

# The Catholic Record.

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

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## PARENTS' RIGHTS RESPECTED

EVEN BY REVOLUTIONARIES IN MEXICO

ARTICLE VI.  
By Eber-Cole Bryan  
(N. C. W. C. News Service)

Two important facts stand out prominently in the history of education in Mexico.

First; despite the efforts of every revolutionary government to monopolize education, none of them has violated parental rights by laws compelling children to attend official schools exclusively.

Second; the war against religious schools has resulted in a decrease of educational activity; a loss in the number of schools; a marked increase in illiteracy; and a deterioration in the quality and a diminution in the number of schools for higher education; including professional and technical institutes.

### FOUR EDUCATION PERIODS

Education in Mexico may be divided into four distinct periods. First; there are three centuries of constructive development to 1810. Second; seventy years of destructive efforts which succeeded in wiping out completely the entire educational establishment inherited by the republic from the Spanish regime. Third; a period of reconstruction from 1850 to 1910. And fourth; the destructive period still in progress.

The fragmentary data, much of it incidental, that have survived the past century of destructive revolutions, indicate that educational facilities in Mexico were numerous and efficient during the Spanish rule. It appears that individuals were free to establish schools. One example is that of the College of San Diego, for girls, in Guadalajara; it was begun, at about the opening of the eighteenth century, by a poor woman who took poor girls into her home where she taught them the three "R's" and domestic duties. In 1707 the bishop lent his aid. In 1712 a clergyman bought a plot of ground and erected a suitable building. This building was sufficiently large to serve Juarez as a military hospital, after he had closed the schools and confiscated the property. That there were public schools is evidenced by the incidental mention of four such institutions being established in 1765 in Guanajuato with 854,000 taken from the confiscated properties of the Jesuits who had been expelled in 1767. The activities of the bishops in educational matters is evidenced by the mention of the Archbishop of Mexico (1722) establishing schools in every town in the Huasteca (a district in northern Vera Cruz) and paying many of the teachers himself. In 1785 the Bishop of Sonora had just completed his pastoral visit during which he had established 7 primary schools, 2 grammar schools, and a college among the Yaquis. If the Archbishop of Mexico could go so far afield in establishing schools it is evident that these necessities were not greatly lacking nearer home; and if the Bishop of Sonora could be as diligent on the distant frontier among the Yaqui Indians, it is evident that the populous and wealthy dioceses in the central part of the country were just as active in proportion to their population and resources.

### MANY INDIANS TRAINED

Schools were early established by the friars for the Indians, and the Indian college of Santa Cruz was established in 1534. The printing press was imported shortly after and books were printed in the native languages because, so the Bishop said, "there are so many who know how to read." The magnitude of the Indian primary schools is indicated by that established and conducted by Pedro de Gante which cared for some thousand pupils. Similar schools were conducted in connection with every mission. A report dated 1570, covering the Franciscan missions in the Archdiocese of Mexico, shows that a population of approximately 750,000 Indians were cared for by 51 missions with an average of three friars in each. At each mission there was a school with as many as 1,000 in attendance. The secular priests also conducted schools. Speaking of the Yaqui Indians, during the last quarter of the sixteenth century, Mendietta says: "they now know how to read in their own language, and many of them in ours." Beside every church there was a school. And in every town there was a church.

The University of Mexico was begun in 1563 and officially opened in 1563. The study of medicine was begun in 1576, two hundred and four years before such a study was known in Harvard. The study of anatomy was begun and dissection practiced in 1661, eighty-six years before William Hunter opened the first school of dissection in England. Humboldt visited Mexico in 1803, and regarding the educational institutions in Mexico he says: "The capital and several other cities have

scientific establishments which will bear a comparison with those of Europe." And again: "No city of the new continent, without even excepting those of the United States, can display such great and solid scientific establishments as the capital of Mexico."

### U. S. MINISTERS TESTIMONY

Joel Poinsett, first American Minister to the newly born Mexican republic, declared: "Most of the people in the cities can read and write." This was after nearly a generation of revolutionary conflict had made education a luxury increasingly difficult to obtain.

The educational policy embodied in the present Mexican constitution was formulated by the radicals who ousted Iturbide and took possession of the government in 1824. It is the lineal descendant of the ill-considered policies of the Bourbon Kings of Spain and the Spanish radicals.

In 1767 Charles III. expelled the Jesuits from his dominions. In Mexico they numbered 528. They had been engaged in conducting colleges, and in missionary work among the Indians around the Gulf of California. In 1804 Charles IV. ordered the transfer to the Crown of all the invested funds known as Pious Funds. These were miscellaneous funds applied to a variety of pious and charitable purposes; a great many of them were scholarship funds. The total amounted to \$44,500,000. The endeavor to convert this sum into cash forced the foreclosure of the loans made, and this threw so large a number of properties on the market at once that values retreated rapidly toward the zero mark. The distress caused by this act compelled the government to desist from its purpose after some \$10,000,000 had been converted. The government promised to pay interest and repay the sums taken; it bequeathed this promise to the republican government, which naturally failed to fulfill it.

In 1812 the Spanish radicals adopted a constitution, not greatly dissimilar from the present one governing Mexico, but this and its authors went into eclipse with the downfall of Napoleon. In 1820 a barrack revolution in Spain returned the radicals to power, and with them their dreaded constitution. It was this act which precipitated Mexican independence. During the short time that this constitution was operative in Mexico the Jesuits, who had been permitted to return, were again expelled; the Belimitas, Hipolitos, and Juaninos, likewise were expelled to leave. The Belimitas conducted primary schools in addition to their hospital work; the Hipolitos cared for the demented; and the Juaninos conducted hospitals for the poor.

### GOVERNMENT SEEKS SCHOOL CONTROL

The policy of the republican government aimed at control by the government of the Church establishment and the nationalization of all properties belonging to civil and religious corporations. The Mexican hierarchy made a determined and successful stand against the political control of the Church by the State, but were unable to protect the educational and beneficent institutions of the country and their properties.

The expulsion of the Spaniards, under the most revolting circumstances, involved a considerable number of Spanish friars. This was particularly unfortunate for the poor of Mexico, whose children had been educated by these friars. A number of schools thus were necessarily closed.

The laws of 1833, which placed the appointment of the parish priests in the hands of the State, also prohibited the clergy engaging in any educational enterprise. Steps were also taken to confiscate all the properties and endowment funds belonging to the numerous educational and beneficent institutions in this country.

The efforts to carry out this policy caused widespread protest and much rioting. Santa Anna took the strange but effective course of fomenting a revolution against himself to oust the faction that had placed him in power. From this time on the struggle resolved itself into repeated attempts by the defeated faction to regain power, while those most interested in preserving the existing order and protecting their properties failed to take the necessary steps to do this. The triumph of Juarez due to the armed intervention of the United States government, resulted in the full realization of the attempts previously made. The numerous educational and beneficent institutions were completely destroyed and their properties and remaining funds confiscated. The buildings were devoted to various public uses, or were sold to private parties, or were allowed to fall into ruin. The government attempted to establish and maintain some schools but its efforts were largely nullified by lack of funds due to the general impoverishment of the people.

Regarding this phase of the subject, Justo Sierra, minister of

education under Diaz, and strongly opposed to the Catholic Church, had this to say:

"The laws of December 12th and 14th, of 1872, completed the confiscation of the endowment funds which had been created to support the educational institutions of the republic.

"The great private foundations, which had accumulated through three centuries, were swept away and no other created to replace them.

"The wealthy Spaniards had been one of the greatest sources of these endowment funds, and as the Spaniards were expelled in 1828 that fount was definitely closed.

"The attacks upon wealth, and particularly upon the clergy completed the work of preventing any further donations for the support of educational institutions, and, as the government itself was penniless, the result is obvious."

### SCHOOLS PROSPER UNDER DIAZ

The tolerant policy of Porfirio Diaz permitted the establishment of Catholic schools and beneficent institutions. The introduction of American capital into the country finally brought an era of remarkable prosperity, and the Mexican people were able to establish a large number of such institutions. As the private schools increased in number and efficiency the government schools were compelled to follow, but the government officials used the subjects studied as a means to undermine the religious faith of the pupils; the natural sciences, history, civics, and even mathematics were so treated as to bring religion into contempt. In fact, the public school teachers carried on a constant propaganda against religion. Those studying in private schools found many difficulties in securing the licenses necessary to the practice of any profession.

According to the report of the Congress on Primary Education, published 1911-12, the primary schools and pupils were as follows: 9,692 Public primary schools, 2,726 private primary schools, 12,418 total; 698,117 pupils in Public schools, 191,392 pupils in private schools, 889,509 total.

Unofficial estimates place the number of pupils in private schools as above 300,000. According to the report cited the private schools in the State of Jalisco accounted for 61.4% of the average attendance. This State had a population of 1,202,802 in 1910. The private schools numbered 518 with an average attendance of 45,099.

For obvious reasons the Mexican Catholics exercised caution and reticence in giving out information regarding their educational activities, because these activities excited the dangerous animosities of the radicals. To placate this radical element Porfirio Diaz found it necessary from time to time to raid different educational establishments managed by Catholics.

### CARRANZA TRIUMPH DISASTROUS

The revolution headed by Carranza wiped out all these institutions. In 1910 the schools in the Federal District appeared as 442 official and 235 private, January 1, 1920, there were only 176 official schools and no private schools.

The president of Mexico recently has declared that Mexico is 65% illiterate. According to the judgment of many observers the figures of previous administrations thus estimate is very conservative. Considering that a number of schools existing in 1910 have been closed it is obvious that those reaching school age since then have had fewer opportunities to obtain an education than were previously available. It is obvious, therefore, that the percentage of illiteracy in 1923 must, of necessity, be greater than in 1910.

Figures for illiteracy in Mexico, as evidenced by President Obregon's estimate, must be accepted with some reserve. They are useful, however, in a general way, for purposes of comparison.

The Minister of Education reported the illiteracy, in 1851 as 75%. The marked education in school establishments, that had been effected in the thirty years previous to that date, makes it clearly apparent that the percentage of illiteracy in 1810 must have been very much less. The revolutionary activities during this period; the lack of funds for official schools; and the extinction of private schools, raised illiteracy to 98% in 1870. The peace and security that returned after that date together with the unusual prosperity, reduced the illiteracy to 86% in 1884; 80% in 1890; 76.3% in 1900; and 70.6% in 1910.

### TEACHERS WHO CANNOT WRITE

The present rate of illiteracy is explained in part by the officials themselves in their official publications. The school system in Yucatan was declared to have broken down because persons wholly incompetent had been employed as teachers. Some, indeed, had "asked the financial agent to sign their receipts for them." Various circular orders published in the official

bulletin directed school teachers to act as spies on employers of labor and to propagate the revolutionary spirit in their pupils. One circular contained the declaration that "Religion is Ignorance and as The Revolution Triumphs God Wanes." Only recently the Normal school of Zacatecas was closed, so it was officially declared, because "it had arrived at the highest grade of indiscipline and immorality."

## ENEMY OF BIGOTRY

PRAYERS OFFERED UP IN CATHOLIC CHURCHES FOR LATE PRESIDENT

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

Washington, August 3.—Stunned by the unexpected news of the death of President Harding in San Francisco, officials and residents at the National Capital are making sorrowful preparations to pay final tribute to the nation's Chief Executive.

In the churches, where a short time ago there were prayers for the President's speedy recovery, petitions are now being offered up for the soul of the departed. At all the Masses in the Catholic Churches of the city today, thronged with First Friday communicants, special prayers were recited for the President.

Many times in his public utterances President Harding took occasion to express his disapproval of the efforts of various individuals and groups who attempt to promote religious and racial bigotry in the United States. He wholeheartedly detested such attempts to divide American citizens into conflicting factions and openly expressed his feelings whenever the opportunity offered.

One of his most notable statements of this character was that made in March, 1922 when he declared: "In the experiences of a year in the Presidency, there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."

On that occasion the President went on to say:

"There is no relation here between Church and State. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the Republic."

Again in his speech at the unveiling of the Alexander Hamilton statue here last May, President Harding declared:

"We have our factions challenging both civil and religious liberty and unless both are made everlastingly secure, there can be no real human liberty."

When the Ancient Arabic Order, Nobles of the Mystic Shrine, met in Washington for their annual convention last June, the President, a member of the organization, took occasion in his address to the convention to warn against the use of any fraternal organization for purposes of conspiracy against other groups of citizens. While he mentioned no names it was generally understood that he referred to the Ku Klux Klan when he said:

"Secret fraternity is one thing, secret conspiracy is quite another."

In every worthy order," he continued, "the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere, until the rule of justice is the guarantee of righteous fraternal relationship."

And then referring to the misuse of fraternal organizations to spread bigotry and hatred, he said:

"This isn't fraternity, this is conspiracy. This is not brotherhood, it is the discord of disloyalty and a danger to the Republic."

When a Solemn High Mass was celebrated in St. Patrick's Church here last January for Gabriel Narutowicz, assassinated President of the Polish Republic, President Harding attended. He was accompanied by Vice-President Coolidge who now succeeds to the post of Chief Executive, by Ambassador George Harvey, and by his military and naval aides.

## TELLS PROTESTANTS TO COPY CATHOLICS

Melbourne, Australia, July 2.—The recommendation that Protestants in Australia follow the example of Catholics and establish schools of their own was voiced by Sir William McPherson, Acting Premier of Victoria, in an address at a Methodist church here. His statements have created a sensation.

The speaker pointed out that besides paying for the State schools where, because of legal restrictions, instruction must be "free, secular and compulsory," the Catholics of Australia have been constructing and equipping their own schools for more than fifty years. His remarks followed a discussion of the increasing prevalence of crime which has excited considerable alarm recently.

## ENGLISH CATHOLIC SUMMER SCHOOL

London, August 1.—A notable series of lectures was given this year at the annual summer school of the Catholic Social Guild, which was held at Ruskin College, Oxford and attracted Catholics from many foreign countries as well as from England, Scotland and Wales. Included among the visitors were Father Valdes Owecha, S. J., from Czecho-Slovakia, Father Guitton S. J., of the Action Populaire of France; Herr Aughren from Switzerland and Miss Molloy of New York.

Perhaps the most profoundly learned of the courses given that by Father Keane, S. J., one of the most brilliant members of the Jesuit college at Campion Hall, who lectured on the subject of Ethics.

Equally profound, though more richly colored with romance, was the course on Medieval History, given by Mr. W. E. Browne, who, although a Catholic occupies a high post as Lecturer in History at one of the secular universities of Scotland. In a land such as Great Britain, with rich monuments of the Catholic past abound on all sides, a course on Medieval History is one that seldom fails to make the widest appeal. Mr. Brown is one of the lay specialists in history, appointed by the Scottish Hierarchy to take part in the preliminary work of the Cause of the Scottish Martyrs.

Mr. Brown, Vicar General of the Southwark diocese, whose parish contains more than its fair proportion of slums, lectured on Urban Land Values in Relation to the Housing Problem, which is a topic of nation-wide interest in view of the acute discomfort prevailing through lack of houses. The Monks of the Order of the Most Holy Trinity, who were parish priests of the slums, lectured on Urban Land Values in Relation to the Housing Problem, which is a topic of nation-wide interest in view of the acute discomfort prevailing through lack of houses. The Monks of the Order of the Most Holy Trinity, who were parish priests of the slums, lectured on Urban Land Values in Relation to the Housing Problem, which is a topic of nation-wide interest in view of the acute discomfort prevailing through lack of houses.

On the Sunday during the course the members attended High Mass in the beautiful church of St. Aloysius, at which a fine sermon on Catholic social action was delivered by Father John Baptist Reeves of the Dominican Order, and a very stalwart champion of Catholic social action. Oxford is rather quiet just now, with all the colleges closed for the long vacation. But it is of interest to know that during term time on an ordinary day Mass is offered at no fewer than sixteen separate altars within the confines of the university part of the city. Also, and this has nothing to do with the Summer School, not very long ago two communities of nuns, one of Dominicans the other of Carmelites, were canonically enclosed in Oxford.

## RENE BAZIN RECEIVES HONOR FROM POPE

Paris, July 27.—It is reported from Rome that the Holy Father has raised to the dignity of Grand Cross of the Order of Saint Gregory the Great, the famous French novelist, Rene Bazin, a member of the French Academy and honorary president of the Corporation of Christian Publicists and of the Confederation of Catholic intellectuals.

Rene Bazin is the author of many works which have become deservedly famous. Among others are: Les Noellés, La Sarcelle Blanche, De Tante Son Ame, Donatienne, La Terre Qui Meurt, Le Ble Qui Leve, Les Oberles, La Vie du Pere de Foucauld.

He is distinguished for his portrayal of the lives of the humble, the tillers of the soil and of servants.

## MEXICAN PRELATE DIES

Washington, D. C., July 30.—The Most Rev. Francisco Mendora, Archbishop of Durango and one of the most prominent members of the Mexican hierarchy, is dead, according to dispatches received here.

Although no cause was given for the Archbishop's death, it is known that the last few years of his life have been saddened by attacks made against the Church in Durango by its enemies, which resulted in the enactment of a law limiting the

number of clergymen permitted to officiate in the State to twenty-five. The law caused great indignation and Catholics immediately organized demonstrations of protest. Archbishop Mendora himself issued a pastoral letter on the subject.

As a result of a protest made by Catholic organizations against the law, street rioting, in which ten persons were killed and seventeen were injured, occurred in May.

There are reported to be close to three hundred Catholic priests in Durango and the severity of the law is such that it will mean a practical suppression of the major portion of the activities of the Church in that State.

## TRAITORS ALL

Prohibition Commissioner Hayne's article in Saturday's Times was particularly useful and informative. It reduced a favorite Anti-Saloon League argument to the absurd, so thoroughly that it seems possible to hope that we shall hear less of it in future. If these gentlemen like to fill their own bellies with the east wind, let them; persons of different tastes ask no constitutional amendment to interfere with their dietary preferences. But let us hope that they will give up the attempt to pump the east wind into the rest of us.

Mr. Hayne's article deals with what he calls the Dreihund of Defiance—the former manufacturers and sellers of liquor, the bootleggers and "the organization for propaganda against the law and the Constitution." So far as can be gathered, Mr. Hayne holds that these three groups work in close relation. "It is one mess of meat and drink." And the worst of it is "the spirit of nullification and of treason."

Caught in this web of inquiry are many good men, great men, but deluded men, some of them undoubtedly insane men. There is no other explanation for the man of once mighty intellect who cannot see that to cripple or repeal the enforcement laws is to nullify the Constitution of the United States, and that to advocate such a course is the essence of treason.

Every law passed by Congress must be within the Constitution if it is to stand the test of Supreme Court approval. Thus it appears that any alteration in any law is nullification of the Constitution. Whoever proposes to change any of the statutes of the United States is guilty of the essence of treason. It would be pointless to observe that prohibition enforcement officials are notoriously careless of all portions of the Constitution except the Eighteenth Amendment. No other part of the Constitution counts. Treason lies simply and solely in disagreement with the Anti-Saloon League.

We wonder how Commissioner Hayne will escape the notice of that body's inquisition for his careless admission, a little further down, that the bootleggers want the Volstead act to remain unchanged. It is good enough for them now. Accordingly, they must be the most loyal and least treasonable of citizens, even if they do occasionally violate a few other statutes. Other statutes are as inconsequential as what we used to call the constitutional guarantees of the rights of the citizen. Mr. Hayne rudely insults this Sacred Band by accusing them of collaboration with the "nullification propagandists" who want the law changed. "All such work together to build up a spirit of lawlessness and discontent with the present order of things." There is no discontent with the present order of things among bootleggers.—N. Y. Times.

## PRESIDENT PRAISES K. OF C.

Canadian Press Despatch

Montreal, Aug. 5.—A tribute from President Calvin Coolidge of the United States was received through William C. Prout, State Deputy of Massachusetts at the 41st supreme international convention of the Knights of Columbus today.

Mr. Coolidge said: "The Knights of Columbus is in every sense a patriotic order. You have established great war charities, you have helped to fill the national treasury with your contributions to the various Liberty loans, and you have sent your dearest and best to bear the heat and brunt of battle. Your men have served nobly and well in the army and navy. Your order has ever shown its steadfast devotion to American principles and American ideals."

"You are Knights of Columbus, a name of great significance, representing not only a great discovery, but the eternal principle of all discovery and progress. When all the world doubted, when his own followers sought to turn back, he sailed on. Your noble order resists all evil counsel, supporting every patriotic cause, following the truth at every hazard, exemplifying anew the eternal principle that 'the truth shall make you free.'"

## CATHOLIC NOTES

Valencia, (Spain) July 26.—More than 7,000 children received Communion in the cathedral on the day known as the "Feast of the Children." The Bishop of Fessea pontificated at the Solemn Mass.

Madras, India, July 25.—The Archbishop of Madras has invited the Norbertine Fathers to take up missionary work in this diocese and already a group of priests has started from the Abbey of Heeswicht, in Holland, bound for India. The Norbertine (Premonstratensian) Order was founded in the year 1120.

Salamanca, Spain, July 25.—Reverend Father Mauricio de la Cruz recently appeared before the Judge of Instruction and delivered to him 236 Railway Bonds worth 500 pesetas each. The bonds, representing a total of 118,000 pesetas had been given to the priest by a penitent in the confessional who had stolen the bonds from the district of Jerte some time before.

Rome, July 26.—On the Feast of Our Lady of Mercy, an unusual ceremony took place on the square in front of the church of that name. Following the religious ceremonies a large crowd gathered outside the church, and in the midst of great applause a large bonfire was built of obscene books and periodicals. Deputy Cingolani, of the Popular Party hailed the event as another sign of the great spirit of regeneration which is inspiring the Italian people.

Paris, July 27.—The Government has received 2 more requests for authorization from religious congregations which desire to open establishments in Paris. The Dominicans wish to open a house for the recruiting of their foreign missions and the Sisters of Saint Vincent de Paul desire to open another orphanage. The Minister of the Interior referred the requests to the Municipal Council of Paris. The Council voted favorably on both requests.

El Paso, Texas, August 6.—A bill which would limit the number of Catholic priests in the State of Chihuahua to seventy-five, has been vetoed by Governor Enriquez. The bill is similar to the one recently passed in Durango, which limited the number of priests to twenty-five. Governor Enriquez, in his comment on the bill, said that it was both unpatriotic and unconstitutional and that it would deprive Mexicans of the privilege of worshipping as they pleased.

The diocesan council of the Apostleship of Prayer of Madrid recently decided to make annual commemoration in solemn manner of the consecration of Spain to the Sacred Heart of Jesus, consummated May 30 in the year 1919 by His Majesty, the King, assisted by the royal family and the Spanish Episcopate. The sad condition prevailing in many parts of the world at the present time has induced the council to adopt this resolution to be carried out on the summit of the hill known as the Madonna of the Angels.

London, July 30.—St. Edmund's College at Ware, which besides being the Westminster diocesan seminary is also a general college for Catholic youth, is fast becoming—says Cardinal Bourne in a recent address, what the great colleges of Winchester and Eton would have been if the English nation had not apostatized from the faith in the 16th century. For St. Edmund's is an ecclesiastical seminary, with the accompaniment, under full safeguards, of a school for boys destined for professional or commercial life and not for the priesthood.

London, July 26.—A band of thieves, all small boys, has been discovered in London following a series of church thefts and fires. The boys were the cause of the fires which have broken out recently in ten Catholic churches in the southern part of the metropolis. In all cases the fire was started in the same manner. Gaining access to the sacristy by fording a window, the boys poured oil or some inflammable liquid on the sacred vestments in the cupboards and then set fire to them. The leader of the band was a boy fifteen years old. He has been sent to a house of correction.

Quebec, July 26.—The cornerstone of the new Basilica at the Shrine of St. Anne de Beaupre was laid today in the presence of a crowd estimated at 15,000 persons. A Solemn Pontifical Mass celebrated by the Right Rev. A. O. Gagnon of the diocese of Sherbrooke, opened the ceremonies. The prelate wore ancient vestments presented to Canada in 1666 by Anne of Austria. A chalice used in the celebration of the Mass was one that was first used in 1660. Eight cures were reported among the crowds attending the ceremonies at the Shrine. Among them was that of Stephens Motherway, World War veteran of Springfield, Mass. He has gone on crutches since he was wounded during the War. He left his crutches at the Shrine.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XXXIV.
RICK'S DISCOVERY

The hour which Rick had named to Nora as the extent of his absence had lengthened itself to two, and she had begun to be somewhat anxious for his return. She felt so strange, so desolate, so forlorn, as if only then, when left for the first time quite alone in a strange place, that the full force of the sacrifice which she had made rushed upon her. She could hear the sound of voices, and the clink of glasses, and the tramping of feet below, and from the windows of the apartment, dimly she caught a glimpse more than her first passing glance, she might have witnessed the noisy confusion of street traffic; but all only served to remind her more bitterly of the quiet home, and lovely country surroundings which she had lost. She threw herself upon the bed to endeavor to sleep, for her eyes had scarcely closed the night before; but the excited tenor of her thoughts drove all tendency to repose away, and at length, having forced herself to partake of the inviting little repast which kind Andy Hoolahan had dispatched to her room, she sat down and yielded herself to a crowd of wild and melancholy thoughts.

There was such true, homely sympathy in the tones, and such honest kindness in the clear, earnest eyes, so different from many of the tones and looks the poor wretch was wont to meet, that his heart was suddenly and mysteriously touched. He caught Tighe a Vohr's extended hand, bowed his head over it a moment, and when he released it and turned away, there glistened upon it a large warm tear. "And you, Tighe, what are doing here?" questioned Nora, kindly, as Tighe a Vohr was about to depart. "At the old thrade,—mesel' an' Shaun gentleman's sarvints to Captain Dennier in the barracks." And shaking hands with them both he departed, turning into a secluded street, that he might have a chance to relieve his feelings by a few remarks to his faithful companion. "The loike o' that, Shaun, bates Bannagher, an' they say Bannagher bates the devil. Rick o' the Hills her father: sure it's enough to make a man shiver the moon was med o' green chase, an' the world was hung on an lilliput's back, to believe the loike o' that! faith, I can't reconcile mesel' to it at all—thim two, that are as on-loike ache other as the grizzly bears that Tom Connolly speaks o' havin' seen in Ameriky, an'—Tighe experienced his usual difficulty in finding a simile, but he thought of one at last: 'an' a noightinale; thim two to be such close blood relations. Oh, but Providence must be given to playin' divartin' tricks whin He does the loike o' that! An' the young mather—it'll break his heart completely; begorra, I'm glad I'm not the one that's to tell him, an' I hope Father Meagher will have sense enough not to tell him anyther. He has enough to bear widout addin' insult to injury in that way." And feeling somewhat relieved, Tighe turned back into the more crowded thoroughfare, in order to pursue his way to the barracks.

Richard and Nora had arrived at the home of which the former spoke—it consisted of plainly furnished, but comfortable, apartments in Mrs. Murphy's neat little two-story house; and Mrs. Murphy herself, stout and good-natured looking, was present to assure Nora that she should want for nothing in the way of simple comfort. Nora responded to the assurance in her gentle, winning way, at the same time kindly signifying her desire to be left alone with her father.

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not only furnish the new annex and buy many comforts for the children, but will repair the old church also. "That is good," his tired lips twisted into a smile. "Now, before I return, I want to pay a little visit to the old church, the church I attended with my mother. Strange that an old man should want to satisfy his whims, isn't it, Sister? I want to kneel again in pew number 20 where I so often knelt beside my mother as a child." He smiled again and went slowly into the church.

An hour passed. Two hours slowly glided into oblivion and yet the car of John Barton stood at the curb, in front of the asylum, awaiting his coming. Becoming worried, Sister Mary Lawrence, with the aid of her cane hobbled into the church. On St. Joseph's side, about midway up the aisle, she saw him kneeling with bowed head and hastened up to tell him that his waiting strength was not equal to such a long vigil before the Blessed Sacrament.

At his side she paused, bent forward and looked into his face. John Barton was dead. Away from the turmoil of the world, away from the family that had ever been a spiritual drag to him, peaceful of soul, with the spirit of his mother and the prayers of the children of the asylum hovering over him like a benediction, he had slipped through the portals of eternity from that old well-known, well-loved place, pew Number 20 South Aisle.—Mary C. Jacobs in The Antidote.

**OUR TWOFOLD NEED**

Faith comes by hearing. So long as any individual has not learned of the claims of the Church and their foundation, has not become aware of her teaching and heard her message, the saving power of Catholic doctrine and principles is lost for him. The message of the Gospel, the appeal of Christ to the individual soul, must reach that soul if it is to be effective. From mouth to mouth, man to man, the good word must pass until it reaches all men. In vain all the loveliness and appeal of the Christian teaching for them who have never learned of Christ and of His Church!

We who have the truth and who proclaim that it can save the world, do we not condemn ourselves by this saying unless we do our utmost to communicate the fulness of this truth to all within our reach? We sometimes say, as though it were a praise and credit to ourselves, that the Catholic Church has the answer to all society's problems, the cure for all its ills, the clue to its manifold perplexities. What if some one outside the Church, some painful seeker after the cure, the answer, the clue, should speak of, should refer to us: "If you have all that you say, you are bound in honor and in charity to make it known to everyone. If you value it yourself, share it with us."

There would be reason in this saying. Do we not take our responsibilities too easily in this matter of spreading the truth? Never was it easier than in our day to send broadcast any message. Witness the extraordinary success of modern fantastic sects which gain a wide hearing because they use so well the avenues of publicity. But on the other hand, there was never a time when the dissemination of an idea or a message had to be more systematically undertaken, because the air is so filled with voices, and the attention of men is so divided and beset.

We must descend into the streets with our message, cry it into ears that are perhaps at first not too willing to listen, explain it, and make it clear to mind ill-trained by superficial schools. The average citizen will never come to us or to our churches to learn what we believe and think, or to ask for our ethical standards. It is we who have to go out in the highways and by-ways and make him come in.

In fact candor must force us to own that even many Catholics themselves are in need of instruction, and miss the strength and support that comes from Catholic teaching well-learned and deeply understood. A good half of our people get whatever training they do receive from the public schools. Will these ever really learn what the Church teaches? Too many who do come in their early years under the influence of our parish schools, neglect entirely to continue when they leave school to read Catholic books, or put themselves in the way of any Catholic instruction except perhaps an occasional sermon. Clearly there is no slight need of further instruction, even among Catholics themselves.

To make this concrete to ourselves, let us look over the United States and ask ourselves what proportion of the seventy millions of our fellow-citizens who are classed as non-Church-goers ever had a fair chance to become acquainted with the Catholic Church? How many of them ever heard from a Catholic friend or neighbor a detailed explanation of the claims of the Church? How many in short have ever come into personal and moving contact with that great fact, the Catholic Church as she really is? It is quite appalling how many American men and women, living within a stone's throw of a Catholic Church, have been less appealed to and solicited by any organized effort on the part of Catholics than if they had been

born in an African jungle and lived in the remotest village to which some missionary has penetrated in search of souls.

Think again, how many Catholic layfolk there are who know themselves to be adequately equipped with a knowledge of Catholic teaching which will enable them to explain it to the non-Catholic, to answer his questions and solve his difficulties? To recur to our missionary in Africa, he employs the services of lay catechists, who can give instruction in the Faith and prepare for Baptism whole villages. How many of our layfolk are ready to serve as lay catechists, competent to impart to the inquiring non-Catholic an exact and adequate knowledge of the Catholic teaching and to satisfy his difficulties?

We are too prone to look on the Church as made for ourselves, without considering that it is made for every man and that we are providentially commissioned to offer its benefits to all within our reach. Freely we have received, freely we must give. Not to priests alone, but to the whole body of the Faithful are given the trust and the charge to spread that fire which Christ came to cast on earth. It is kindled from man to man, from heart to heart, from lip to ear, in the daily speech of everyday life as well as in the formal preaching of the Christian pulpit.

But though the efforts of the individual are precious and fruitful, the times demand, more than ever before, great organized endeavors on the part of Catholics to spread the truth. In order to overcome the indifference or prejudice of many who do not dream of what the Church has in store for them, and are too distracted or misinformed to make inquiries of their own accord, we must organize and systematize our efforts and bring to the business of Christ's Church, the sublime business of saving souls, something of the persistency and method, the careful adaptation of means to the end, the knowledge of human nature and utilization of modern means which distinguish the business of the world.

Two great needs confront us therefore, and if we can adequately meet them we shall at the same time answer a host of other needs. The first is the need of universal instruction in the doctrines, history, principles, claims and credentials of that Church which summons by right all mankind into her fold, but whose voice is, for many men, so drowned by the louder voices of the world. We must bring to Catholics the opportunity and the incentive to learn their Faith thoroughly, both for their own souls' sake and for the benefit of their fellow-citizens outside the Fold we must make the teaching of the Church accessible to non-Catholics, in ways which will truly reach them and appeal to them. The second need follows on the first and is, under present conditions, inseparably connected with it. The need for the effective organization of Catholic forces to bring the message of the Church to ill-instructed Catholics and to non-believers is as imperative as any which confronts the Catholic laity at this time. Ignorance is the greatest enemy of the Church, and it can be conquered only by adequate instruction. Ignorance is the mother of bigotry among non-Catholics, of indifference and carelessness among Catholics themselves. From errors and misunderstandings concerning Catholic doctrine and practice arise in great measure the opposition, persecution, resistance of those outside the Fold, the laxity, remissness, apathy of those within it. "Go forth," said Christ, and "teach all nations!" His command rings in our ears today.

Each age must be reached and taught according to its conditions and its avenues of approach. The Apostles traveled to the four quarters of the earth and in a generation had spread the Good Tidings to many nations. Instruction by word of mouth will always remain preeminent as a means of imparting the Faith. But print has now tremendously multiplied its appeal, and we are not using it to the tenth part of efficacy. The moving pictures at this moment actually rival print, and we have not touched them with the end of our little finger. Strange, new modes of communication are coming into being and we are startled to find the ether itself serving as a medium, and to hear voices that ring from one end of the continent to the other, thrown broadcast with the rapidity of light itself. As in the case of the moving pictures, so also with the wireless telephone—the toy of today may be the great social factor of the morrow. But all these avenues of communication lure us in vain unless we are organized to take advantage of them to spread the sorely needed knowledge of the true Faith.

Instruction and organization, these are the two-fold need of the times. Instruction is needed on all sides, by all available mediums, to all classes of the Faithful and of non-Catholics, concerning the Catholic principles, credentials, claims, history and organization which shall make possible such a universal teaching, supply the means of imparting it systematically, utilize the opportunities that multiply upon us, and preserve and take advantage of the precious fruits of this instruction. To say this is neither to deny nor to disparage

the great accomplishments already lived in the remotest village to which some missionary has penetrated in search of souls.—Edward Garesche, S. J., in America.

**STRAIGHT PATHS**

The wonderful development of telegraphic communications has or should have the effect of bringing home to man his personal weakness and inefficiency. The whole world with its problems and wants stares at him in the daily press, and the stream of human things seems utterly complicated and beyond remedy. All the world over the peoples are heaving in sullen or brutal excitement, dissatisfied with the present, and despite their yearnings imperfectly conscious of what they really want. As always happens and as the Master foretold, false prophets are swarming and guides,—whose sole claim to lead is impudence, are offering their services to bewildered humanity. Some tell them that all hope of betterment lies in biological science. Apart from the fact that much of this science is at present guess-work, how are the recommendations of the experts to be applied? Others rave about universal education as the remedy for all our evils but what do they mean by it? Education is a training and to be effective one must know the object aimed at and the means of securing it. Education tends more and more to be the acquisition of mechanical knowledge, and, while in a vague way the aim is to make good citizens, the system has nothing which really works in that direction. Is a man a better citizen because he knows something of botany or has a smattering of chemistry? Our system is so weighted with subject-matter that only a very superficial knowledge can be communicated, a sort of knowledge more dangerous than complete ignorance.

In all this confusion after all the believing Christian finds in his path a never-ceasing guide and stimulus. The problems of humanity seem beyond solution. He knows that God does not expect him to solve them, that Divine Providence governs all things for those who serve God, that his own business is to serve God himself and faithfully discharge his personal duty. Of course he cannot sever himself from political action, he would be neglecting his duty if he failed to use honestly and intelligently his vote; but here also, despite the noisy clamor of opposing parties, his faith offers him secure guidance. In these parties, because they are human, there will be always some ground of difference, but the Christian can work with them unless they are absolutely and essentially contrary to his faith. There is one party with clear-cut policy, the Communist, with which the Catholic can have no association. The right of personal private property is founded on God's Law as Pope Leo XIII. declared emphatically and is necessary to a healthy society. The party is absolutely opposed to our faith and only wins adherents by professing love for the laborer. It is the love of the wolf for the lamb. No Catholic who knows his faith can support a party whose immediate object is "class war." What such a party really means in practice may be seen in the present condition of Russia. Our local communists continue unabated impudence to praise that foul government. Francis McCullagh, a man of wide experience, is now telling in London the grisly truth.

Besides the general question of parties there are particular measures on which the Catholic finds direction from his faith. All bills sanctioning divorce or extending its limits should be bitterly and constantly opposed. Divorce is contrary to God's law and can work only harm. In the United States today it is estimated that there are 80,000 "divorce orphans." Every measure which prevents parents from giving their children a Catholic education should be fought, and our just claims on the Treasury for the public work done in our schools should be enforced. A recent inquiry has disclosed what the Public Schools cost the country: obviously the bill would be much greater were it not for the denominational colleges. There a public service is rendered very efficiently; so far from being recognized by the State these colleges are heavily taxed. We pay indeed a double rate and, though willing to make sacrifices for our faith, are entitled as citizens to protest against "injustice." There are other movements among us, semi-political, which require careful scrutiny. The shrewd author of the "Imitation" pointed out that not everything which is lofty is holy and a good end may be vitiated by unworthy means. Every decent citizen will condemn drunkenness but it would be unfair to call a man opposed to total prohibition an enemy of temperance. The experiment has been made in America on a gigantic scale and the consequences are disastrous. As far as statistics are concerned they have been manipulated with an unscrupulousness characteristic of fanatics and we may for the present lay them aside. One terrible fact is clear, namely, that the law is violated by a large number of worthy citizens who do not and cannot accept it as binding in con-

science. It is a fatal thing for a State when the law is held in contempt not by a wild section but by a large proportion of grave citizens.—Southern Cross.

**READING DURING VACATION TIME**

Usually, those off on their holiday, while away their leisure by skimming through, in a desultory way, the lighter and hence more dangerous type of current magazines. The London Tablet, however, considers vacation reading a problem and suggests the following scheme:

"The problem of vacation reading has been solved by an acquaintance of ours, a very busy man. From Christmas onwards, he cuts out from reviews and newspapers a variety of articles which he does not get time to read at the moment of their appearance."

By this plan of a temporary scrap book this far-seeing man insures for himself good and agreeable reading, and provides for the younger and more leisured members of his family, whose duty it is to cut out and note the date and source of the article, an excellent manual and mental discipline. The Boston Evening Transcript presents another plan for this time of rest.

"The vacation months of the summer afford the general reader a welcome opportunity to orient himself through a study of the literary landmarks of the past year. It is the time par excellence to read those

books that you have been intending to read for the past six months, but which still lie in the limbo of resolutions made but unfulfilled.

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Our Catholic vacationists, without a show of too much bravado, could easily find time for a chapter of Kempis, or peruse the life of some favorite saint, or become familiar with some points of church doctrine and discipline. Fellow vacationists would thus be edified, and many an embarrassing confession of ignorance, on the part of Catholics, about our Faith would be avoided.—America.



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LONDON, SATURDAY, AUG. 18, 1928

### LET US HASTEN SLOWLY

A recent despatch from Australia shows that our antipodean cousins are no less interested than ourselves in the forthcoming Imperial Conference. The trend of opinion in Australia is of intimate interest and concern to Canadians. The despatch summarizes Australian views in so far as at least as Mr. Bruce accurately reflects those views; and since it is Mr. Bruce who will represent Australia at the October Conference we may assume that he does not misrepresent Australian sentiment and opinion.

The despatch reads:

"S. M. Bruce, premier of the Australian Commonwealth, when explaining today in the House of Representatives the Government's policy in regard to the imperial conference, which opens in London in October, said it was useless to declare that Australia was not concerned in British wars overseas. The Imperial Government's unsatisfactory action toward Turkey last year showed the necessity for keeping the dominions fully informed regarding the British foreign policies before decisions are reached. Australia's decision then not to support Great Britain probably prevented war."

With all this Canadians will agree; but perhaps the Australian and the Canadian representatives would soon find themselves at variance as to the practical means of attaining a common aim. That is where we to assume—what seems to be the necessary inference—that Prime Minister Bruce advocates that the Dominions should always be consulted before the British Parliament and Government reach any decision on matters of foreign policy.

This he makes clearer in the following paragraph:

"Continuing, the prime minister said that Australia should have a voice in the reparations question and the matter of the occupation of the Ruhr by the French. There should be more frequent conferences, not necessarily in Britain. It would be more satisfactory if the dominions were allowed to endorse the British premier's policy before it became an empire policy."

The rest of Mr. Bruce's views on the work of the Conference may be sufficiently indicated by these two sentences: "The question of allowing the Dominions to make treaties on their own behalf with foreign nations must be considered. And the time has come to discuss 'a general scheme to put empire trade on a reciprocity basis.'"

Mr. Bruce takes credit for Australian refusal to support Mr. Lloyd George in his theatrical warlike gesture, his "unsatisfactory action toward Turkey." That action was so "unsatisfactory" that his own British people roundly condemned it; as they condemned the appeal to the Dominions. That appeal by the way was published in the Canadian newspapers together with Premier Massey's fervid acceptance forty-eight hours before it was received by the Canadian Government. Explanation was of course demanded; but we do not remember that any adequate explanation was ever published. So that the fairly obvious one—that it was intended to give the jingo a good start in their effort to stampede the Government—stands in the opinion of many Canadians. If that

was the object it failed conspicuously. It probably had the very opposite effect. In any case, our Australian cousins can not claim all the credit for the Canadian Government promptly informed the British Prime Minister that Parliament was supreme in this matter, adding that if the situation became so serious as to justify so doing the Canadian Parliament would be summoned in special session to consider it. Parliament subsequently ratified the action and policy of the Government.

Canada now enjoys and exercises the right to make treaties with foreign nations. This is one of the distinct and definite advances made in national self-government. People of the writer's generation will remember that Edward Blake advocated the right of Canada to make her own commercial treaties. It was objected that that meant the severance of British connection; that treaty-making was a right inherent exclusively in the sovereign power. Well, we now make our own commercial treaties and British connection is the safer, saner and stronger for the removal of a possible and probable cause for irritation and grievance. We are no longer concerned with pedantic interpretation of sovereign rights; and Mr. Bruce will learn at the Conference that our practical and positive solution precludes serious discussion of "the question of allowing the Dominions to make treaties on their own behalf with foreign nations." As for reciprocity within the Empire Canada has shown the way, the only way compatible with independence.

The Irish delegates—keen students of constitutional development in the Dominions—the newspapers tell us are very desirous to have a definition of autonomy from the Conference.

That is natural and the reasons are easily understood. But the status of the Irish Free State is precisely the status of Canada. This is expressly stated in the Anglo-Irish Treaty. And Mr. Lloyd George pointed out in the House of Commons the transcendent importance of this as a guarantee of Irish independence: "Whatever measure of freedom Dominion status gives to Canada, Australia, New Zealand or South Africa, that will be extended to Ireland, and there will be the guarantee, contained in the mere fact that the status is the same, that wherever there is an attempt at encroaching upon the rights of Ireland, every Dominion will begin to feel that its own position is in jeopardy. That is a guarantee which is of infinite value to Ireland."

This guarantee transcends in value, in efficacy, any stipulations of a written document. It was the greatest triumph of the statesmanship of the Irish delegates that they got for Ireland this concrete definition of her future status.

Whatever may be said of England's treatment of Ireland, which justifies Irish suspicion and distrust, Irishmen must admit that the genius of British statesmanship has measured up to the task of holding the genuine esteem and affectionate loyalty of her self-governing Dominions. How was this task—unique in the world's history—successfully accomplished? Precisely by avoiding what Ireland now asks.

The British Constitution is unwritten. The Constitution of the United States defines everything: individual rights, State rights, federal rights and so on. Amendment after amendment was found necessary. Indeed there are those who vigorously assert that amendment clashes with amendment, and that constitutional provisions nullify constitutional rights. But that is another story.

The great outstanding fact of transcendent importance is that the British Constitution is unwritten; it is therefore elastic not rigid; it changes with changed conditions; it modifies and adapts itself to new problems undreamt of by its founders. It is unique; but above all it has stood for centuries the pragmatic test; it works; it suits the genius of British statesmanship; it permeates the life and the institutions of the British people.

It is the secret of the British Commonwealth of Nations—to use a recent but awkward term. Statesmanship or genius or Providence allowed the constitutional relations between the Dominions overseas and the mother country to develop like the British Constitution; they grew,

they changed, they modified and adapted themselves to new conditions and new problems. If our relations with Great Britain had ever been rigidly defined the growth and development of the Dominions themselves and of the Commonwealth as a whole would have been hampered and restricted if not destroyed.

That Canada now makes her own commercial treaties is one of a thousand instances of this natural growth due to the fact that our constitutional relations like the British constitution are hampered by no rigid definition of rights, powers or duties; they are a living thing that refuses to be mummified by the views and opinions of a certain time reduced to exact legal phraseology.

Another instance: the death of Sir Edward Hutton, sometime general Officer Commanding the Canadian Militia, gives occasion to the Globe to recall the following:

"Sir Edward's attempt to frame policies and shape opinion prompted Sir Wilfrid Laurier to put him in his place: 'The Government desire to state that, while they will at all times be prepared to give the most careful consideration to any representations which may be made by the Officer Commanding the Militia, it must be distinctly understood that any such officer, on accepting the position in question, becomes, from that time, an officer in the employment of, and subject in all respects to, the Government of Canada, and that he is to be regarded as the adviser, but not as entitled to control the Department of Militia.'"

Followed the impertinent, insolent and partisan interference of Lord Dundonald—"Keep both hands on the Union Jack" fame.

The Globe thus comments:

"The unhappy experiences of the Government with Sir Edward Hutton and Lord Dundonald led to the revision of the Militia Act in 1904, permitting the appointment of a Canadian militia officer as General Officer Commanding, and providing for the creation of a Military Council which, with a Chief of Staff, might take the place of the G. O. C. Lord Aylmer, a Canadian, performed the duties of the G. O. C. until the Council was formed. In Parliament the Conservatives, with a lack of national self-respect which in those days passed for superior loyalty, voted almost unanimously to disqualify any Canadian, unless he had served in the Imperial forces, from holding the position of G. O. C., but when they assumed office they wisely accepted the change. Sir Edward Hutton and Lord Dundonald unconsciously aided in the evolution of Canadian self-government by their refusal to recognize that they were subordinates in this country. The wisdom of the new system has been demonstrated. No tie of any value with Great Britain was broken, and one source of friction, and irritation was removed. That has been the history of every stage in the journey toward our present Dominion status."

Our Irish and Australian friends will be well advised if they heed the obvious lesson. Consultation of the Dominions on British foreign policy is illusory; the British Parliament, often members of the British Cabinet, cannot be consulted before important steps are taken.

There is just one fundamental principle that must govern in all cases: the Parliament of each Dominion is supreme. The Imperial Conference is highly desirable and highly useful, but it is only a conference. "Imperial Council" and "Imperial Cabinet" are terms which Canada has definitely rejected. We are quite confident that the Prime Minister of Canada advised by Professor Skelton will safeguard the life-giving principle of the supremacy of the Canadian Parliament in everything that concerns Canada.

### PRESIDENT HARDING

Impressive indeed is the genuine and heart-felt mourning of a great nation for its freely chosen head and chief executive. Hero-worship does not account for surge of national feeling, nor does it enter into it. President Harding was kindly, amiable, gentle; yet he was firm and fearless in following the dictates of his conscience and his judgment. The simple manly dignity with which he discharged the duties of the highest office in the gift of a great nation endeared him to the American people to a degree re-

vealed only by his unexpected death.

An unusual feature of the obsequies of one of the household of the faith is the Requiem Masses publicly offered for the repose of his soul. In St. Patrick's Cathedral, New York, Archbishop Hayes, and in Paris Cardinal Dubois offered the Holy Sacrifice for the eternal rest of the late President.

It is a noteworthy recognition of the fact that President Harding was a sincere and God-fearing Christian gentleman.

Such leaders, declared Cardinal O'Connell, as the late Executive and President Coolidge were "nothing short of gifts of heaven to a nation whose people still refuse to follow treacherous ways of civil and spiritual anarchy, but instead amid the confusion of the world's turmoil trust those who trust in God."

### THE WEST AND THE SENATE

The action of the Senate in rejecting the appropriation for three years' railroad construction in the West has given rise to considerable controversy which, like the vote in the Senate, is not altogether along party lines. The \$20,000,000 voted by the Commons was for the express purpose of enabling the Canadian National Railways to build such branch lines as would serve those settlers now too far from railways, to open up these and other areas to further settlement and thus promote the development of the West and serve as feeders for the National railways.

The blocking of this program, at least for a year, was warmly resented by the West, and even in the older provinces the defence of the Senate was weak. The Montreal Star—one of the Senate champions—realizing, perhaps, that it was getting the worst of the argument, has now put forth a really constructive alternative program.

It says: "The reckless National Railway inflationists complain because the Senate would not let them spend millions of our money building branch lines on the prairies. They tell us that they want to take the railway nearer to the farmers."

"It will be far less costly and more sensible to settle the farmers nearer the railways we have got."

"The first need of the nation is POPULATION."

"The only way to get population is to bring people into the country and then keep them. To do this we must promise them success before they come, and then ensure their success after they arrive. The last is the hardest part. But it is absolutely essential. A failed immigrant is the worst advertisement the country can have."

"In order to achieve this end, we should always be able to place our new settlers on the best unfilled land in the West. This means, not only the most fertile, but the best located—the nearest to the railways—the most likely to make the man who farms it prosperous."

"We are immediately met with the startling statement that very much of this 'best land' is being held out of use for speculative purposes. The incoming settler will only get it if he can pay a big price for it. If he is a poor man, he must pass it by and go on far less desirable land where he is much more likely to fail."

"The fact that we permit speculators to stand with flaming swords at the gateways of these 'Edens,' and to drive honest, hard-working farmers with their young families out into the 'wilderness,' relatively speaking, farther from markets and railways, makes all the difference in many tragic cases between success and failure. If the settler could enter the speculator's 'paradise' and grow wheat along the railway and near to the elevator, he would very often win through when now, he, as frequently happens, is ground to powder between bad crops, low prices, high freight rates, bank interest, mounting debts and the fatal handicap of trying his level best to farm the less desirable lands."

"He should get the best we have to give—not even the second best. The life of the Dominion is at stake."

While admitting how much Canada owes to the Canadian Pacific Railway the Star points to the fact that this Company alone is holding 4,000,000 acres of agricultural land out of use in the three Prairie Provinces as well as 1,000,

000 acres in British Columbia. And the C. P. R. is only one of the powerful interests standing in the way of Western development by holding agricultural lands out of use. What is to be done? The Star outlines the course to be followed in the clearest possible terms:

"The Government must take its courage in both hands and COMMANDEER all Western farm lands held out of use, no matter who owns them. Then the Government can sell these lands on easy conditions to the right kind of settlers."

"It will not be necessary to appropriate all of these millions of acres at once. They need only be taken over as they are required. But we should have a resolute and quick-action Government policy which would say to every intending settler:

"Take your choice. We will then step in and get for you the land you want. We will furthermore see that you are equipped and taught to farm it. You will pay the Government for this service as you earn dividends from the land itself."

The Toronto Globe which has vigorously combated the pessimistic views and prognostications of the Montreal Star welcomes this latest article in the "Whisper of Death" series as "some medicine at last," and concedes that the Star here "aims at a definite, constructive policy." We think our readers will agree that the policy not only "aims" at being definite and constructive, but is all that and feasible as well. It proposes a solution of the greatest of Canadian political problems. If the interest of the people be sufficiently aroused to force the question into practical politics perhaps the Senate's action may prove to be a felix culpa.

In any case the Senate's action in this matter suggests another consideration. It is idle to deny that there is a distinct and menacing line of cleavage between the East and the West. There is a pretty general feeling that Western interests do not receive due consideration.

That feeling will naturally be accentuated by the Senate's rejection of the Railway appropriation. It has been pointed out that the Maritime provinces with a population of a little over one million have twenty-four senators while the Western provinces with nearly two and a half millions have but eighteen Senators. That is one grievance that could be easily remedied. Increased representation in the Senate would moreover in some measure make up for the fact that the West is often under-represented in the House of Commons. After each decennial census the number of representatives is readjusted according to population. But such readjustment often does not come into effect for two, three, four or even five years after the census is taken.

The western provinces, with their ever-growing population are the ones that suffer. It is the fashion in certain quarters to belittle the Senate, as impotent; but from time to time those who profess to hold the Senate in so slight esteem become violently angry at its power.

Be that as it may, be the gracious, wise and statesmanlike thing to do is to give the western provinces just, even generous representation in the Senate.

### SAFETY FIRST

By THE OBSERVER

We are in need of some special courses in moral "Safety First" philosophy. Our fathers and mothers were strong on this, but we are fast losing sight of it as a principle of conduct. The old folks were not in favor of taking chances in matters of temptation and sin. We are today in some danger of forgetting that there are such things as occasions of sin.

This is very noticeable in the relations of parents and children. The old-fashioned parents were always in fear for their children, lest they fall into grave sins, but the parents of the present day seem to think their offspring are some sort of super-children, who cannot be hurt by anything the devil can devise for their undoing. It is a study in fatuity, this delusion that children cannot be hurt; that they can feast their young eyes on filthy pictures, read all sorts of vicious trash, run the streets at night, get all excited over sensational things and yet suffer no injury.

Parents are in a curious state of mind about their children at the present time. I have known parents

to get angry at the calm remonstrances of a parish priest as though their children were made of some more than common clay or had some special assurance of more than ordinary protection against the evils which have been filling hell with souls since hell was first made.

Children are supposed to be sin-proof now, if we are to judge the sentiments of their parents from the absolutely silly way they expose them to sin or the occasions of sin.

But it is not only in regard to those who are still in childhood that a few safety first rules are needed. I have seen mothers look on with an amused smile whilst their young daughters wriggled about a dance floor in the grasp of a man in a sensual dance that, a few years ago, would not have been permitted a place on a vaudeville program in a nickel theater. What is the matter with such mothers? Why do they not see in what a dangerous position they are putting their daughters? The explanation is, that they are under the influence of the delusion that their daughters are above the danger of sin. Do they not need to learn a few safety first rules?

If you dare to criticize a play or a book nowadays, you are at once told that you are insulting people who are as good as yourself. What, Sir, do you presume to say that these most respectable people are likely to fall into sinful ways? Well, if they are made of flesh and blood, they are liable to all human sins; and if there are any people in this world, or if there ever were any since God made the world, who are or ever were exempt from sin or the danger of sin, I have not yet heard tell of them. Anyone who knows of any such people will find a ready interested hearing whenever he is ready to tell us about them. Until then, we are doing the best we can, and going according to the whole experience and history of the human race when we insist upon the fact that all human beings are liable to fall into sin; and that the temptations of the devil are made without any exception.

As I have said, the Catholics of a former age, had a very clear perception of the necessity of being on guard against the occasions and temptations to sin. The delusion that young folks are exempt because they have the honor to have such wonderful and wise parents, was not current amongst the Catholics of the last generation; and it is as plain as can be that it has arisen from a too-good opinion of ourselves. Our admiration for ourselves finds expression in a perfectly silly worship of our children. We consider them exempt from ordinary human frailties, not because we have taken special pains to make them good, but merely because they are our children and as such we will not admit that they could do anything worthy of blame.

We go further than that.—If they do fall into serious sin, we are not disposed to be as stern with them as we ought to be. We are disposed to excuse them; not merely to pardon them in the spirit in which God pardons them in the Confessional, but to brazen out their fault; whereas we should perceive our own share in not doing all we could have done to keep them out of temptation; and make the first fault a point of departure for a better future.

Safety first is blazoned at the present moment all over the world. There is a world-wide chorus of "Beware," and "Take Care;" and there are learned articles written and oratorical efforts made in educational campaigns to make the public aware how much the world loses every time a human life is lost unnecessarily. All very well and good; but is not the soul more than the body? If it is, why not treat it as more than the body? Why is it that our civilization is given up almost wholly to the betterment, real or imaginary, of the body; and that at this very time when the world is filled with warnings and safety first rules for the prevention of harm to the body, the soul is supposed to be in no need whatever of any protection?

The reason is fundamental in the human heart of man as corrupted. The devil planted a germ in the hearts of our first parents, when he induced them to prefer themselves to God; and ever since that day, man has been trying, not always consciously, but always trying, to get rid of God, and to make himself and his poor weak human nature the supreme good.

### NOTES AND COMMENTS

INSTANCES of appreciation of conversions to the Catholic Faith are sufficiently rare among Protestants to call for remark when they do occur. Such an instance appears in a review of Giovanni Papini's "Life of Christ," in the columns of our Anglican contemporary, the Canadian Churchman. Papini, it should be added, was one of those violent atheists who since the occupation of Rome by the Italian troops in 1870 have vied with one another in the virulence of their assaults not only upon the Papacy but upon every person, institution and thing bearing the Christian name.

THIS MAN, Papini, describes himself as one who in the "proud and feverish days" of his "integral and perfect atheism," "affronted Christ as few men before him have ever done." Now, at once at atonement for the past and to advance the cause which his conversion has made his own, he has written this "Life of Christ" which has aroused so much interest throughout Europe and America.

CONVERSION, with Papini, meant a complete reversal of his past. "Once the most violent hater of men and of God," says the Churchman reviewer, "he is now a passionate lover of his kind and of Christ." His spiritual history had been an incessant rebellion against everything. Critics have called him a "philosophical prestidigitator," a "fickle futurist," a "preconscious pragmatist." Of himself he has in the depth of his self abasement written that he was the "scoundrel of literature," the "blackguard of journalists," the "Barabbas of art," the "thug of philosophy," the "bully of politics" and the "Apache of culture"—"one intricately involved in all the entanglements of the intellectual under-world."

THE GREAT WAR it was (and if it has nothing else to its credit it has this) that it brought this man to the foot of the Cross. He had written a blasphemous book, "Memoirs of God." In his reparative "Life of Christ," he refers to it thus: "Some years ago the author of this book wrote another to describe the miserable life of a man who wished for a moment to become God. Now, in the maturity of his years and of his consciousness, he has tried to write the life of a God who made Himself man."

ON THE outbreak of the War Papini confesses that he laughed, the laugh of the cynical prophet who saw in it confirmation of all that he had predicted of Christianity as a force utterly unequal to the solution of human problems. "But," says the Churchman in this regard, "the hunger of his hitherto disregarded soul soon sent him to the quiet of the hills to think the tragedy through to some more satisfying answer. Why? Why should the race be thus? Here in the simple life of the Italian peasants he saw religion as he had never seen it before. On a Sunday evening [and here, let us remark, there is food for reflection for those possessed of the foolish idea that the Scriptures are a sealed book to Catholics, and especially Italian Catholics] they would ask him to read the New Testament to them and he did not refuse. In the Gospels and in his Mother Church he found his Saviour."

"WHATEVER our view of the Papacy as a world force," concludes the reviewer, "who is not glad that this son of Italy returned to his Lord, not by some strange new by-path (italics ours) but through the Church of his baptism and of his own race? The book before us is his Pentecostal sermon to his fellows to receive Him whom they have been rejecting and crucifying"—yes, rejecting and crucifying Christ with an animus which perhaps even the misguided Jews of two thousand years ago did not possess. We have italicized the words "strange, new by-path" as applying with peculiar significance to those forms of religion which have departed from the one sure path within which, (to slightly paraphrase Scripture), even fools cannot err.

THE INCREASING multiplication of the automobile leads a writer in the Portland Oregonian to moralize on the effect it is likely to have upon the race at large. We would appear to be tending to the point where it will be considered that the

perfect existence is one in which nobody is required to walk. Many persons like to look into the future and prepare our minds for the wonders that we shall see in that direction if we live long enough. There will, for example, be movable sidewalks to relieve the human legs of virtually all exertion. The fire chief of New York city visualizes a city free from vehicular traffic and devoted exclusively to "pedestrians" who will be passengers on moving sidewalks extending from curb to curb.

THIS LEADS to a perfect picture of the lazy man's heaven. In its development, he can be seen going to business in an aeroplane, landing on top of a sky-scraper, and being transported to his office through an upholstered tube. To walk is already almost a disgrace, and it will probably become more and more so. Then, if we are to believe the evolutionists, man will evolve a legless creature. He will be fed with concentrated food by a machine; another machine will perform his toilet for him, and then—the distance is not great—he will become as the jellyfish in the ocean, or as the worm that crawls in the slime. Yet, there are those who continue to assure us that man's progress is all upwards. But, is it? Time will tell.

**CHAPEL OF NATIONAL GRATITUDE**

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

Paris, July 27.—On the fifth anniversary of the beginning of the second battle of the Marne, Cardinal Dubois blessed the crypt of the Chapel of National Gratitude which is being erected at Dormans as an act of thanksgiving for the two victories of the Marne. In this chapel, the crypt of which has now been completed, Masses will be celebrated every day for the repose of the souls of the French and American soldiers who fell in those two great combats.

Ceremonies followed each other in rapid succession all day long. First there was an open air Mass celebrated in the park of the Chateau de Dormans by Mgr. de Guebriant, Superior General of the Foreign Missions, in the presence of the Archbishop of Paris, the Bishops of Chalons, and Soissons, the auxiliary Bishop of Rheims and the Captain-General of the French Army, Mgr. Remond.

In the front ranks of those witnessing the ceremony were General Fau, former chief of staff of the French army, General Mangin, one of the great victors of the War, and General Ferand, Inspector General of the French Cavalry. With them was Colonel Hay, of the "Lafayette and Washington Club," whose sons fought at Dormans in 1918.

Behind were 80 flags carried by the delegation of French veterans and a few Belgians.

The sermon was preached by Mgr. Remond, who, before becoming a bishop, had been in command of a battalion of chasseurs and had occupied the trenches near Dormans.

At the luncheon which followed the Mass, General Mangin spoke of the battles of the Marne in which he was one of the principle actors, and Colonel Hay said a few words in the name of the Americans.

In the afternoon everyone went in procession to the site of the future chapel, on an eminence overlooking the town of Dormans and the valley of the Marne. The crypt of the chapel has been completed and is lighted by a magnificent stained glass windows. On the stones are inscribed countless names of combatants who fell in the battles of the Marne.

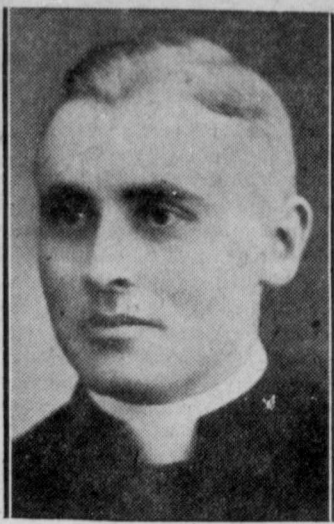
The care of the chapel will be entrusted to the religious of the Foreign Missions who come to France to rest from their labors in foreign fields. As soon as Marshal Foch had appointed Dormans as the site for the Chapel of National Gratitude, a wealthy landowner of the neighborhood, not content with donating the land for the chapel, also gave a castle which he owned in the neighborhood as a home for the religious who may come there to rest and whose presence will insure regular services in the chapel.

**SPANISH BISHOPS BAR GIFTS FROM GAMBLING**

Madrid, July 25.—The campaign against gambling started by the Minister Duke d'Almodovar has been opposed by several so-called charitable persons who claim that the funds donated to charitable institutions are the proceeds of gambling.

The Bishops of the Province of Tarragona, in a joint Pastoral, have given clear and definite directions to the members of their dioceses on this subject.

They have forbidden all the charitable institutions of these dioceses to receive any funds known to have been acquired by gambling. Money obtained in this manner, the bishops state, is unworthy to be offered at the altar, and as it is frequently the price of souls it is likewise unworthy to feed Christ in his poor.



Rev. Father Thomas West Flannery, D.D. (left) and Rev. Father Brian Ffoulkes, D.C.L. (right)

**HOME FROM ROME**

**AFTER COMPLETING SPECIAL COURSE OF STUDIES**

Father Thomas West Flannery, D.D., and Father Brian Ffoulkes, D.C.L., both graduates of St. Peter's Seminary in this city, have completed with distinction a two-years' special course of study in Rome, and on their return to London will take professorship chairs in the seminary.

Through the unceasing efforts of His Lordship Bishop Fallon, St. Peter's Seminary has developed from a small school into one of the outstanding seminaries of the Dominion. Bishop Fallon has always striven to give the young men who choose a religious life the best in educational facilities during their four years of study, and with this in view is ever watchful for a display of unusual talent that might be developed along teaching lines.

The showing made by both Father Ffoulkes and Father Flannery while attending the seminary prompted him to send the two popular young priests to Rome, where they have won honor for London by their splendid record at the Canadian College in the Italian capital.

Nearly every country maintains a separate college in Rome, where priests who display aptitude for special study are sent, and those who are fortunate enough to take graduate courses, among many advantages receive that of being instructed by the world's best scholars.

Father Flannery, who is the son of Mr. and Mrs. P. J. Flannery of Piccadilly street, received his college training at Assumption College, Sandwich, and during his school days was one of the most popular young men in the institution. A lover of sports, "West," as he is known to everyone, took no small part in college athletics. Graduating from Assumption, he immediately entered the seminary to study for the priesthood.

Finishing the seminary course with high honors, he was chosen with Father Ffoulkes, who also showed exceptional ability, by Bishop Fallon to go abroad for special study.

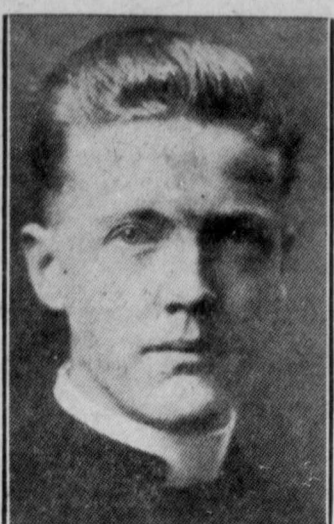
Born in England, Father Ffoulkes spent his early life in that country, and received his education there. It was after his graduation from Cambridge University that he decided to become a Catholic, and he joined the Church in England, later coming to Canada and entering St. Peter's Seminary.

Father Ffoulkes will teach canon law in the seminary, while Father Flannery will be placed in the dogmatic theology department, and in the addition of these two Londoners to the teaching staff the Forest City will have a Catholic seminary second to none in Canada. —The Advertiser.

**INDIAN CATHOLIC AIDED TAGORE**

Madras, July 25.—It is not generally known that one of the co-founders of the celebrated school at "Santhi Nikethan," which has served to add to the world wide fame of the celebrated Indian poet, Rabindra Nath Tagore, was a Catholic.

Mr. B. Aminanada, of Calcutta, was the associate of Tagore, when this unique institution was first established with a view to having its students grow up in what was to India a revolutionary way, because all caste and religious distinctions were ignored. "Santhi Nikethan" was also called "Visva Bharathi," because through the institution it was intended to spread a new non-materialistic civilization throughout the world. Professors from Germany, France and other European countries took up their residence there, much to the edification of the youth of India.



**POPE DEMANDS END OF SABOTAGE**

**Cologne, Aug. 1.—It was only natural to expect that the Pope's efforts to bring about peace in the Ruhr district would meet with favorable comment throughout Germany. It is the general opinion that the Pope has done a great work. His letter addressed to Cardinal Gasparri was gratefully received and has given great satisfaction everywhere.**

Dr. Cuno has praised the Pope as a great peacemaker and the former Chancellor, Dr. Wirth, expressed the appreciation of the German people at an audience given him in Rome.

The news that fresh sabotage had been committed and that allied soldiers had been killed in the Ruhr, following as it did closely on the publication of the Pope's letter, had an unwholesome effect and the Holy Father ordered Monsignor Pacelli, the Apostolic Nuncio, to demand that the German Government take steps to make an end of sabotage in order that the reign of peace might be hastened.

The letter addressed by Cardinal Gasparri to Monsignor Pacelli was as follows:

"While the Holy Father is endeavoring to lead the nations to an economic reconciliation, and when he is endeavoring to avoid all that might stand in the way of that reconciliation, I hear with great horror that in the occupied territory sabotage and other crimes have been committed under the watchword of passive resistance. The Holy Father has ordered me to take energetic steps that the German Government may be induced to condemn such criminal resistance."

The German Government, which had on numerous occasions condemned all kinds of active opposition and criminal resistance, sent in response to Cardinal Gasparri's letter renewed assurances of its condemnation of the acts.

**WORLD IN MOURNING**

Washington, D. C., August 6.—From every part of the world messages have come expressive of the grief of the nations at the passing of President Harding.

In England, King George has issued orders that mourning shall be worn for a week, and has sent a message to Mrs. Harding in the names of Queen Mary and himself. The Prince of Wales, Prime Minister Baldwin and former Premier Lloyd George have also sent messages of sympathy.

In Paris prayers for President Harding and his successor were said in many of the churches, and Cardinal Dubois will celebrate a Requiem Mass at Notre Dame on the day of the funeral. Poland received the news in the Chamber of Deputies with emotion, all the deputies standing while the Vice-President voiced the gratitude of the nation to the United States.

In Portugal the Congress adjourned; in Spain, every newspaper lauded the dead President editorially; in Hungary, a debate in the Assembly was interrupted to pass resolutions of condolence; in Belgium, the King ordered a period of mourning.

Latin America was not behind Europe. In Mexico flags have been ordered at half-mast for three days "in homage to Mr. Harding's memory and his friendship for Mexico." In Lima, the Peruvian Congress immediately adjourned when news of the death of the President was received. Uruguay has sent a message of sympathy, and in Rio Janeiro, the capital of Argentine, warships and forts boomed at 15-minute intervals.

**MENACE TO STATE**

New York, August 7.—The number of American children who are growing up without religious belief constitutes a challenge to every right-minded man and woman, according to Governor Al Smith, of New York, in a letter commending a plan of the Jewish Educational Association to take 10,000 children from the streets this fall and give them a knowledge of the Jewish religion.

Governor Smith's letter to the committee in charge was as follows: "I have noted with deep interest in your communication to me that hundreds of thousands of children,

both Christian and Jewish, are growing up in this State without any religious education. This fact must challenge the conscience of every right-minded man and woman in this State, irrespective of race or creed. No State or country can long endure which neglects to inculcate the principles of morality and religion in the minds and hearts of its young people.

"I agree with you that the vast majority of the 90 per cent. of all offenders who come before our criminal courts could have been saved if they had come under the influence of a religious education in their childhood. I fear that too many people are relying upon external and mechanical means for the solution of humanity's problems when what they ought to do is to try to save our souls by religious and moral discipline."

Prominent Jewish citizens of New York are members of the committee undertaking the work.

**CHINATOWN MISSION**

New York, Aug. 1.—Through the efforts of the Rev. John Voghera, rector of the Church of the Transfiguration, Mott Street, the center of New York's Chinatown, and a committee formed in response to his appeal, many converts to the Catholic Faith are expected to be made among the Chinese in Manhattan. The Chinatown Catholic Mission Committee as these volunteer workers are known is holding regular meetings in the new school building under the direction of the Rev. Father Caralt, Missionary Apostolic from China.

Plans for the teaching of English to several classes of Chinese men, women and children were recently organized by Father Caralt. The newly-erected school of the Church of the Transfiguration will be utilized for this purpose. Arrangements have been made by the Chinese Catholics for a tea party to aid the work.

Up to the present time Father Caralt's committee has accomplished a great deal. Many Chinese families are under instruction and at each meeting new workers appear asking for an opportunity of giving their services to help the great work of bringing these thousands of pagans in this city to a knowledge of the true faith.

One of the committee who is working in the homes of the Chinese women reported at the last meeting the kindness and good-will with which she is received by Chinese mothers. She said she had found that Chinese mothers are no different from mothers of all other races, if one wins the babies, one has won the mother. The worker told of holding a Chinese baby on each knee while teaching the delighted mother to say the English names for the objects in the room, such as "broom," "bottle," "table," "chair," etc. Later she said she has hope of inducing these women to come to the school for classes in the afternoon.

In order that the efforts of the different activities of the mission may be carried out more efficiently, the committee at a recent meeting decided to divide its members into five boards: Administrative, financial, publicity, entertainment and home-visiting. The secretary of each board will select as many helpers as necessary and have full direction of all the work of his department.

In delivering a lecture recently on Chinese missionary work, Father Caralt said it would be impossible to exaggerate the extreme importance of missionary atmosphere. The want of it, he said, would be enough to nullify and destroy the work that might be done in Chinatown. A Chinese cannot be expected to take so very seriously the religious teaching of a missionary if he sees that the Catholic practice of kindness is neglected abroad.

I wish more Catholics would visit Chinatown, under the auspices of the Mission," said Father Caralt in discussing his work. "Many of them are not aware that the Chinese regard the American Catholics wholly as a poor people, and this is distinctly derogatory to the success of the mission here, for the Chinese are particularly desirous of advancement in a material way. They arrive at their conclusions concerning the supposed poverty of Catholics because in this particular section of the city, many of our faith are poor in this world's goods."

"For that reason the Mission is most anxious to receive Catholics visiting New York City. And what could be more alluring than a visit to New York's Chinatown under mission auspices. Those who want to see the real flavor of the Orient, (not that false impression given through the megaphone of the commercialized tour,) cannot do better than make arrangements through the Mission at 29 Mott Street."

"Here our quaint little Chinese boys and girls will greet the visitor with a smile, conspicuous by the absence of that shyness and cunning usually attributed to the Chinese, for these little ones, many of whom are garbed in native costume, are descendants of a race whose civilization is in many ways superior to the white man's."

Catholic guides will take the visitor through the shops along Mott Street and in the vicinity. These shops are exact replicas of those found in the Chinese cities and present the colorful appearance of Far East bazaars. The visitors will

afterwards be invited to have a Chinese lunch or dinner in a typical Oriental restaurant, whose architecture faithfully follows the Chinese pattern.

"We are glad to encourage such visitations because heretofore, due to lack of Chinese Catholic mission facilities, the Orientals have been prone to regard nearly all visitors to the section as of Protestant faith. And we want them to know that the Catholic Church in the United States has an influence as great as any Protestant denomination."

**INSOLENT BIGOTRY**

Carnegie, Pa., Aug. 13.—Maintaining that the Public schools are supported by the taxes of Catholics as well as members of other denominations, Catholic citizens of Carnegie have protested against the discrimination against Catholic children being practiced by the Carnegie Borough School Board, which has denied them the privilege of using the swimming pool at the First Ward school. Preparations are being made for mandamus proceedings in the local courts.

The school board has ruled that the swimming pool unless they first enter in the Public schools here. According to those who have investigated the State laws, persons between the ages of six and twenty-one, whose parents are citizens and tax payers, are entitled to the use of all school property.

Against the contention of the school board that after the borough's 1,600 Public school children get through using the pool there is no time left for the Catholic school children, it is pointed out that the pool is frequently rented out for private parties.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**OUR DOLLAR CLUB APPEAL**

Our midsummer appeal is drawing to a close. We have tried to reach the thousands to whom we wrote last year and others added to the list since then. We have made absolutely no distinction no matter how our letters might have been regarded. It did not matter to us whether we were looked upon as unwelcome petitioners or not. We thought only of the welfare of the missions and their power to save souls. We were not at all unaware, either, of the reception our letters would have. Some doubtless threw our letter—some opened, some unopened—headlong into the nearest fire or waste basket, the business address was too busy, the household had bills pressing like the invited to the marriage feast. What a story the Gospel narrative would have contained had written instead of personal invitations been in vogue in those days! Perhaps we should mention the one of good will too who "put this little matter off—for another day"—and then was never ready. God called all these through us to their share in the work of preserving His Church from her enemies. What, dear reader, was your answer?

Here are a few replies, however, that prove beyond doubt the work of our missionaries is thoroughly appreciated. We have picked them up practically at random among the thousands:

"Having read your appeal in The Register, an enclosing check of \$2.25 for your missionary Club, in thanksgiving for favours received."

"I am sending one dollar, wishing you every success in your good work."

A Canadian now dwelling across the border writes: "I am sending you two dollars for the Dollar Club to help in the good work. I belong to the Extension here also and have been taking the magazine since it started. I was born in Hamilton, the Ambitious City, and hope some day when my ship comes in to pay a visit to my birthplace. With best wishes for the success of your good work."

Another Canadian who bears the white man's burden says: "I cannot very well refuse a dollar for your good work, but to tell you the truth there are so many calls, and all for deserving purposes too, that it is really difficult to meet them all. What with federal and municipal income taxes and general house taxes and ordinary expenses, there is really not much left, and most of us have other obligations without going into particulars. In the meantime I have much pleasure in enclosing a dollar. With kind regards and God bless you."

Another expresses his idea of our work in these eloquent terms: "Inclosing thirty dollars for Father O'Donnell's Missionary Dollar Club."

And another: "Herewith my yearly subscription. May I ask your blessing on myself and my family."

And another with self-reproach writes: "Please find inclosed express money order for \$1.00 as requested. I am much ashamed to have neglected such a noble request so long, but, dear Father, I will make amends by sending you more from time to time. Wishing you every success and trusting that you will pray for me."

Another friend makes it an offering of devotion: "I enclose herewith two dollars for your Missionary Dollar Club, receipt of

which you may acknowledge in the Catholic Register, as 'In honour of little Theresa, \$1.00.' Trusting the same may reach you safely and with best wishes for your greater success."

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

**DONATIONS**

Previously acknowledged \$6,606 97  
Peter Donovan, Poltmore, Que. 1 50  
Mrs. L. Noonan, Mallorytown 1 00

**MASS INTENTIONS**

Mary McNeil, Gardiner Mines 2 00  
K. A. Maciel, Paisley, Ont. 2 00  
Loretta McGillis, Alexandria 1 00

**WEEKLY CALENDAR**

Sunday, August 12.—St. Clare, Abbess, inspired by St. Francis, founded an order in a miserable house outside of Assisi. She was joined by her sister and later by her mother and other noble ladies. When the Saracen army of Frederick II. was ravaging the valley of Spoleto her convent was miraculously preserved from harm when she caused the Blessed Sacrament to be placed in a monstrance above the gate facing the enemy. She died in 1253.

Monday, August 13.—St. Rade-gundes, daughter of the King of Thuringia, against her will was compelled to become the wife of Clotaire, King of Soissons. She continued the practice of great virtue at Court and finally obtained permission to retire to a monastery. She died in 687.

Tuesday, August 14.—St. Eusebius, was a holy priest who opposed the Arians at Rome and finally suffered martyrdom during the reign of Diocletian and Maximian.

Wednesday, August 15.—The Assumption of the Blessed Virgin Mary. This feast, a holy day of obligation in the United States, commemorates the happy departure of the Blessed Virgin Mary from this life and her translation into the kingdom of her Divine Son.

Thursday, August 16.—St. Hyacinth, Apostle of Poland and Russia, received the habit of the Friar Preachers from the hands of St. Dominic himself. He is credited with having worked numerous miracles including that of restoring life to a dead youth at Cracow. He died in 1257.

Friday, August 17.—St. Liberatus and six monks, martyrs, gave up their lives for the faith during the reign of Huneric the Arian Vandal king. They were condemned to be put in an old boat and burned at sea but when it was found that all endeavors to kindle the fire were in vain, their brains were beaten out with oars and their bodies cast into the sea.

Saturday, August 18.—St. Helena, Empress, the mother of Constantine the first Christian Emperor. She was a British princess. Through her efforts the True Cross upon which the Redeemer died was found. She died in Rome in the year 938.

Sunday, August 19.—St. Louis, Bishop, was a nephew of St. Louis, King of France and St. Elizabeth of Hungary. Notwithstanding the opposition of his family he finally succeeded in gaining admission to the Friars Minor. Later he was appointed Archbishop of Toulouse. He was noted for his austerities, humility, and mortification.

Monday, August 20.—St. Bernard was born in the castle of Fontaine in Burgundy. Giving up his brilliant prospects in the world he joined the monks of Citeaux and his example was followed by his brothers and his father. Later his sister also embraced the religious life. Although he endeavored to remain unknown, the fame of his sanctity and learning spread abroad and bishops, kings, and popes sought his advice. He was commissioned by Pope Eugenius III. to preach a Crusade. His writings have earned for him the titles of the last of the Fathers and a Doctor of the Holy Church.

Tuesday, August 21.—St. Jane Frances de Chantal, at the age of sixteen as a motherless child was placed under the care of a worldly-minded governess. She offered herself to the Mother of God and secured Mary's protection for life. She married the Baron de Chantal and her home was a model of domestic happiness until the death of her husband, a sister, and two children. She decided to leave the world and became the foundress of the Visitation order, in which work she was assisted by St. Francis de Sales.

Wednesday, August 22.—St. Symphorian, martyr, was arrested and taken before the magistrate when he refused to pay the ordinary marks of worship during a great procession of the heathen goddess Ceres at Autun about the year 180. When asked his name and condition, he replied: "My name is Symphorian; I am a Christian." When he refused to obey the laws compelling heathen worship he was cruelly tortured and put to death.

Thursday, August 23.—St. Philip Benizi was born in Florence on the feast of the Assumption, 1288. He entered the Servite Order which was founded on the day of his birth.

His virtues won him the respect and admiration of all and it was only by flight that he escaped elevation to the Papal Throne. He died in 1286.

Friday, August 24.—St. Bartholomew, Apostle, was one of the twelve who were called to the apostolate by the Saviour. He carried the Gospel through the most barbarous countries of the East, penetrating into the remotest Indies. He was martyred in Great Armenia. Accounts of his death vary; some historians saying that he was flayed alive and others insisting that he was crucified.

Saturday, August 25.—St. Louis, King. He led two Crusades against the infidels and was noted for his great zeal for the Faith. His life was always guided by the admonition of his mother who told him in his early youth that she would rather see him die than commit a mortal sin. He died in Tunis in 1270 while leading his army on his second Crusade.

**THE KAWARTHA LAKES**

The Kawarthas Lakes—600 feet above the level of Lake Ontario and within 125 miles of Toronto are among the most popular of Ontario's summer playgrounds. The Indian name of the district means "Bright Waters and Happy Lands."

Here the vacationist will find unlimited opportunities for sailing, canoeing, motor-boating, bathing and fishing, together with excellent hotel accommodation. The very air perfumed with pine and balsam is a tonic.

The larger lakes of the district provide fine bass, maskinonge and salmon trout fishing, while the smaller lakes abound with speckled trout.

Descriptive booklet with map of the district may be obtained free from any agent Canadian National Railways.

**BURSES**

**FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS**

What is a Bursar? A Bursar or Free Scholarship is an amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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**Odd Amount Bonds**

There are, at present, good opportunities for picking up odd amount bonds of various Provinces and Municipalities.

Some of the odd-amount bonds offered in our current ODD AMOUNT LIST are of Canada's most representative cities, towns, Provinces, etc. Among these are bonds of the Provinces of Alberta, Saskatchewan, Manitoba, Ontario; cities of Victoria, Toronto, Ottawa, Montreal, etc.

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**FIVE MINUTE SERMON**  
THE REV. F. P. HICKEY, O. S. B.  
**THIRTEENTH SUNDAY AFTER PENTECOST**

**SELFISHNESS**  
"Where are the nine?" (Luke xvii. 17.)  
All prayer is not simply a prayer of petition, of asking, however much we may need mercy and grace and forgiveness. Praise and thanksgiving are due to the almighty and loving God. The angels and blessed in heaven sing without ceasing the glory and praise of God, and their grateful thanks will last throughout eternity. But on earth how different are nine out of every ten of mankind! We are earnest when we want anything; in fear and misery and pain we make our petitions to God repeatedly and earnestly. The favour granted; the fear removed; the pain alleviated; oh, how poor our gratitude! The old saying is true, "Eaten bread is soon forgotten."

We cannot help but think thus with the example of the lepers fresh in our minds today. Anxious, earnest, imploring were those lepers in their misery. The voice of the Saviour filled them with hope, they obeyed; they were cleansed, to their utter joy and amazement; but only one returned, giving thanks to his divine benefactor. Selfish in their prayer, to get rid of their loathsome disease; selfish even when miraculously cured, they went on their way selfishly rejoicing!  
"Where are the nine?" It is a humiliating avowal to own that we too have been selfish; that we find ourselves amongst the nine. Our conscience can recall anxiety, fear, tears in the past, when we humbly begged of God for forgiveness of some grave sin; in dread of a calamity, or the expectation of death. Yes, and conscience is ashamed to own the brief, half-hearted, or perhaps forgotten gratitude with which we repaid our loving Lord. Selfishness led us to beseech and pray; selfishness led us to forget the grateful thanks that were due.

How, then, can we overcome this love of self, which is the cause of our want of thankfulness? Gratitude is due to God, and He loves us to be grateful. Ingratitude hurt the Sacred Heart of our divine Lord, not now indeed, but in His lifetime. Continually, all through those thirty-three years of His days on earth, our Lord had present in His mind the ingratitude of men, and it grieved Him. He knew all that He would do and suffer for the sinners, and infinite love could do no more—and He knew all the neglect, the forgetfulness, the ingratitude of those whom He had loved so much. We are told that the sufferings of His soul were greater far than the sufferings of His sacred Body in His Passion. The scourging, the crown of thorns, the nails through His hands and feet were less agonizing than the stabs of ingratitude through His tender, loving Heart. The bodily sufferings of the Passion, from His Betrayal to His Death, were over on Good Friday, but in His Heart He had suffered all His life. It was not merely the ingratitude with which He was treated whilst on earth, but all the ingratitude that would be shown Him, the Prisoner of love in the Holy Eucharist. He foreknew how He would be treated, even by those who believe in the most holy Sacrament of the Altar—all their neglect, forgetfulness, disdain to visit Him, to receive Him. They know that Mass and Holy Communion are the supreme acts of love and thanksgiving to Almighty God. Alas! "where are the nine?" Some few are faithful and loving, but where are the nine? By men, He is often and carelessly forgotten.

What a model of selfishness is our dear Lord! Though He knew all this and suffered it, yet did He give Himself not only to the Cross; but to continue His Redemption, He renews it in each Holy Mass, and dwells continually with us in the tabernacle: "I am with you all days, even to the consummation of the world" (Matt. xxviii. 20.) If we would only study His selfishness and make the memory of it live within our hearts, it would shame us; it would make us annihilate the self-love within us. Let us, then, learn selfishness from our Lord in the tabernacle. He is there longing for us to visit Him, to pray to Him, to love Him and receive Him. Look back at our own lives. For days, weeks, months perhaps, we have forgotten Him. How cold and distracted we are even in His sacred Presence! During how many a Mass of obligation it has been merely by our bodily presence that we have been before Him, and our hearts far from Him. Selfishness again! Distracted born of worldly desires, of uncharitableness, because self had been slighted or hurt, of memories of self-gratification, of memories of our sinful past perhaps, have occupied our minds. And all the time, He, our Divine Benefactor, whom we were pretending to worship, was waiting for a loving word of thanks.

Our poor thanks—are they worth offering? Are they worthy of His acceptance? Yes, indeed! For His mercy He has made Himself our own thank-offering! Jesus, in the Holy Eucharist, is the thank-offering. At Holy Mass, at Holy Communion, we are united to Him; and our poor thanks are borne up to heaven with His, and accepted before the throne of God.

**CATHOLICS OF UKRAINE**  
E. Christlich in America

Now that Russia, as we knew it, has ceased to be one entity, and is dissolved into extraneous States as well as "Russia Proper," a group of Soviet Republics still holding together, we can at last form some idea of the different elements that once composed the former mighty Empire. It was vaguely known that ethnical incompatibilities and religious sects honeycombed the vast territories of the far; but on one point most travelers were agreed, that outside Polish and other foreign colonies Catholicism was almost extinct in Russia. Since the Revolution this has been amply disproved. Hidden and suppressed people hold up their heads, and here and there Catholics emerge like flowers from the snow. In the most unexpected spots a nucleus is often found on which the in-coming apostles can count for affirmation and extension. All honor to the Poles who, wherever they settled in Russia proper, kept alive the Faith and handed it on. But we would here speak of the Russian Catholics themselves, in their best stronghold, the land of Ukraine which includes the vast stretch formerly known as "South Russia," from the Carpathians to the Caucasus, from the Pripiet River to the Black Sea.

One fraction of this people, 4,000,000 cut off from the national tree, has kept firm till today in allegiance to the See of Peter, faithful to its ancient Rite as to its race. This people of East Galicia, better designated as Western Ukraine, form the natural stepping-stone from East to West. In the words of their pastor, the Metropolitan Mgr. Andrew Szeptycki, to an audience in the Oriental Institute in Rome: "There is every reason for optimism with regard to the reunion of South Russia, the Great Ukraine, to St. Peter's Chair."

The Ukrainians of East Galicia, incorporated as part of Poland in the former Empire of Austria, never ceased to assert their racial individuality, and strong in the support of the Holy See retained their Slav Rite, refused to be classified as Poles, and cherished the links of affinity that bound them to 40,000,000 Ukrainians held by Russia. These were not Catholics it is true, but their Catholic brethren of East Galicia from whom they were severed, knew of the secret inclination of Ukrainians for Rome which the Imperial knot, the prisons of Siberia and countless executions had not obliterated. If the Uniat Church disappeared in Russian Ukraine, it flourished in Austrian Ukraine, that northwest corner of Ukraine territory misnamed "East Galicia." A protest by the East Galician Bishops against molestation of the Uniat Church, for political ends, was recently issued broadcast; but France's protectorship of Poland is stronger than the Allies who are the ostensible rulers of East Galicia sending an arrangement. Religious progress is hampered here as elsewhere by the unsettled conditions of Central Europe. The Greek-Catholic Ukrainians of East Galicia are not for the moment claiming to unite with the vast Ukraine, which after fierce resistance has been compelled to accept the Soviet system, and is therefore, more or less under Bolshevik rule. When the Western Allies had withdrawn their forces, Southern Russia, or Ukraine, still engaged on tremendous conflicts with the Red Army, but had finally to make terms with the victors. She managed, however, to preserve a certain form of autonomy; but revolts are continuous, and the Ukrainian Soviet Republic is a perpetual cause of anxiety to Bolshevik Russia. It is in this region that the outlook for religious reunion is most favorable, largely owing to the Catholic Uniat over the border in East Galicia, who are destined in the minds of their pastors to reclaim the entire Ukrainian population to the discipline of Rome. The ardent apostle, Szeptycki, is of opinion that the great mass of Ukrainians can be converted only on the lines that have been successful with their brethren of East Galicia, which means the maintenance of their ancient, beautiful, Slavonic ritual so readily accorded to them by Rome. Once the "Orthodox" realize that Catholicism is not restricted to a single Rite, that there is no need to limitate the Poles in their celebration of the Holy Mysteries, the chief obstacle to Reunion is removed. Although Russian intellectuals may be drawn by the simplicity and brevity of the Roman Rite, the masses in the depths of Russia who follow with joy and reverence the forms and chants of their ancestors, steeping their souls in the traditions of the first Slav Christians, cannot lightly part with their *Liturgia* (Holy Sacrifice), as they know it. It is now proved that the first Russian Christians received from St. Vladimir the true Faith, afterwards wrested from them by Byzantium. Unwittingly they drifted away; but no doubt their good faith and devotion to the Seven Sacraments have preserved them from formal Heresy. Therefore the Poles, whenever occasion presented itself, gladly extended permission for continuance of the elaborate Russian service, far more lengthy than our High Mass, but never too lengthy for the devout peasants who follow

**LIFE BURDENED BY DYSPESIA**

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"Fruit-a-lives", the wonderful medicine made from the juices of apples, oranges, figs and prunes, is one of the greatest means of doing good that this country of ours has ever known.  
"Fruit-a-lives" is bringing health to hundreds and hundreds of people who suffer with chronic Constipation, Biliousness and Dyspepsia.  
Mr. Frank Hall of Wyevale, Ont., says, "I purchased a box of 'Fruit-a-lives' and began the treatment. My condition improved immediately. The dyspepsia ceased to be the burden of my life as it had been, and I was freed of Constipation."  
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every word and every act, responding solemnly in measured chant, to the celebrant and assistants at the altar. The Mass is the great event of their days, and its recent prohibition has led to pitched battles, so that now, in Ukraine at least, the usual Christian observances have been resumed. Many Ukrainians fleeing from the Red troops in the last battles, pliously knelt in the Uniat churches of East Galicia, so similar to their own, and joined their compatriots in the prayer for the Hierarchy, with its Head "the Universal Arch-priest Bishop of Rome," a prayer which is repeated four times aloud during the protracted ceremony of the Mass. Perhaps some echo awakened in their hearts of that very same prayer said long ago throughout the steppes of Ukraine, after the solemn submission of the Ukrainian Bishops to the Holy See. The reconciliation was annulled by Imperialist decree, by massacres and tortures; but its memory survives and the inheritance may blossom afresh.

Without attaching undue importance to the bitter recriminations, going so far as mutual anathemas, between the Muscovite Russian Church and the National Church of the Ukraine, there is no doubt that every effort of the latter to shake itself free tends to closer contact with the Uniat Church of East Galicia. An ecclesiastical congress lately held at Cherson actually debated the advisability of placing the Orthodox Church of Ukraine under the jurisdiction of the Uniat Archbishop of Lemberg, Mgr. Szeptycki. In the present religious chaos of Russia, where Orthodoxy is wounded by the unscrupulous leaders of the new "Living Church," and again of the so-called "Reformed Church," it behooves us Catholics to hasten and offer the only natural solution to a distracted people. Thanks to the initiative of a zealous Benedictine Father from the famous monastery of Einsiedeln in Prague, an organization has been formed, with headquarters in Vienna, for the furtherance of Catholic theological studies among Orthodox Ukrainian refugees. It is proposed to establish a repository of literature in the Ukrainian tongue, and a seminary where Ukrainian students will be trained in the Oriental Rite. The organization, which is headed by the director of the famous monastery of Einsiedeln, and has recently received the approbation of the Holy See, has established branches in different European countries for the purpose of arousing world-wide interest among Catholics for the ultimate reunion of Ukraine. As soon as the necessary funds have been obtained, the seminary will be set up in the immediate vicinity of the famous Uniat Church of St. Barbara in Vienna, where repose the remains of St. Josaphat, martyred 300 years ago in the cause of reunion.

In the district of Kholm, the Uniat Ukrainian Church which was encouraged by Pope Urban VIII. to found a Ukrainian academy, was, after terrible wars, forced by the Poles to abandon the Slavonic Rite and adopt the "Polish" (Latin) Rite. Only one monastery of Basilian Monks was tolerated, and when, a century later, Kholm fell to Russia, the fate of the Uniat Church was still more deplorable. Uniates were forced to apostatize, and after the solemn reception of one group by the Synod and the Tsar, a medal was inscribed: "Forn away by force, reunited by love." Most of the people, however, remained faithful to Rome, and were flogged, sent to Siberia, or cut down by the Cossacks. Catholicism, however, revived throughout Russia when the Imperial Edict of 1905 proclaimed freedom of worship.

This decree was altogether illusory with regard to the Uniates and whatever Latin Catholics may have gained, there was nothing but persecution for "Orthodox apostates." When the Great War broke out the Ukrainians proclaimed more than ever their separate nationality, and their desire for religious independence. Although some ethnographers maintain that the Ukrainians, whatever their aspirations and ambitions, must be considered as Russians; there are many differences between the two peoples. The Ukrainians, Ruthenes, or Little Russians, as they are variously

called, speak an essentially different tongue from that of their Muscovite neighbors. Theirs is the purest Old Slavonic, and they claim also to be of pure Slav origin, unaffected by Greek, Finn, or Tartar. Ukrainians are well built, tall and darker than Russians of the North. They dress in bright colors, are poetical, and of a lively disposition. The brooding sadness of the Northern Russian is alien to their Southern temperament. The Ukrainian cannot live without symbolic religion, and their monks are noted for ascetic lives. With regard to their political tendencies these may be indicated by the fact that in the last elections Moscow returned 1,526 communists and this number went on decreasing and the other towns from Saratov to Tuli till Ukrainian Odessa, there were but 100.

The Ukrainian race counting the Great Ukraine, East Galicia, the Ukrainians of Hungary, Rumania, Czechoslovakia, Yugoslavia, and emigrants to the New World numbers fifty-five million.

**CATHOLIC WRITERS**

The General Intention recommended by His Holiness Pope Pius XI. to the members of the League of the Sacred Heart for the month of August is Catholic Writers. Following so close upon the Holy Father's apt designation of St. Francis de Sales as heavenly patron of Catholic writers this month's intention is in itself a most fitting and important His Holiness attaches to the difficult work of instructing others to justice through the instrumentality of the printed word. The pen, as Cardinal Newman so gracefully expresses it, is the instrument by which "the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, and wisdom perpetuated." And writers according to the same eminent authority "are the spokesmen and prophets of the human family." If this is true of writers in general it is true in a special manner of Catholic writers. For Catholic writers, in journals and periodicals, in books and pamphlets, are communicating to the world by means of language the saving truths that the Catholic Church has received from her Divine Founder, and the ripened wisdom which is her inheritance from the ages.

Writing is a difficult art. Even to treat of simple and ordinary things requires patient toil and long study. The wear and tear of mind that comes from long service in writing caused such a master as Newman to utter words of poignant sympathy for those who had to flaunt their intellects daily "before the public in full dress, and that dress ever new and varied, and spun like the silkworm's out of themselves." He was speaking of the popular writers of the day. Catholic writers have even greater difficulties to sustain. They are circumscribed in regard to subjects, they must be ever alert lest error or falsehood creep into their writings, they must avoid technical terms and bring sublime truths to the understanding of the simplest reader, they must clothe ideas in graceful dressing to compete with the ever changing fashions of the literary world, and withal as the Holy Father points out, they must beware of minimizing or distorting truth, while they cultivate the "form and elegance of speech and strive to express thoughts clearly and in ornate language, so that their readers may be interested and enjoy truth the more."

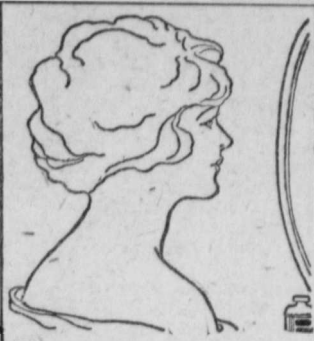
It is the shining virtue of St. Francis de Sales that he could expound Catholic doctrine more satisfactorily and more clearly, and and at the same time more patiently and inoffensively than any other Catholic writer. It is said of him that when 60,000 of the people of Chablais were brought back to the Faith by his famous controversial tracts, they did not retain one single unpleasant memory of anything the saint had written.

We might paraphrase this month's intention by suggesting the prayer that all Catholic writers may be moved to write like St. Francis de Sales, their heavenly patron. As Father John J. Wynne, S. J., editor of the Catholic Encyclopedia, says in the Messenger of the Sacred Heart, explaining this intention: "More than ever before in this country Catholics are writing nowadays, in the newspapers, in the magazines, in books of fiction, biography, of history, of sociology, and in the field of criticism. They are laboring patiently, often in obscurity, seldom in prosperity, rarely encouraged as they should be, often the butt of anonymous critics. The good they are doing is beyond our power to appreciate. Their compensation is never adequate; their chief reward is the good they accomplish. Our prayers for them should be prayers of thanksgiving for their perseverance and for the fruits of their labors. If more and more converts are entering the Church, if year by year there is less prejudice against Catholicity, if in the break-up of the Protestant churches men and women really Christian at heart are seeking truth from its main source—all this is owing in great measure to what Catholics are writing, some in fiction, some in verse, some in essay, some in the new style of presenting Catholic teaching without apology and with-

out dogmatism, some in kindly and sympathetic criticism of morality and life. For all this we may well praise and bless God in heartfelt gratitude, as we beg of Him to increase and prosper the men and women who are engaged in the most laborious of all ministries, that of the written word; to endow them with wisdom, to restrain them from the sharp and arrogant utterance, to adorn them with the nobility of their patron, the Saint who of all excelled in the art of life, and whose pen, like painter's brush or sculptor's chisel in fashioning forms of life, could barb and wing the words that quickened souls to live for higher things."—The Pilot.

**HOW HE REASONED**

A scholar who had read both sides of the argument between belief and skepticism gave three reasons why he did not become an infidel: "First, I am a man. I am going somewhere. Tonight I am nearer the grave than I was last night. I have read all such (infidel) books can tell me. They shed not one ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her going down into the dark alley where I am going, and she leaned upon an unseen arm as calmly as a child



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goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters. They have no protector but me. I would rather kill them than leave them in this sinful world if you blot out from it all teachings of the gospel."

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Many have lost terrors for the Scientist

The progress of recent years in medical research is little short of marvellous. Daily, science kills germs by the million. Daily, new ones are being discovered, isolated and exterminated by the march of medicine.  
Science is winning. What were once regarded as serious diseases are now laughed out of countenance by the doctors. Fearlessly they plunge naked hands into swarms of them, their only precaution being to rinse their hands afterwards with a reliable germicidal preparation. We are witnessing the birth of an era when the world will have little to fear from microbes.  
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CHATS WITH YOUNG MEN

SONG

If you have loved and lost, lad,  
And life's a bitter story;  
Stop not to count the cost, lad,  
For you have drunk of glory.

But, if you've loved and won, lad,  
And life's gold is in your hand,  
Go, sing the world a song, lad,  
For many hearts are breaking.

O Love's a road of thorns and  
briers,  
You cannot stop for breath;  
It leads to stars and rainbows,  
And, sometimes, lad, to death.

But, win or lose in love, lad,  
Right bravely greet the morrow!  
And sing a song of love, lad,  
For love is joy and sorrow.

KNOW THYSELF

Man's knowledge has progressed very far. He has chained the mighty elements of air, earth and water to meet his insistent and increasing demands. He glides through the ether, he is swiftly carried across the continent, he sails over the ocean in whose depths he searches for hidden treasure, he converts into gems for the embellishment of the race. Constant, vigilant, unceasing effort has been rewarded even though life itself may have been the toll exacted that the conquest might be attained.

Of the wonders of the universe, man's knowledge increases almost daily. But of himself—what can be said? Is it true that he possesses the sound saving common-sense knowledge of the immortal spirit which breathes within him and gives animation to all his senses and members? Alas, no.

"I have been king," said one bred to royal things, "and my only regret is that I have worn a crown."

"I have served my monarch faithfully," said another, "but would that I had served my God as well!"

Know thyself! There is a time in the lives of all men when some startling episode, some unforeseen tragedy, some overwhelming sorrow brings the soul face to face with itself. To many the experience is harrowing. It is unusual. And why? Because, since those far back days of childhood, when they first learned to distinguish between right and wrong, they have constructed between themselves and self-knowledge an insurmountable barrier, a wall of earthly things. And this barrier shuts out the sight of that fair paradise where the soul dwells in serene communion with itself, knows itself, and by this very knowledge rises superior to all else.

Most minutely do business men examine into their financial affairs. No figure on their books is unfamiliar to them. They are able to gauge their future successes by the present state. Comparatively few there are, however, who follow the admirable practice of self-examination which enables them to see themselves as they really are when all untruth and subterfuge and hollow shams are swept away.

A soldier-priest who gave his life in the Great War, said to a group of his men who lay terribly wounded and dying in slow agonies: "If we have hope for this life only, we are the most wretched of men." In a wider sense, these significant and sublime words may be applied to those men who, horribly wounded in their consciences, are content to allow their moral strength to ebb away without making the one supreme effort to save themselves.

Were a soldier in the trenches, says Paul Bourget, feeling his agony too great, to kill himself, what would we think of him? That he was a coward, if he was able to fight. In like manner, the man is a coward who, recognizing his soul's maladies, refuses to take the means offered to cure himself, so that he may be whole and sound and may exercise a worthy influence on his community.

We are accustomed to hear people say, when some great sorrow has touched them: "Had I only known, I would have acted in far different manner!" Alas, we do not know. But we are happily content to take stupendous chances, to trifle with the most precious of possessions, the immortal being which is stronger than the physical life, and yet a part of it.

A great surgeon has aptly described his sensations while performing a major operation involving the life of one of the greatest scientists of his age. Feeling his way from fibre to fibre, breaking through the network of human bones, amid the bleeding and living flesh he experienced a thrill which exalted him and added new power to his being. The thought that he held within his grasp the very soul which inhabited that living mass of flesh and bone, that his skill alone could preserve it within its human casket, was solemn, inspiring. Having located the projectile which occasioned the trouble, with what infinite delicacy he withdrew it. The miracle is accomplished. The patient will live. What will he do with the life which has been newly restored to him? For the wounded man was a man without happiness, a man without a Creator.

Beneath the window of a great army hospital, the famous surgeon watched the soldier reclining on an invalid's chair. By his side are two crutches. His eyes are bandaged. He came to the hospital blind, with a shattered hip. Through the

marvellous forces of his art, the great surgeon was able to save the hip. He could not restore the faded sight.

It was very sad, yet not so sad as the case of the unbeliever who recovered his bodily health, who found himself whole. And now the great question is—what will these men do with their life? In his marvellous resurrection from a living tomb, will the great scientist recognize the Light which shines on his numbed soul? In silent hours of self examination, will he discover the truth, and having discovered it, will he yield to it a tardy acknowledgment and make his peace with his God?

In the silent hours of blackness, when no longer he can glimpse the faint and lovely sights of earth, faces that he loves, clouds at evening and the noble landscape of his native land,—will the blind soldier, turning the searchlight of truth upon his naked soul, learn the true secret of the happiness he has not yet found in the flush of life and strength? What will these men do with their lives?

A greater miracle is accomplished when the Divine Finger probes the gaping wounds of the human soul, and locates the projectile which has paralyzed its powers. Self-knowledge alone is the skilful implement which can lay bare the wound beneath the Divine Physician's touch.

The invalid recovering from a deadly soul sickness takes on the bloom of life once more. The pallor of exhaustion yields to a flush in the cheeks, a brightness in the eyes.

The miracle is accomplished. The patient lives.—The Pilot.

OUR BOYS AND GIRLS

THE MODEST GIRL

You may sing of the skies that are azure blue,  
Of the dizzy mountain height  
Of the balmy breeze and the flowers too,  
Of the days when the sun shines bright,  
But to me the grandest theme of them all  
For which my flag I unfurl,  
Is a maidenly maid slender and tall  
A really modest girl.

Her hair may be gold or a raven hue  
Her lips resemble a rose.  
Her eyes may be blue or a diamond gray  
But she weareth modest clothes.  
The blush on her cheeks is a fountain of youth;  
She never seemeth a churl,  
She's an angel of light, of strength,  
and of truth,  
This really modest girl.

She is always polite but never is fast,  
By fashion she never is swayed;  
She's the symbol of love that is steadfast;  
This really maidenly maid.  
She is modest and pure;  
Her love will endure  
Even to the end of the world.  
So, sing what you please,  
But for me, I am sure  
To sing of the modest girl.

THE ART OF HAVING TIME

The people who work the hardest and accomplish the most are not those who complain of lack of time. Those who constantly put their time to good use do not excuse themselves from duty on the plea of lack of time. The people who have the most irons in the fire are those most ready to receive and forge another. Goethe, one of the busiest men that ever lived, has said: "Time is endlessly long, and every day is a vessel into which much may be poured, if one will readily fill it up." And again: "One has always time enough, if he will improve it well."

But we are also to remember what another wise German has said: "Today is the opportunity for enjoyment and work. Knowest thou where thou wilt be on the morrow?" A greater spirit than either has said: "Are there not twelve hours in the day?"—Church Progress.

THE ANT AND THE BUTTERFLY

There is an old adage which says, "Never put off till tomorrow what you can do today," and this is perfectly true as is proved by the old tale of the ant and the butterfly. During the beautiful months of summer the ant worked assiduously laying up a store of food for the winter, while the gaily colored butterfly flitted about from flower to flower endeavoring to fill his days with as much idle amusement and pleasure as he could. It would be time enough to think of winter when the flowers were all dead, and the sun ceased to shine. But alas! autumn passed away only too quickly, and still the butterfly did not commence to prepare for the coming ordeal. The winter came with its snow and frost and the vain, foolish butterfly perished of cold and hunger, while the wise ant lived in happiness and plenty, and successfully weathered the storms until spring dawned again. Although this tale is only a fable, it teaches a very salutary lesson on the result of letting opportunities pass—or, in other words, on the outcome of procrastination.—True Voice.

LOSING WELL

Bob sat in the barn doorway, staring moodily down the road.

When he heard Dick's step he began whistling. Usually Bob was proud of his brother's friendship, but just now that brother was the last person in the world that he cared to see. Still, it had to be done, and the sooner the better. Bob whistled and braced himself for the greeting he dreaded. It came in the form of a hearty hand upon his shoulder and a voice full of cheer.

"It was hard, sure enough, old man; but you'll have better luck next time."

"There won't be any next time," Bob, muttered gruffly. "It's no use."

Dick nodded. "I know, I've been there. Do you remember the time I lost the race I'd been so sure of? I felt just as you do—disgusted—ready to throw the whole thing over. It was Prof. Dana who saved me. He came up and shook hands and congratulated me. I can remember his words now. 'Field,' he said, 'you put up a good race, and next time you'll win; but you've won a bigger victory today in proving yourself a good loser. I'm proud of you.' I wasn't you know. I was black as thunder inside, but that made me think. Sometimes I've thought I didn't get anything in college so valuable as that sentence. It fits in everywhere."

This time Bob nodded.

What he could do

Two boys left home with just money enough to take them through college. They both did well at college, took their diplomas in the time, and got from members of the faculty letters to a large shipbuilding firm with which they desired employment. When the first boy was given an audience with the head of the firm he presented his letters.

"What can you do?" asked the president.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and if we have anything of the kind I will write to you."

The other boy then presented himself and his papers.

"What can you do?" the president asked him.

"Anything that a green hand can do, sir," was the reply.

The president touched a bell that called a foreman, and the college graduate went to sorting scrap iron. A week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the superintendent, "he did his work so well that I put him over the gang."

In two years that young man was the head of a department and on the way to larger salary probably than his friend will ever earn.—The Youth's Companion.

ON CORRECTING NON-CATHOLIC PREJUDICES

Apropos of a decision reached at the recent Catholic Press Association Convention in Indianapolis to establish local Catholic publicity bureaus which are to rectify mis-statements or refute unfounded charges against the Church, is the following utterance made recently by Cardinal Bourne of England and referring to the Vigilance Committee of Westminster Catholic Federation: "I am sure you feel how important it is that when we are setting right our fellow countrymen in cases where they have caused offence, it is always wise to proceed on the assumption that they did not mean it. I should regret very much if the Federation were to attempt, as it were, to pillory our assailants unless they thoroughly deserve it, because so many of the attacks are made through ignorance or by reason of the Nemesis that often pursues an overworked journalist. The unfortunate man has to write an article, at short notice, on subjects which he has not studied, and where the Catholic Church is concerned he not infrequently falls into the error of repeating some prejudice that has grown up with him from childhood. He does not mean to give offence. Those people ought to be treated very considerably, and given credit of not wishing to give offence out of malice."—The Echo.

SUMMER FURS CAUSE SKIN TROUBLE

Appeals to women to cease wearing furs in the summer time have been a waste of effort. There is the argument addressed to their alleged gentler selves to the effect that the useless wearing of furs will lead to the ultimate extinction of fur-bearing animals. Then the fair ladies are told that which they know, namely, that the wearing of furs in the summer makes them needlessly hot and uncomfortable, but sweltering and suffering femininity will not listen. Well, in London hospitals there are just now some thirty or forty cases of "fur dermatitis," a skin disease due to the wearing of furs. The cheap furs are blamed by the dealers, but it may not be far from the truth that furs in the summer time are conducive to the breeding and activity of the microbe that cause "fur dermatitis." If this should be established then the senseless fashion of wearing furs in the summer time will automatically come to an end.—The Echo.

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CAREFULLY AND  
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Put the plates away out of the reach of children until required in another room.

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2. This tin comes out very easily, as very little metal sticks to the bottom of the glass. No danger again for breaking glasses.
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POST OFFICE SOLVES A LABOR PROBLEM

TO GIVE CONTINUOUS EMPLOYMENT AND IMPROVED SERVICE

Among the many problems confronting the present Government on taking office was the re-establishment of returned soldiers, particularly those who through disabilities sustained on Active Service, were unable to follow their previous occupations.

Especially was this a vital question as regards those Departments which require large numbers of employees to carry on the work both at Ottawa and throughout the Country.

Since the conclusion of the Great War returned soldiers have been given preference in the matter of employment in the Civil Service.

A great number of returned men were taken on in the several City Post Offices and other branches of the Postal Service to replace permanent employees who left the service for various reasons.

The Basilica which now covers the sacred cave is the only large church built by St. Helena which remains intact to the present day. It owes its preservation to the fact that during the Persian invasion, when most of the fourth century Christian shrines were destroyed, a large fresco of the adoration of the Magi ornamented the facade.

We spent the night in Bethlehem and were happy to gaze into the same skies, brilliant with stars, which the Holy Family and the Magi also looked upon. In the morning I had the pleasure of offering up the Holy Sacrifice where Christ Jesus was born.

Representations were annually received from numerous organizations of all classes asking the Government to retain those temporary men for the winter months. This was done by recalling those whose services had been dispensed with and retaining those still on duty with the result that the offices were overmanned for a part of the year.

With a view to obviating the necessity of releasing the annual leave help at the end of the holiday period and to increase the efficiency of the Service the Postmaster General directed the officers of the Department to go into the whole matter thoroughly.

The Postal Pool will constitute a permanent relief staff to take care of annual leave, sick leave, Christmas rush work and other emergencies. This will mean that a full staff of trained employees will be available at all times.

The Postal Pool will virtually provide a training ground for Post Office employees from which they will be drafted to the regular staff as vacancies occur.

Employees in the Postal Pool giving a satisfactory service will be advanced to the regular staff as vacancies occur. In this way continuous employment will be given instead of annual temporary employment as in previous years.

The officers of the Department are unanimously of the opinion that the morale of the staffs of the City Post Offices will be improved, and that a more efficient as well as a more economical service will obtain.

BETHLEHEM VISITED

BY MISSIONARY ON TRIP AROUND GLOBE

By Rev. Michael Mathis, C. S. C. (Written for the N. C. W. G. News Service)

Washington, D. C., August 6.—One evening about four o'clock we drove over to Bethlehem in an automobile. The drive requires less than a half hour. We passed Rachel's Tomb on the way. The town itself was much larger and up to date than I had anticipated.

It was pathetic to realize that this Upper Room so sacred with memories is now a Mohammedan mosque. Up to 1555 it was a Christian shrine, and from the 15th century was the headquarters of the Franciscan guardians of the Holy Places.

Yet in spite of this unjust seizure, Catholics always enjoyed the right of celebrating Mass in the room hallowed by the institution of the Holy Eucharist, at least on Holy Thursday, until a few months ago when the suspicion that the Franciscans were endeavoring to regain possession of the Cenacle prompted the Mohammedans to turn the room into a mosque and thereby to exclude Christians from any act of worship in one of the most sacred spots on earth.

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London, Aug. 1.—British members of the Papal Court who hold appointments from the Holy See, either as prelates or lay chamberlains, have an organization known as the Pontifical Club, which meets occasionally at the Archbishop's House, Westminster.

With Cardinal Bourne's permission the Pontifical Club has just held its general meeting at the Cardinal's residence, at which a resolution was passed to make a donation to the Holy Father from the funds of the club, and also to tender a resolution to King George expressing the club's loyalty and devotion and keen appreciation of the British Sovereign's recent visit to His Holiness.

or a mist, or a bird's nest, or a patch of meadow, or a quiet pool, or a green olive tree, it is to illustrate human beauty which comes upon the earth as fair as her wild flowers and as quickly pass away, like a vapor that appeareth for a moment on the hillside and then vanishes; or it is to symbolize God's provision for his people: "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

Before saying farewell to our devoted hosts we made a final pilgrimage to the Cenacle where Our Blessed Saviour celebrated the Last Supper and from which the Apostles came forth on Pentecost Sunday as heralds of the new Gospel of Love.

It was pathetic to realize that this Upper Room so sacred with memories is now a Mohammedan mosque. Up to 1555 it was a Christian shrine, and from the 15th century was the headquarters of the Franciscan guardians of the Holy Places.

Yet in spite of this unjust seizure, Catholics always enjoyed the right of celebrating Mass in the room hallowed by the institution of the Holy Eucharist, at least on Holy Thursday, until a few months ago when the suspicion that the Franciscans were endeavoring to regain possession of the Cenacle prompted the Mohammedans to turn the room into a mosque and thereby to exclude Christians from any act of worship in one of the most sacred spots on earth.

New York, Aug. 1.—A strong movement for conversion to the Catholic faith has been reported by Maryknoll missionaries operating in South China. In one of the Maryknoll missions five thousand Chinese have been rolled as catechumens.

It is a favorite rendezvous of the angler and canoeist and you can cruise in a canoe throughout the entire district without a guide and find no particular difficulties.

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or, chinked with cement and moss, and in perfect harmony with their natural surroundings, while for those desiring to camp on their own there are hundreds of ideal camp sites.

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Wanted a qualified teacher for Separate school No. 4, A. H. Duties to commence Sept. 1st. Apply stating experience and salary to David Garvey, Indian River, R. R. 1, 2338-4.

Wanted a qualified teacher for Union Separate School No. 1, McKillop and Logan, holding a 2nd or 3rd class certificate. Salary \$1100. Duties to commence Sept. 1st. Apply stating experience and qualification to Edward Horan, Sec. Treas., Southport, Ont. R. R. No. 8, 2334.

Wanted teacher for St. 1, Nat. Separate School, South St. Marie, Ontario, qualified to teach English and French. Duties to begin Sept. 1st. Apply to Rev. T. A. Greiner, S. J., 322 Calhoun St., South St. Marie, Ont. 2334-7.

Wanted teacher with 2nd or 3rd class certificate for S. S. No. 3, South Himsforth, 2 1/2 miles west of Trout Creek, Ontario. Apply to Chas. Grasser, Trout Creek, Ont. 2333-3.

Second or third class teacher wanted for Catholic Separate school, Sec. No. 2, Nipissing. State salary and qualification. Duties to begin Sept. 1st. Apply to Louis Straus, R. 2, Powassan, Ont. 2327-4.

Wanted teacher capable of teaching French and English. Third class certificate. Salary \$80 a month. Apply to Leclercq, R. 1, Malborough, Ont. 2336-6.

Teacher wanted holding second class certificate to teach senior class in French and English, stating experience. Salary \$1,000. Duties to commence in September. Address Rev. D. P. McManis, P. O. Sec. 8, S. Road, Massey, Ont. 2336-11.

Wanted Catholic teacher for S. S. No. 8, 8, East Wellington Co. one holding a permanent second class certificate. State experience and salary expected to John Connelly, Sec. Treas., R. R. 1, Alma, Ont. 2332-2.

Teacher wanted for C. S. S. No. 1, Osgoode, holding second class professional certificate. Duties to commence Sept. 1st. Apply stating salary expected to Thos. P. Doyle, R. R. 2, Osgoode Stn., Ont. 2332-2.

Teacher wanted for S. S. No. 2, Himsforth, and Gurd, with 2nd or 3rd class certificate. State salary and qualification. Apply to Casper Verbeke, Sec. Trout Creek, Ont. 2334-4.

Qualified teacher wanted for Junior school, Separate school No. 7, Sandwich South. State salary and qualification. Duties to commence Sept. 1st. Apply to R. A. Halford, Sec. Treas., R. R. 1, Maidstone, Ont. 2332-2.

Wanted second class professional lady teacher. State experience, age and salary expected. Duties to commence Sept. 1st. Apply to R. E. Cramer, Sec. Port Arthur 2332-2.

Qualified teacher for Mattawa Separate school to teach Continuation class. Apply stating qualification, experience and salary to J. A. Fink, Box 21, Mattawa, Ont. 2342-2.

Teacher wanted for Farrellton school, capable of teaching Entrance class and holding Quebec diploma for French and English. Apply stating qualifications and salary expected to J. J. Farrell, Sec. Farrellton, Que. 2310-2.

Housekeeper wanted MIDDLE aged woman to keep house for widower with little girl on a farm. Write for particulars to Box 304, Parkhill, Ont. 2330-2.

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Wanted position as priest's housekeeper in a town where housekeeper can act as organist preferred. Apply Box 413, Catholic Record, London, Ont. 2332-2.

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Farm of 140 acres, good sandy loam, comprising about 60 acres wood and 80 acres tillable. Fenced with wire. Good house and 4000 lbs. Pastures about 20 head of cattle. Three miles from town and ch. ch. Address Jerry O'Connor, R. R. 4, Campbellford, Ont. 2333-3.

Farm of 120 acres, first class clay loam, all under cultivation. Well watered with never failing creek and spring; also well at barn. Barn fully improved and equipped. Brick house, 10 rooms, in good order. Separate school on farm, 3 minutes walk from house. Centrally located between three thriving towns, nearest one four miles; also church in nearest town. \$3.00 for this farm or will sell stock and implements if desired. For full particulars write to Jerry O'Connor, Campbellford, Ont. R. R. 4, Phone 173-13 Campbellford. 2333-3.

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Information wanted CONCERNING Phillip Chafe, Summerside, P. E. I., born St. John's, Newfoundland, who left home twenty-eight years ago and last heard of sixteen years ago, when information was received that he had fallen from a large building while working at his trade as carpenter and received injuries which necessitated his removal to a hospital. This was some part of Western Canada. Any information concerning above party will be gratefully received by his sister Mrs. W. Hearn, care of George County 1119 Signal Hill Road, St. John's, Newfoundland, 2333-3.

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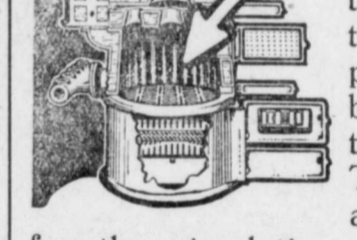
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