said to have been a daughter of St. Peter, who was married before he was called to become one of the Apostles. She lived at Rome and was buried on the way to Ardea where, in ancient times a cemetery and a church bore her name.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MORE MISSIONARIES!

"IT IS THE MASS THAT MATTERS"

By Rev. Geo. Daly, C.S.S.R.

By the divine constitution of the Church the conservation and propagation of the Faith is, as we have seen, dependent on the authoritative teaching of the priest. He is the official exponent of divine Revelation. But it is in its relations with the sacramental life of the Church that the Catholic priesthood reveals itself as an essential factor in the extension of Christ's Redemption to mankind.

The Holy Eucharist is the central mystery of the Church's sacramental life. The Blessed Sacrament, according to St. Thomas Aquinas, is the mysterious sun which brings light and warmth to the spiritual life of God's Church and around which gravitate all the other sacraments. It stands as the

centre of sacramental influence in the spiritual world.

What the Prophet said of the Temple of Jerusalem has only been fully realized with the abiding presence of God on our altars; "And My tabernacle will be with them; and I will be their God and they shall be My people. And the nations shall know that I am the Lord, the sanctifier of Israel, when My sanctuary shall be in the midst of them forever." (Ezekiel xxxvii, 27-28).

This is so evident in the history of the Catholic Church that Augustine Birrell although not of our Faith, summed up the life of Catholic belief in this terse and profound statement: "It is the Mass that matters." Did not Martin Luther also say: "If we could destroy the Mass we should undo Europe?" In England at the period of the Reformation all the efforts of the so-called reformers were centred on one point, to obliterate from the Common Prayer Book the idea of the Eucharistic sacrifice. The history of heresy and schism proves that the more a nation withdraws from the faith in the Real Presence the less Christian it becomes in its belief and in its life. This is to-day fully illustrated in the attitude of the various branches of the Anglican Church and of the Non-Conformist bodies. Does not our every-day experience also prove that the degrees of practical Catholicism are marked in the life of the individual by his more or less frequent contact with the vitalizing Sacrament of the Altar?

The Holy Eucharist brings into the spiritual life of the Christian the two great fundamental mysteries of his Faith, the Incarnation and the Redemption. Yes, "it is the Mass that matters," in Catholic life.

In the light of these considerations the necessity of priestly vocations for the maintenance of spiritual life in the Church of God is evident. The priest alone is ordained to offer the spotless Victim of the Eucharistic Sacrifice and to light the lamp that burns before the abiding presence of the Holy of Holies on our Altars.

We may raise large sums of money for missionary purposes at home and abroad; we may build churches and dot the countryside with mission chapels; we may erect schools and hospitals, spend our energies in social welfare work, inundate the homes with Catholic papers and books—all these activities are useful and even necessary for the progress of the Church. Yet "it is the Mass that matters." When, out West, the opportunity will have been given to Catholic settlers and their children to hear Mass, when our immense Prairie Provinces will be dotted with the flames of the sanctuary lamps when the ought-to-be Catholic will have found anew the road that leads to the altar, then, and then alone, will the Church there hold its own and with time grow strong in numbers and vigorous in Her spiritual life. For, again, "it is the Mass that matters" in the life of a Catholic. But no Mass without a priest.

More missionaries are therefore the need of the hour. The religion of Christ is supernatural. The priesthood by its authoritative teaching and administration of the sacraments is the channel through which that supernatural life flows from the heart of God to the Christian people.

The Church, therefore, turns to the youth of the land, and like the Master, pointing to the ripening harvest in the home mission field, says to them: "Go ye also into the field." How many young men indeed would find in the missionary life of the West an immense field for their noble ambition to do great things for the Church of God. Let us, therefore, unite our prayers that the Father may send many harvesters into the harvest. Jesus Christ has made prayer the great means of suscitating missionary vocations for His Church. "Pray ye, therefore, the Lord of the harvest that He send labourers into the harvest."

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

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NEW MISSIONARY ORDER A new society of missionary women has been founded to come to the aid of the missions of Cameroon and the other missions of the Holy Ghost Fathers. Entrusted with several missions in Central Africa, the Holy Ghost Fathers have been unable to obtain the assistance of any order of Nuns, all existing orders being obligated for their own fields of work. An appeal was made to souls of good will and a number of generous women have responded. The members of the new order include a large number of former war nurses. There are now 62 women in the order. A first contingent of eight will leave in October and will be followed, every six months, by other missionary Nuns. Among the number are several graduate nurses; several former

teachers with the Brevet Supérieur certificate. Others are trained in domestic science and are qualified to manage schools of household arts. It is therefore expected that this new element will be able to render valuable service to the population of Cameroon.

There exists in Cameroon a very original and interesting work known as the "Oeuvre des Fiancées" or Society of Fiancées. Young Christian men who wish to marry only Christian women take their fiancées to the nearest mission and leave them as boarders for the time considered necessary to complete their religious instructions. There are sometimes as many as two or three hundred of these fiancées under the direction of a few older women. The training given them will undoubtedly be greatly improved and more will be done for the regeneration of women and the organization of family life when the European Missionary Sisters take over the direction of the work.

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FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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ST. FRANCIS XAVIER BURSE Previously acknowledged \$408 80

HOLY NAME OF JESUS BURSE Previously acknowledged \$829 25

HOLY SOULS BURSE Previously acknowledged \$1,814 89 St. John's, Nfld..... 2 00 Friend, Arthur, Ont..... 2 00

LITTLE FLOWER BURSE Previously acknowledged \$1,220 69 Carbonear, Nfld..... 1 00

SACRED HEART LEAGUE BURSE Previously acknowledged \$8,264 70 Mac, Montreal..... 1 00

For May Investment To those with funds now in hand for investment, or with funds which will be shortly available, our new investment list, which is now ready for distribution, will be found of interest.

This list contains a wide selection of securities of Canada's provinces, cities, towns and industrial corporations together with an attractive list of odd amounts. Yields range from 5% to 7.30%.

Canadian dividend and interest payments during May will approximately be \$45,000,000. As a large portion of these funds together with other available funds will be seeking investment, we suggest that selections be made as early as possible.

COPY OF MAY INVESTMENT List on request

A-E-AMES & CO. VICTORIA, B.C. CHICAGO, ILL.

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Its firm, smooth surface is soft and springy to the tread, deadening the sound of footsteps and the inadvertent scuffing of feet. Dominion Battleship Linoleum is highly sanitary too. It offers no hiding place for dust or germs and is the easiest of floors to clean and keep clean.

is economical because of its great durability. The only upkeep needed is the occasional use of a reliable floor wax.

Dominion Cork Carpet is an equally durable and satisfactory flooring. It is somewhat softer than Dominion Battleship Linoleum. Either is ideal for Churches, Church Halls, Vestries or Sunday Schools.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTH SUNDAY AFTER EASTER

RETURNING TO THE FATHER

"I came forth from the Father, and am come into the world; again I leave the world and do go to the Father" (John xvi, 28).

Would that the world realized and felt the truth of these words of Christ, and applied them to itself! Christ in all His greatness, in the wonder of His power, in the depth of His wisdom, in the clearness of His knowledge, humbly recognizes whence He came—from God, His Father—and to Him again would He return. He could have spoken of Himself only, since He is God, equal to His Father, and was with Him when He created everything. In a word, He had supreme dominion over all things; but His glory was to know that He was doing the will of His Father, who sent Him, and that He would return again to Him. Who does not note His wisdom? After all, what was the humanity, in itself, that He bore? It was great because united to a God, but it was not His glory in the full sense of the word; it was only assumed in order that His Father's glory might be manifested, and that man might have a chance to partake of it.

If, for a moment, we contrast man with Christ, we see immediately man's pride and folly. He is living not as he should, completely for his Father, but for himself, or for the things around him. Never do we hear him, especially when rising to worldly greatness or when receiving earthly honors, humbly profess that he came from God, and that to return to God is his greatest ambition and principal aim. No! He loves to magnify his deeds, and to show his apparently wonderful strength and power. He seems to forget that God sustains him and is his life and strength, more than the trunk of the huge oak is the life and strength of its limbs and branches. As the branches cut from the tree wither and become lifeless, so would man die if cut away entirely from God. It is not pessimism to say that man continually endeavors to show his independence and to become self-sufficient. He lives in a world of plenty, and few things openly point to the Lord of the harvest. The origin of all these things, their powers to fructify and endure, he scarcely ever considers. They are practically matters of fact with him. He would stop to consider what he should be, if God had placed him somewhere in emptiness. What could he bring forth? Nothing; he would soon expire. Or he should ponder again what would become of him, if he were born without reason or lost it, as happens to many. He would be useless to himself and to the world. He could not restore reason. But who gave him this great wonder? God. If man had given it to himself, he could renew it if it should wear out or become incapable of action. We might contemplate for hours all the so-called great powers of man, and we would arrive at the same conclusion; namely, that without God, man never could possess them, or put them into action.

We are too prone to forget that we must leave this world; and we seldom ask ourselves whether we are going. Christ fully realized this fact, and spoke of it in the Gospel. He knew that He must go; but more than this, He knew where He was going. He realized this, because He felt that He was doing His Father's will. Moreover, since He came from God, He must return to Him. All men, likewise, must leave the world, and they should all say, each one individually, "I came from God, and to God I must return." But the second part of this statement is true only under certain conditions. If I am living such a life as will lead me to God, and continue to persevere in it, eventually I shall arrive in His presence. But if I am living otherwise, I shall indeed return to God, but only to see Him as a stern judge, and then be banished forever from Him. We always should bear in mind that the day will come when we shall be helpless and in need of God's assistance more apparently and more certainly than we need it now. We have heard the boastful atheists, in their pride and blindness, deny God and make a mockery of belief in Him; yet later we have seen them helpless on the brink of eternity, literally falling into the hands of the living God, the severity of whose justice they were soon to experience. When we visit the places where sleep the dead, the record of many an infidel is sadly written over his silent tomb; this is the very fact that his blasphemy is hushed to the world, to resound only where God's eternal enemies abide. In life he had tried to conquer God, yes, he had even believed that he had done so; but in death he was helpless. The same spirit that rose in rebellion against its Maker must bow in penitence, suffering servitude while the body rots in the earth. As we can see from history, how futile are the deeds and how useless the life of him, who tries to perform his actions without God's help, and endeavors to live separated from Him! If you doubt the truth of this, study how God has conquered by death (if you will admit nothing more beyond) those who defied Him and His help in life. Those who live

for God give their lives up to God; doing. In vain have its adherents sought for connecting links which should connect man with the monkey. Not a single one has been found. (Address to the Twentieth Century Congress of the German Anthropological Association.)

"To this distinguished testimony may be added that of another eminent scientist. The Darwinian theory of descent has not a single fact to conform to in the realm of nature. It is not the result of scientific research but purely the product of the imagination." (Prof. Fleischmann 'Die Darwinsche Theorie.')

EVOLUTION NOTED JESUIT SHOWS THAT EVOLUTION IS ONLY A THEORY

By Rev. Martin J. Scott, S. J.

Evolution is a theory, while Christianity is a fact, said Rev. Martin J. Scott, S. J., in an address at Boston in which he pointed out that the Bible is in accord with evolution. Father Scott said that only the false champions clashed on evolution and cited a number of great churchmen who upheld the theory. He discussed several phases of Darwinism, said that evolution was not opposed to the Bible, and followed this up by statements that great churchmen had been evolutionists. Father Scott said:

"It is not uncommon to read in our newspapers and magazines, and to hear from lecture platforms and college halls that Darwinism has sounded the death knell of Revelation. The assurance with which Darwinism is proclaimed a scientific dogma is equalled only by the positiveness with which it is asserted that it is subversive of the Bible, and is consequently the doom of Revelation.

"Many God-fearing people have been disturbed by the dogmas of Darwinism, and not a few have in consequence abandoned belief in the religion of their forefathers.

"Before I proceed further in the matter, let me say at the outset that Darwinism does not affect Christianity in the slightest degree. This will be made evident presently. We shall begin by stating what Darwinism is. Most controversies arise from a misunderstanding of terms. Nothing so much helps to a right understanding as clear definition.

WHAT DARWINISM IS

"Darwinism has three distinct meanings. In the first place it is the theory of the origin of species by natural selection. Secondly, it signifies man's ancestry from the monkey, and finally it popularly means evolution, Darwinism, meaning natural selection or survival of the fittest, is the only genuine meaning of Darwinism. It was the only Darwinism that Darwin taught.

"Darwinism in this sense, its only true sense, has been rejected by the most foremost scientists of the day. It is an exploded theory. In proof of this, I cite the following:

"In the first decade of the twentieth century, it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Elmer, Gustav Wolff, DeVries, Hooeke, Von Wellstein, Fleischmann, Reinke and many others. (Hartmann 'Annalen der Naturphilosophie.')

"Prof. Vines in his presidential address to the Linnean Society, May 24, 1902, concludes: 'It is established that Natural Selection, though it may have perpetuated species, cannot have originated any.'

"Finally we have the statement of Bateson, which has virtually sounded the death knell of the Survival of the Fittest: 'Darwin speaks no more with philosophic authority. We read his scheme of Lamarck or Lucretius.' (Presidential address, 1914, to the British Association.)

"Darwinism, meaning monkey ancestry, was never taught nor suggested by Darwin. This doctrine was saddled on him by one of his followers, a God-hater, Haeckel by name, who endeavored to use Darwin's data as a weapon against religion. In his hatred of God, he actually forged evidence in order to make his views seem plausible. Every well-informed scientist knows of Haeckel's frauds. Darwin himself wrote to him:

"Your boldness makes me tremble. Darwinism, meaning monkey ancestry of man, is a common meaning of Darwinism. When people now speak of Darwinism they usually signify man's descent from the monkey. Regardless of whether this theory is Darwin's or Haeckel's, what is its standing in the scientific world?

NO SCIENTIFIC SUPPORT

"Some of the greatest scientists of our day affirm that there is absolutely no scientific data for this theory. They go on record as being entirely opposed to monkey ancestry of man. They declare that there never has been found the supposed missing link which connects man with monkey.

"Virchow, founder of cellular pathology and an eminent authority on anthropology, says: 'Natural science, so long as it remains science, works only with really existing objects. A hypothesis may be discussed, but its significance can only be established by producing actual proof in its favor either by experiment or direct observation. This,

Darwinism has not succeeded in that who leave the field of fact for that of fancy. Once they begin to dogmatize on the how of things, their opinion is worth only what its data justifies.

"Evolution as a scientific theory is not opposed to Revelation. St. Augustine, a great churchman and philosopher, one of the greatest metaphysicians of all time, was a firm upholder of the theory of evolution. He taught that as the oak evolves from the acorn, so many of the world have evolved from one or a few things created in the beginning and endowed by the Creator with powers of development into the world as it is now.

"Two of the greatest advocates of modern evolution are Catholic priests, who are also among the foremost scientists of the age, Mendel and Wasmann. The Church of Christ is not opposed to the theory of evolution. But it is opposed to that phrase of the theory which states that evolution does away with the Creator. Materialists try to make the theory of evolution hostile to Revelation by telling us how evolution originated things. Sir Oliver Lodge says, along with many most distinguished scientists, that there is no data for the origin of things.

"NOT MATTER OF GUESS WORK

"Revelation states that there is a personal Creator who created everything in the beginning. Evolution included, if Evolution be a fact. The Christian is not in the realm of guess, as are materialistic scientists who try to tell us how things originated. God has revealed the how to this extent, that He states that nothing in the universe originated itself.

"Since it is the object of materialism to do away with personal God, materialists, the wish being father to the thought, proclaim that Evolution proves matter to be its own origin, thus doing away with the Creator. As well say an oak is its own cause because it comes from the acorn. The acorn demands an explanation as well as the oak.

"We put into the acorn those powers which enable it to develop into an oak and nothing else."

"What caused evolution? What determined its orderly processes? Who gave it the wonderful laws by which it operates? Evolution itself postulates an explanation. To say that evolution explains the universe is to say nothing.

"Evolution being a process, presupposes a cause, since a process cannot exist of itself. Scientific evolution is not opposed to Revelation.

"Let me conclude with the declaration of a renowned scientist who is not only an Evolutionist but also a distinguished churchman. The fact that this clergyman is honored both by church and science shows that between evolution and Revelation there is no conflict.

THE GREATER IDEA OF GOD

"If we assume that God is the Creator of all things, and that the world created by Him has evolved independently and automatically, we have actually a greater idea of God than if we regard Him as constantly interfering with the working of the laws of nature. Let us imagine two billiard players, each having a hundred balls to direct. The one needs a hundred strokes to accomplish his end, the other with one stroke sets all the balls in motion, as he wills. The latter is undoubtedly the more skillful player. St. Thomas Aquinas stated long ago that the force of any cause was greater the further its action extended. God does not interfere directly in the natural order where He can work through natural causes. This is by no means a new principle, but a very old one, and it shows us that the theory of evolution, as a scientific hypothesis and theory, as far as it can be really proved, is perfectly compatible with the Christian theory of the origin of things.

According to this view, the evolution of the organic world is but a little line in the millions of pages

"True scientists are very guarded in their deductions. Not so some of our writers and college professors who get their knowledge second hand. They dogmatize with an infallibility which they condemn in the infallible church.

"In the past eighty years Evolution has passed through three distinct changes. Now a fact never changes. Evolution is constantly changing, it is not a fact, but only a theory.

"Evolution is a sort of chameleon. It is now one thing, now another. In the life time of a man it has gone through the different stages of Lamarckism and Darwinism, and is now in its present fluctuating form. It has no settled status.

"The theory of evolution at the present time is pointing in a new direction. Celebrated biologists like Kurt Herbst of Heidelberg and William Bateson of the University of Cambridge, openly deride the concept of evolution in their lectures." (Paul Kammerer, University of Vienna Literary Review, Feb. 23, 1924.)

"With regard to Darwinism in its third meaning, Evolution, it is at present the reigning scientific theory, but only a theory. The events of a day may cause present day evolution to be discarded as were Lamarckism and Darwinism before it.

EVOLUTION AND REVELATION

"We come now to the bearing of Evolution proper on Revelation. Christianity can grant everything that the scientific theory of Evolution has established. Revelation and science will never be opposed. The false champions of Revelation may be opposed to the false champions of Evolution. But Revelation and true science will never be antagonistic. They cannot be. They both have the same author, God.

"Why then is the war on between Evolution and Christianity? It is because some scientists, leaving their own field, which is that of observation and analysis, enter the field of speculation. They pass from the what of things to their how. The what has to do with the cause of things.

"In the field of physical science a man may be an expert, but this same man when he enters the field of metaphysics may be a sorry spectacle.

"For instance, Darwin was a great physicist, that is an expert in what the senses could discern, the what of things, but a failure as a metaphysician or explainer of what the senses could not reach, namely, how things came about, the how of things.

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You have shed. If you think some little praise is due him, Now's the time to slip it to him For he cannot read his tombstone, When he's dead. More than fame and more than money Is the comment kind and sunny And the hearty, warm approval Of a friend; For it gives life a savor, And it makes you stronger, braver, And it gives you heart and spirit To the end. If he earns your praise, bestow it, If you like him, let him know it, Let the words of true encouragement be said, Do not wait till life is over And he's underneath the clover, For he cannot read his tombstone When he's dead.

ENTHUSIASM

Enthusiasm is the greatest business asset in the world. It beats money and power and influence. Single-handed the enthusiast convinces and dominates where a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudices and opposition, spurns inaction, storms the citadel of its object, and like an avalanche overwhelms and engulfs all obstacles. Enthusiasm is faith in action; and faith and initiative rightly combined remove mountainous barriers and achieve the unheard of and miraculous. Set the germ of enthusiasm afloat in your business; carry it in your attitude and manner; it spreads like a contagion and influences every fiber of your industry, it begets and inspires effects you did not dream of; it means increase in production and decrease in costs; it means joy and pleasure and satisfaction to your workers; it means life real and virile; it means spontaneous bedrock results—the vital things that pays dividends.—Electrocraft.

JUST BE KIND

Wouldn't this be a nice world if people made only kind remarks to one another instead of indulging in ill-tempered and mean criticism? Even the bravest of us, the most self-reliant, the ones of us who are most liberally endowed with common sense, have our moments of yearnings for sympathy, the periods when we want some one to tell us that we are just what we should be. Of course we won't believe it, any of us, but it makes us feel good just the same, and it helps us to work a little harder, and to be a little more diligent, and to postpone for a little longer the day that just seems to end everything.

Families often indulge in unkind criticism of one another. Kind remarks are unheard of in some homes and natures that would blossom into new beauties and broader development under the influence of praise, are starved and dwarfed and stunted for its lack.

A pleasant feeling for yourself helps you to get through your given work more easily; things glide along on wheels devoid of friction, the duties that looked mountain high dwindle down to hill-like proportions, and all because some one has been nice enough to say a word that made you feel at peace with the world and yourself.

And since unkind criticism hurts so much, and since praise leaves such a pleasant impression, let us all turn over a new leaf and be nice to each other as we journey along. What does it matter if some one accuses us of "jolly"? We are big and strong and can stand having that said to us when we know that we are infusing a little cheer and gladness into some one's life.

So let us from now on, as James Whitcomb Riley says in one of his poems, "Just be kind."—The Echo.

NOT QUITE LIKE MOTHERS'

Fred F. was driving from the city to his farm home. Passing his old home which he had left with his bride a short time before, he stopped in to see his mother. It was nearly noontime and the odor from a big steaming kettle of soup was in the air. "Gee, mother," he exclaimed, "that soup smells good. No one can beat you making soup." His mother did not take the hint. "The soup that 'Em' makes is all right. It's good. But—I—well—there's something—it isn't just like yours," and he eyed the kettle and the row of soup bowls on the pantry shelf.

"Now see here, Fred," said the mother, aiming to nip an evil in the bud, "you married 'Em, now go home and eat what she cooks for you." Slightly crestfallen, Fred started for the short drive to his home. Thinking of the soup that he didn't get, he saw a humorous side to it and laughed. Sitting down to dinner with his wife, he told her of the soup and they both laughed heartily. Emma being pleased at the stand his mother had taken. Going over there in the afternoon, Emma repeated the story, over which they

both laughed heartily. As the younger woman prepared to leave, the mother said: "Emma, take a pitcher of soup home with you; there is plenty of it left over, and I always liked warmed over soup." Emma did so and, when seated at the table, Fred exclaimed: "Oh, you have soup for supper. Yes, 'Em,' this soup is good but not just like mother's. I don't know what it is, but you don't quite get it." Emma stepped to the phone, and picking up the receiver, called: "Hello, mother, this is 'Em.' Fred says this soup is not quite as good as what you make." Tell him to come to the phone." Fred went, and returning to the table after a considerable time, during which the party at the other end of the line did all the talking, he said: "'Em,' I'll get you whatever you want if you don't say anything about it."—Catholic Universe.

OUR BOYS AND GIRLS

THE CHILD JESUS

Come children all whose joy it is To serve at Holy Mass, And hear what once in days of Faith In England came to pass. It chanced a Priest was journeying Through wilder ways of woods, And there, where few came passing by, A lonely Chapel stood.

He stayed his feet, that Pilgrim Priest,

His morning Mass to say, And put the sacred vestments on That near the altar lay.

But who shall serve the Holy Mass?—

For all is silent there; He kneels him down, and patient waits The peasants' hour of prayer—

When lo, a child of wondrous grace Before the altar stands, And down beside that lonely Priest An Infant beauty kneels.

He serves the Mass; His voice is sweet Like music soft and low, With downcast eye, and ready hand And footsteps hushed and slow.

'Et Verbum caro factum est,' He lingers till he hears— Then turning to the Virgin Shrine In glory disappears.

So, round the altar children dear, Press gladly in God's Name, For once to serve at Holy Mass The Infant Jesus came.

THE ASCENSION

There will be observed on Thursday, May 29, the feast of the Ascension of our Lord, and in the days intervening until Pentecost, the liturgy will be concerned chiefly with this great event. The feast itself and its octave commemorate the passing of the visible presence of the incarnate God from this earth and the restoration of the glory to the Son of Man which was His before the world began.

On the fortieth day after His resurrection from the dead our Lord appeared to His disciples "led them out as far as Bethania, and lifting up His hands, He blessed them. He departed from them and was carried up into Heaven." The apostles and others stood there following with straining eyes the glorious figure of our Lord until the cloud received Him out of their sight. So amazed were they at what they beheld that they remained spellbound until angels from Heaven recalled them to themselves by bidding them to prepare for the coming of the Holy Spirit upon them, who would invest them with power from on high that they might better perform the work that was before them.

The Ascension of the Saviour is a feast day of Heaven. It raises our thoughts to where our humanity in the person of our Lord sits at the right hand of God the Father. It tells us that there is prepared for us a place in the eternal home God has provided for all who serve Him. Through the cloud that received the Lord from the sight of the disciples, Christian faith may penetrate, and from the contemplation of Heavenly joys and glories receive anew the strength and grace to persevere in goodness with the blessed hope before us of one day seeing Him as He is in the eternal home of glory into which He entered when the cloud received Him out of sight.—The Monitor.

A FIRE-FIGHTING DOG

When a lame dog hobbled into the fire engine house at 1975 Canalport avenue, Chicago, on Christmas Eve four years ago, he walked right into the hearts of the fire laddies and they straightway adopted him. There was a friendly way to his tail in spite of his limp. Gradually, under the care of the firemen, he improved. His limp disappeared, his coat grew sleek, his bark doubled in strength. Then he started to take rides to the fires. Soon this became his great object in life. He was all attention the moment the gong sounded and he leaped quickly to his place behind the driver's seat. Nor was he content when he reached the fire, but he went with the advance guard as they mounted the ladders and entered the burning building. At first the long and swaying ladders proved a great puzzle to him and many times he slipped, but he had persistence and by practising at the engine house he finally mastered the art of climbing the rungs, no

matter at what angle the ladder was placed.

Lieutenant George Scott, of this company, No. 25, pins his faith to "Felix." "He's just an ordinary dog in many ways," he says, "no pedigree, no remarkable looks, but just the kind of a dog that the ordinary boy would like to own and learn to love. Felix may be down the street a whole block, but the moment he hears the gong sound, back he rushes at full speed, and up on to the truck. He's not going to miss a single fire if he can help it, and he's also determined to ride in style. No, he has been of the greatest help to us firemen in finding stairways and exits. Once he went down into a cellar that was filled with ammonia fumes. The men who went down had on their special equipment, but Felix simply crawled down without any protection whatever. When he came up, he was carried out nearly dead, but he's like a cat—he has nine lives. We're having a special blanket made for him with pockets on both sides, and when he's fitted up with that, carrying first aid equipment, he will be our Red Cross dog and worthy of the best 'liver sausage' that our dimes can buy. How about it, 'Felix'?"

And Felix at once sends a wireless signal with an affirmative wag of the tail.—Our Dumb Animals.

THE RESURRECTION OF YPRES

A Hilliard Atteridge in America

In the years before the World War, years that now seem to belong to a vanished age of peace and goodwill, the name of Ypres was for the tourists, who had visited the old city, a reminder of quaint, well-kept streets, grassy ramparts looking down on a wide moat, many churches and convents, and in the midst of all one of the most marvelous groups of medieval Gothic buildings, the great Halle aux Draps with its massive square tower and long facade, the Hotel de Ville, and the beautiful cathedral. Here was the life of old Flanders glorified in art, the art of the artist-builder, religion, civic freedom and industry, each with its home and its monument, erected in the far-off centuries before the blight of the misnamed "Reformation" had brought rival creeds, despotic rule and the degradation of the workers to western Europe. For the Irish people the name of Ypres, thanks to Davis's ballad, recalled the story of the British standard won by the "Old Brigade" amid the rout of Ramillies, and sent to hang in "Ypres choir," the chapel of the Irish convent in the Flemish city.

The World War came and made Ypres world-famous. Here in the autumn of 1914 the tide of invasion was stayed, and for four years Ypres was the center of a battle-field where some 200,000 men laid down their lives and at least twice that number were borne wounded from the field. Here through these weary years of strife the guns were never silent, hundreds of thousands lived a half-subterranean life in trench and dugout, and there was a permanent accumulation of misery such as perhaps no such space of ground has seen in all the world for so long a time. When the Germans won the eastern ridges, the low swell of wooded ground three miles from the city, they could look down into Ypres at short range. They brought up their heavy guns and began the long bombardment that reduced the place to a ruin, more and more of whose wreckage was leveled to the ground as the months went by. All but a handful to its 18,000 people went away to seek refuge in France and England. A roadway was kept open through the city for troops and convoys moving out of the firing line. The movements were made in the night. No one ventured into the wide expanse of ruined streets. They were blocked with debris, overhung by tottering walls and shattered gables, and foul with broken sewers and corpses rotting under the fallen wreckage.

After the War it was at first doubtful if Ypres would ever rise from its ruins. There was for awhile talk of building anew. But at last it was decided that the place should be restored. The first task was not only to clear the ruins but also to restore the sewers and the water supply, so as to make the place habitable. Hardly anything in the way of rebuilding could be attempted till more than two years after the armistice. By the spring of 1921 the preliminary work had been completed, and the first buildings were going up. Some of the Ypres people were coming back and starting housekeeping again, mostly in army huts. In the summer of that year, when I paid a visit to Ypres, reconstruction was making steady progress, but three-fourths of the site was still covered with ruined buildings. The sight of this devastated region showed how complete the destruction had been. The work of restoration had been concentrated at first on the rebuilding of dwelling houses, schools, and hospitals, the station buildings and a temporary Government office. The beautiful old churches were still, as they are even today, roofless, shattered ruins. Mass was being said in two temporary wooden churches, large army huts. Close to the new buildings, houses of red brick with tiled roofs and of a design that recalled the former beauties of the old Flemish city, one

still saw ruined houses, roofs gone, front on side walls fallen down or torn with shell bursts, floors and staircases hanging at a steep angle that seemed to threaten a further downfall. The huge tower of the once splendid Cloth Hall was so scarred by exploding shells that it seemed a marvel it still stood erect. Workmen were busy strengthening and securing it with stone and concrete. I visited a convent nearly completed, and destined for the Poor Clares. Its little central cloister, and its small chapel combined real artistic beauty with the simplicity that marked it as the future home of these daughters of the "Poor Man of Assisi."

I wandered through the ruins on the east side of the city and passed by the Menin Gate on the great battle-field. The famous gate, through which tens of thousands marched out to death, is only an open cutting by which the road passes through the old rampart, and then a bridge crosses the wide moat. The solid brick wall that forms the facing of the earthen rampart is pitted with shot marks, but it has stood the battering well. Outside was the town cemetery, ravaged by shell fire, but with its great crucifix still erect. Like so many of the crucifixes of the war zone it survived the storm of fire, though I am told that once a German shell buried itself at its base—but it did not burst. Along the road workmen were busy grubbing up the stumps and roots of what was once its long array of shade trees, and preparing to replant a new avenue. Everywhere on this wide battle-field the trees had been swept away. Bare stumps, never more than a man's height, marked the site of the forests that once clothed the slopes of the higher ground. The lower ground near Ypres had been cleared, and in places tillage had begun again, and new farm houses had been erected, but that day when I walked out to Hooze and along the heights to Zonnebeke, all over the higher ground there were abundant traces of war. Not a house of the old days remained. One came upon barbed wire red with rust; hollows of old trenches, concrete-built "pill boxes" with their loopholes for machine guns; shells that had failed to burst still lying on the track that led across a weed covered wilderness to Zonnebeke; here and there a rusty rifle, with its stock decayed into crumbling wood; rusted shell-shattered tanks; shell craters marked by little round ponds of rain water. Near Hooze was a great cemetery, with more than a thousand white crosses standing rank on rank like a battalion of memorials to the dead. But this is one of the smaller cemeteries round Ypres. Another on the western road has more than 10,000 graves. Near Zonnebeke I came upon a khaki-clad British memorial pylon commanded by a cheery-looking soldier, who told me they had been busy for weeks searching for scattered graves on that ground where once the battle front swayed back and forwards. "We have found none of the dead today," he said, "but we generally find some." The dead thus found were buried and transferred to one of the cemeteries. Unless this were done the land could not be ploughed again, for these hasty war burials in the fighting zone were made in shallow graves. Thus while Ypres is being rebuilt the lands around it are being cleared of the grim traces of War.

Some 4,000 workmen have been employed and are still busy on the rebuilding of Ypres. Some are living in huts near their work, others are brought each day by crowded trains from Bruges and Ghent. As the houses are completed the people come back to their new homes. In four years the population of the new Ypres has risen from less than a hundred to over 18,000. The work has been planned and directed by four Belgian architects and engineers, men of the Flemish lands, who have shown a constant care to preserve in the new Ypres the artistic beauties at the quaint character of the old city. They are now taking in hand the rebuilding of the shattered churches. It is possible, though not certain, that the vast Halle aux Draps will also be rebuilt. There has been an idea of leaving the ruin as a permanent monument of Ypres' day of trial, but there is now a tendency to look more favorably on the suggestion that rebuilding of this splendid Gothic edifice would be the crowning glory of the city's resurrection.

Another project that has been actually adopted is open to some serious criticism. A gigantic triumphal arch on classical lines is to be erected at the Menin Gate. It will be utterly out of keeping with all the architecture of Ypres, and it will completely change the whole aspect of this historic spot. The designs show an archway that will be something like a short tunnel. The sides of it are to be covered with tablets bearing the names of those who fell in the defense of Ypres. They were a multitude of tens of thousands, and in any such roll of names the individual disappears in the crowd. The great Arc de Triomphe in Paris bears the names of the generals of Grande Armée and of their victories. But though this is a shorter list than that of Ypres, here, too, the name of any individual is difficult to find. One regrets that the Menin Gate is not to be left as it was in the old days, with no other monument than a tablet with

a well-chosen inscription to tell future ages of the great sacrifice that the defense of Ypres cost, and to remind them that the Menin Gate was the way to the battlefield where in four years of War so many thousands of many nations gave their lives to stem the tide of invasion.

LEARN TO SPEAK OUT

"I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism, and where lie main inconsistencies and absurdities of the Protestant theory. "You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents, and to explain the charges brought against the Church to the satisfaction not indeed of bigots, but of men of sense of whatever cast of opinion."—Cardinal Newman.

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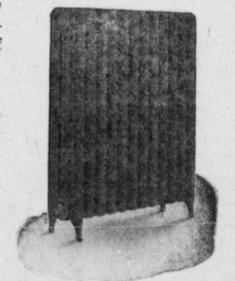
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## OBITUARY

EDWARD J. MULLINS, W. C. STUART

Most readers will have seen in the daily press the account of the tragic death of Edward J. Mullins of Woodlee and W. C. Stuart of Belle River on May 18th inst. The Riverside Council had given a banquet to the members of the Essex County Council and certain other leading Essex County men for the express purpose of impressing on the Council the extremely dangerous character of the sharp double curve leading to the bridge over the Little River, Riverside. Amongst others Mr. Stuart had at the banquet denounced this spot as a veritable death trap, several motorists having met death there within the last few years. Precisely at this spot Mr. Stuart and Mr. Mullins were drowned as their motor car plunged from the curve into the Little River which at that point is twelve or fifteen feet deep.

Mr. Stuart, who was a non-Catholic, was fifty-two years old, a wealthy man who took a deep interest in public affairs though refusing to seek or accept public office. Married to a Catholic Mrs. Stuart was a generous giver to all worthy causes, never making any distinction of creed. His influence, though always quiet and unobtrusive, will be sorely missed in the community.

Edward Mullins, forty-one years old, was very actively public-spirited. He was President of the Conservative Association of North Essex, President of the Essex County Corn Improvement Association, President of the Ontario Corn-Growers' Association, Vice-President of the Essex County Development Association, and Director of the Essex County Agricultural Society.

The mere enumeration of these activities makes comment on his public spirit and public service quite unnecessary. Messages of sympathy and tributes to the worth of the deceased came to the bereaved wife and family from all who had been associated with Mr. Mullins in life. One only, that from the Deputy Minister of Agriculture, may serve to illustrate the spirit of all:

Department of Agriculture,  
Office of the Deputy Minister,  
Toronto, May 18, 1924.

Dear Mrs. Mullins—A telegram received this afternoon from Mr. Miller announces the tragic death of your husband and Mr. W. C. Stuart.

Permit me to assure you of my very deepest sympathy. The news has come as a great shock. As you are aware, I had known your husband over a considerable number of years and greatly admired his many fine qualities. In more recent years he had been brought into many public activities in which he was rendering excellent service to the people among whom he lived and his death at this time, at the very height of his usefulness, is a very great loss to the community and to the Province. I can therefore assure you that your great sorrow is shared by a very large circle to whom your husband and his work were so well and favorably known.

Yours sincerely,  
W. BEST ROADHOUSE.

It would be too much to ask space to publish the list of those sending flowers and spiritual offerings; the latter included more than a hundred Masses.

The funeral was held at the Parish Church of St. John the Evangelist, Woodlee, on Thursday, May 15th, the vast concourse testifying Essex County's respect for the dead and sympathy with his sorrowing relatives. Rev. Dr. Foley, of the CATHOLIC RECORD, uncle of Mrs. Mullins, sang the Funeral Mass, the Rev. Father McHugh, cousin of deceased, offering at the same time a Low Mass. Rev. Father Ford, Pastor of Woodlee, assisted by Rev. Father McHugh, Rev. Father Fallon of Windsor, and Rev. Father McCabe of Maidstone, conducted the services at the grave.

Requiescant in pace.

MRS. GEORGE N. EDWARDS

After a severe illness of about a week's duration, Anna Gaffney, wife of George N. Edwards, passed to her rest, at St. Joseph's Hospital, London, on the morning of May 7th.

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The late Mrs. Edwards was born in Logan Township about thirty years ago, but for a number of years prior to her marriage, and since her marriage, she has resided in London, being a member of St. Martin's parish.

In her death God has called to Himself a pious and lovable soul, whose young life will be greatly missed by all who knew her. Throughout her sickness, which terminated with her death, she bore her sufferings with truly Christian fortitude, and with complete resignation to God's holy will.

She leaves to mourn her loss besides her sorrowing husband, an infant son; five sisters, Mrs. T. J. Regan and Mrs. S. Gaunt of Logan; Mrs. T. J. Murphy and Miss Alice Gaffney of Stratford; and Miss Margaret of London. Also four brothers: Rev. Father Gaffney of Clinton, Patrick of Eagle River, Wisconsin, John and Joseph of Logan.

The funeral of the late Mrs. Edwards, which was largely attended, was held at St. Bridget's church, Logan, on Friday, May 9th, and interment was made at St. Vincent de Paul cemetery, Mitchell. There were six priests in the sanctuary for the Solemn Requiem High Mass: Rev. Father Gaffney, brother of the deceased, was celebrant; Rev. Father Kelly, the Pastor, was deacon; Rev. Father White of Dublin was sub-deacon. Father Mackesy of Stratford was master of ceremonies. Very Rev. Dean Hanlon of Stratford, and Father Hussey of Kinkora, assisted at the Mass. The pall-bearers were: W. Uniac, J. Regan, P. Nicholson, J. Nicholson, C. Waters, and Daniel McCarthy.

The floral and spiritual tributes, which were very numerous, evidenced the esteem of a host of friends, whose prayers and benedictions shall follow her beyond the grave.

## OVATION FOR CARDINAL

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

Cardinal Faulhaber received an ovation at still another great demonstration, held recently at Munich, to protest against the false anti-Catholic charges of Ludendorff. The gathering was held under the auspices of the central committee of the Catholics of Munich, in the Lowenbraukeller, and the hall was packed. Cardinal Faulhaber, the Minister Matt, as the representative of the Bavarian premier; the Minister of the Interior, Schweyer, and others high in civil and military life attended.

After the Reichstag deputy Rauch, of Munich, had refuted the charges of Ludendorff against the Centrist party, Rome, Catholics in general and Cardinal Faulhaber in particular, the Cardinal spoke, amid great applause, thanking the assembly for its great manifestation of Catholic faith.

"It will be a consolation to the Holy Father," Cardinal Faulhaber concluded, "that there are still grateful Germans on this side of the Alps. We have demonstrated to everyone that we are patriots. We have proved it, and we demand today that we be granted the right, not only to die for our country, but also to live for it, as citizens with equal liberties and rights."

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## DIED

O'REILLY.—At her home Cameron St., Whitney Pier, N. S., April 30, 1924, Mary, beloved wife of Peter O'Reilly, leaving a husband and four children. May her soul rest in peace.

FORTUNE.—Died suddenly while attending Mass at Sacred Heart Church, Sydney, N. S., on May 4th, 1924, Mr. John J. Fortune, leaving a wife and eight children, a mother, two brothers and three sisters. The funeral took place on Tuesday, May 6, from his home 22 Queen St., to the church where Solemn Requiem Mass was celebrated, thence to Holy Cross Cemetery. May his soul rest in peace.

THE PREVALENCE OF  
CRIME

Laws and prisons are intended to be both remedial and punitive. But some people under the leadership of so-called reformers are forgetting the punitive element in law enforcement and stressing too much the remedial element. The result is a growing disregard of the punishments which the laws are supposed to mete out to criminals.

It is a common failing of human nature to mistake kindness for weakness. This is particularly true of criminals who in their cynical disregard for the rights of others, are too prone to look with perverted vision upon all men as their legitimate prey. Hence they assume exteriorly a specious appearance of remorse, while interiorly they are cherishing only contemptuous feelings for the merciful but too glib guardians of law and order, who take them at their word, and temper justice with too much mercy.

Crime waves increasing in numbers and growing in volume indicate clearly that disregard if not contempt for law and its punishments is becoming the rule rather than the exception among criminals. Hence the only counteractive is to stiffen the arms of justice. The fear of the law is a wholesome restraining influence. Civil society needs to protect itself against violence. Men may think that they can get along without laws and punishments, but the whole history of human society shows the folly of too much coddling of criminal classes.

Cardinal Newman made a pregnant statement when he summed up the history of civil society in this line, "it begins with the poet and ends with the policeman." We are getting back to the poet stage of society in our too lenient attitude. In other words, the alarming growth of crime and crime waves demands that the wholesome restraining influence of the fear of the law must be impressed upon all members of society.

The fear of the law will do much to stop crime and crime waves. But we must not forget that crime is not a disease. At least, if it is a disease, it is a moral not a physical disease, one that can be cured by religion and morality. Hence we can turn the country into an armed camp with policemen on every street corner, law courts sitting day and

night, and fill the countryside with prisons and jails, but that will not stop crime, unless we inculcate religion and morality into the souls of our people.

The fear of the law is a great deterrent of crime waves, but let us always remember that it is not the fear of the law, but the fear of the Lord, that is the beginning of wisdom.—The Pilot.

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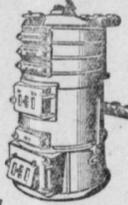
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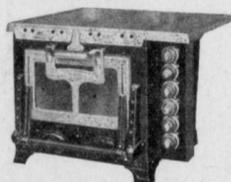
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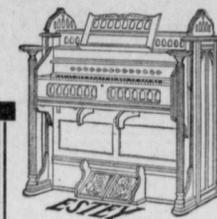
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The right to demand from the successful tenderer a deposit, not exceeding 10 per cent. of the value of the contract, to secure the proper fulfillment of the contract is reserved.

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