

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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INSPIRING CHARITY

LITTLE ONES RECEIVE TENDER CARE FROM FORMER ENEMY PEOPLE

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

In Turnhout, a small industrial hive of the Belgian Campine, a kind old gentleman of leisure well known for his warm patronage of every charitable undertaking, entered the shop of a small trader and greeted him with the words: "No doubt you surmise the object of my errand?"

"I do," was the reply. "It can be about our pastor's latest appeal to our purse. That's all right; here are the forty francs to pay for the journey from Hungary to Turnhout of one of those little ones he told us about at Mass yesterday, and wishes us to keep in our homes for six months or more."

"I thank you for the forty, but I feel bound to tell you that in coming here my calculations were for eighty francs, because I was sure that you would want to be the foster-father to two and thus pay also for the traveling expenses of two."

"Why, my good Sir, I half protested with my wife when she told me that she wanted to shelter one of these foreign bairns. I have to dig hard to keep the nine of our own whom the Lord gave us and methinks even that our kind pastor did not have the like of us in mind when he asked the congregation to help rescuing the famishing children of far away Hungary."

"May be he hadn't; but I had you first in mind, when His Reverence called upon me to make up a list of the families willing to share in looking after the first transport of frail little ones due here soon. I said to myself: if my friend with the nine of his own chips in for two, there will be none to refuse harboring one. I know that you'll do it and I am here to have you put down your name and the cash for two."

EACH CARAVAN COSTS 30,000 FRANCS

The original amount was doubled forthwith and the name recorded for two little Hungarians to be added to the nine hopefuls of the Campine. They came—along with a trainful—on February 21. Another train of 750 arrived on March 17, a third April 28, a fourth June 2, and a fifth is due July 28. That's for the present year. The first tentative contingent arrived last year, May 1. Since, the work has been systematically organized—in Hungary by Mgr. Dr. Knebel Miklos, in Belgium by Canon Jansen. Each caravan costs the Belgian committee, presided over by His Eminence Cardinal Mercier, thirty thousand francs in fares alone, despite the reductions recorded by the rail-roads of the countries—Hungary, Austria, Switzerland, Germany, Luxemburg, Belgium—whose tracks are used on the three days journey.

The youngsters arrive poorly and miserably clad, emaciated and famished. Their adoptive parents' first concern usually is to clothe them. After a six months' stay, they are repatriated, well provided with clothes and health.

HUNGARIAN WRITER'S APPRECIATION

Here is in part what was written to the "Pester Lloyd," the great Buda Pesth daily, by a correspondent who accompanied the April train:

"Notwithstanding the pouring rain, the arrival at each discharge station likened a triumphant homecoming. Our little ones were greeted by their new Belgian mothers with hearts overflowing with love and eyes dimmed by tears. The first ones left the train at Malines. In their wretched, thread-bare clothes, shivering from the cold, the darlings were promptly aligned upon the station platform. Fortunately, the necessary dispositions to allow every mother to find the child destined for her lasted but a few seconds. Ladies and Flemish youngsters surrounded our tired tyro travelers, wrapped them up in warm furs, fondled and kissed them and led them off as if in triumph."

"Thus it was at every station—at Antwerp, Turnhout, Lierre—in city and village."

"Through the windows along the route, smiling women looked out at the passing groups of small strangers who timidly returned their smiles. Verily, we may say that we witnessed a rivalry of generosity and charity which in these sad cold times brought comforting warmth to our wounded hearts."

"A few days later we started upon the return journey with children who had spent six months in Belgium. Would you believe it? The leave-taking from the Belgian parents was harder than the one which sent lumps to our throats when we left Buda Pesth. We conveyed back but 235, because so many children are kept longer than the six months originally agreed upon. The returning ones had

gained from sixteen to twenty-four pounds in weight, being all pictures of health, quite different from those whom we had brought over. And how tenderly and feelingly we saw the adoptive parents part with the child they had meanwhile learned to love! During the days between our arrival and the home-bound journey, ample opportunity was afforded us to get acquainted with Belgian family life. Indeed it is ideal in that dear little land as perhaps nowhere else in the world. The simple kindness of the women and their charity, thoroughly forgetful of self, are so touching that one must have lived it to be able to believe that there still exists so much human kindness in these our miserable times. For our offspring it is an education in itself, for which we cannot sufficiently thank the kind foster-parents and the country's religious culture.

"I write this on the homeward trip. Instead of the nervous anaemic children with whom I left Buda Pesth, I have now round about me wide-awake, spirited boys and girls blooming with health and contentment, who, thanks to the magnanimity of a noble people, once more take delight in life."

LETTER WRITER FOR CHILDREN

In every city where it has been possible to do so, a Hungarian school teacher has taken her abode—to look after her country's children, to serve as interpreter and to correspond with the parents at home. Every morning the children gather about her for lessons in the mother-tongue and in the afternoon they attend the Belgian school. They are quick to learn both French and Flemish, to the delight of their protectors, but especially of their Belgian children companions. With them they keep up regular correspondence after their return to their country. Many a package of food, sweets and clothes follows them at stated intervals, to keep fresh the remembrance of the stay in the Flemish land.

Verily, what better proof could Belgians give of the spirit of forgiveness that animates them than to feed little innocent victims—their enemies' children—pursued by the Nemesis of a War ended six years ago. After sharing in saving from starvation Austrian children, who have since assisted back home at the dawn of better days, Belgians are now rescuing Hungary's hope for the future, and that notwithstanding that their own country is far yet from having recovered from the effects of the frightful conflict; that the prices of food and commodities are still excessive and that those who burden themselves with children not of their kith and kin are themselves far from wealthy.

At this writing there are 3,500 Hungarian children in Belgium and the number is still increasing. All hail to the good people who without any ado about it exercise charity which, like St. Paul's, feels itself indebted to all!

IMPORTANT DISCOVERY

In the course of some reconstruction work at Warneton, a Belgian village near Lille, which was destroyed during the War, a very important archeological discovery has been made. Some very fine religious paintings whose existence was ignored, have been brought to light.

While excavating the ground under the piles of debris representing the ruins of the abbatical church of Saints Peter and Paul, the architect discovered two chambers dating from the Middle Ages. They are constructed of brick. In one, the ornaments belonging to a priest were found scattered over the ground, and the other contained the lead sarcophagus of Prince Robert de Cassel, who was buried in 1331.

The essential interest of this discovery lies above all in the artistic find. On the walls of the two vaults, which are only one meter high, are some frescos, in a remarkable condition of preservation, and undeniably the very finest preserved in Flanders. They are a valuable contribution to the history of monumental painting in the Scheldt and Lys district. The paintings are also remarkable for their form, the character of the figures and the warmth of the coloring. The decoration of the mortuary chamber in which the ornaments were found is the finest. It represents the scene of the Crucifixion, with kneeling angels and haloed saints, all done in yellow, black and red tones. The decoration of the prince's tomb has not yet been examined in detail. One wall is covered with figures. On the others are numerous shields bearing the Lion of Flanders. The delegates of the Royal Commission of Monuments have visited the spot and made arrangements to photograph these astonishing frescos of a very superior type of art. The possibility of preserving the tombs, which are about three meters below the level of the ancient church, also will be studied.

EDUCATION NEEDS OF DAY OUTLINED

MEETINGS WERE ADDRESSED BY BISHOP KELLY AND DR. JAMES H. RYAN

Grand Rapids, Mich.—Religious education is essential to democracy, and the need in education today is to organize that parents may not be robbed of their constitutional right to direct the education of their children, two eminent speakers declared at an enthusiastic one-day convention recently of the Women's League of the National Council of Catholic Women. Three meetings were held in the course of the day and all were attended by capacity crowds.

"The salvation of democracy is dependent on religion; and religion without religious culture is absurd," said the Rev. James H. Ryan, D. D., Executive Secretary of the National Catholic Welfare Conference, chief speaker at the banquet in the evening.

"We need organization to combat the vagaries of radicals and bigots in education who would, against the plain language of the Constitution of the United States, a charter of rights, deny parents their rights in bringing up and educating their children, and bring back Spartan conditions whereby the child would be a chattel of the State," declared the Right Rev. Edward D. Kelly, Bishop of Grand Rapids.

Bishop Kelly spoke chiefly in furtherance of the vigorous campaign he is directing in his diocese to obtain the registration of all Catholic voters that they may vote against the bill which would abolish religious and private schools in Michigan. There was a note of warning in his address, as well as determination.

"The Fourteenth Amendment, which stresses the right to acquire useful knowledge and to engage in the common occupations of life, to teach and to contract for teaching, must not be made a 'scrap of paper,'" he admonished.

"When liberty is gone, when rights have been destroyed and charters are 'scraps of paper,' who will bring them all back, may I ask? It is wiser to safeguard these liberties in the beginning by organization than to have to bring them back through blood and death."

DEFICIENCIES IN EDUCATION

"There has been a widespread feeling, in some cases amounting to a conviction, that everything is not well with American education," said Dr. Ryan. "It is expensive, and growing more so every day; it is administered badly; the curriculum is not fashioned to meet the growing demands made upon it. Some critics go so far as to question its value as an instrument for the preservation and development of our democratic institutions."

"The immediate imperative, therefore, seems to be to restate our philosophy of education in the terms of modern education, and only after a just and acceptable restatement may we look forward to a series of concrete plans capable of meeting the situation which has arisen."

True democracy, said Dr. Ryan, makes definite demands on the individual, but the real nature of the individual must be appreciated in democratic institutions.

"Government of the people and for the people, therefore," he said, "has little meaning where education slightens, minimizes or fails to recognize the true nature of man and his duties to himself, to his neighbor, and to God."

"Social righteousness," he continued, "being a matter of will and of motives, depends on its existence on a true conception of rights and duties, and for its development on an education which is moral and religious."

"The salvation of democracy is dependent on religion; and religion without religious education is an absurdity. All, therefore, who love democracy, who are interested in its welfare, who are conscious of its problems, who wish its success in the great experiment it is making, must desire at the same time for the children of today not only education, but an education which will be sufficient, which will fully embrace the democratic essentials for training an upright citizenship, and which will, as a result, not narrow itself to an educational philosophy anchored to a mechanistic conception of life. In the interests of true democracy, our children deserve the full measure of a sound progressive education and training in religious ideals and purposes."

THE CATHOLIC IDEAL

"In the Catholic viewpoint, education is a training of the child in all those things which make for a realization of the ideals which the Creator Himself intends should be attained by every human individual."

"We are not raising the old cry of 'Godless education.' The Public school is almost one hundred years

old. As an educational experiment, it has had more than sufficient time to justify itself. Has it produced a generation of which the Public school is proud? Has it proved the truth of the theory that knowledge and virtue are convertible? Is America satisfied with the secularist philosophy of education? Has the Public school made America safe for democracy? Our answer to the above questions is an emphatic no. The Public school, as now constituted, has not measured up to the hopes of those who founded it."

Dr. Ryan attacked the movement for a national system of education as exemplified in such measures as the Towner-Sterling bill.

"The Towner-Sterling bill and manifestations of the same spirit, like the Oregon so-called Compulsory Education law," he said, "are death blows not only at freedom of education, a policy which is constitutionally and historically American, as every student of the history of education knows, but at the life-spirit of democracy itself."

SISTERS OF SERVICE

On August 9th arrived at the C. P. R. station of Winnipeg, two young women dressed in a light grey costume. In the bustle of the railway centre, with the exception of a few who were wondering to what organization these newcomers belonged, they passed unnoticed.

These grey-clad women were the first contingent of the Sisters of Service. They are, we hope, the first battalion of a growing army of devoted souls whose sole aspiration and noble ideal is to work in the outlying districts of our immense West among our new-Canadians.

We all know what leakage the Church has suffered in the widely scattered districts of Western Canada. Our foreign born Catholics have been a prey to the proselytizing agencies of various kinds. Under the cover of canalization our brothers and sisters in the faith have been won away in thousands from the Church in their baptism.

It is to stem this rising tide of apostasy and irreligion among our own that these heroic women have and will come to the West to give to the most needy, to the most abandoned a life of "service." This event, although unnoticed by the world, is fraught with great possibilities for our church and country. We advisedly say and country, for experience proves that the conscience of the settler, founded on and protected by religion is the best asset of Canadian citizenship.

The Sisters of Service have opened their first mission in Morton, Man., where for the last twenty years Poles, Germans and Ruthenians have settled in good numbers. Two teachers, fully qualified, have taken over two schools of this district. A graduate nurse will give her services to the sick. Together they will work for the welfare of the people.

The only limit to this great work is the number of Sisters available. There are now fifteen in training in Toronto; and we feel confident that when this work will be more known many girls will come to swell the ranks of these devoted missionaries. It opens up a new field for women who wish to give to their life a noble purpose and a most useful work.

The Review welcomes the Sisters of Service to the West. We trust their labors will be crowned with abundant success; and we bespeak for them from our Catholic people the kindly co-operation and generous support which their heroic self-sacrifice deserves.—The North West Review.

DROGHEDA OBSERVES CENTENARY

Dublin, Ireland.—The seventh centenary of the establishment of the Dominicans in Drogheda, Louth County, has just been celebrated with much solemnity coupled with much enthusiasm on the part of the citizens of that town.

The Holy Father sent the Apostolic Benediction to the Community and in his message made complimentary reference to its "historic convent" at Drogheda.

On the Feast of St. Dominic the chapel attached to the Convent of the Dominican nuns, Cabra, near Dublin, was consecrated by the Bishop of Bobbio. The sacred relics of St. Justin, martyr, St. Constantia, virgin and martyr, St. Dominic, St. Thomas Aquinas, St. Peter, martyr, St. Ramon of Pennafort, and St. Catherine of Siena are deposited in the altar. The Silver Chalice used at the consecration ceremonies has been in the possession of the community for over two hundred and fifty years.

In 1224 the first house of the Order was founded at Drogheda. In quick succession a number of other houses, endowed by Catholic noblemen, were established throughout the country. It is noteworthy that the appearance of the Dominicans in Ireland almost coincided with the institution of the Order

itself. In 1216 shortly after St. Dominic had resolved to form an Order of Preachers the Dominicans numbered 16 all told. Five years later when St. Dominic died the Dominicans constituted 8 provinces and by the middle of the thirteenth century they counted 7,000 or 8,000 men.

Eight years after the founding of the Order, and three after the death of St. Dominic the Fathers were established in Drogheda by the Primate, Luke Netterville.

When the Dominicans came to Drogheda they came to a very important town possessing the same faith as they preached then and as they preach now. Their Convent and Church grew into a noble pile on the most prominent site in the place. Popes and Primates, Kings and Parliaments, fostered the establishment.

Driven out during the suppression of the monasteries in the sixteenth century the Dominicans again returned to Drogheda one hundred years later. Ever since, they have been established in the town where they are provided with a beautiful convent and Church. The only relic of the old abbey remaining is the belfry tower which stands on an eminence overlooking the town.

A JUNIOR LEAGUE OF NATIONS

From Boys' Life, Sept. 1924

America's participation in the gathering of youth from all the nations of the world at Copenhagen, Denmark, should be a matter of vital interest not only to all who are connected with the Boy Scouts of America, but to all boys, as well as to our leaders in education. Some men still disagree as to whether America should enter the League of Nations, and as to what place we should have, as a nation, in the affairs of the world, but here is a basis for co-operation, offering great promise for the future, acceptable to all.

For the second time in history, under the auspices of the Boy Scout Movement, the youth of the world have come together under conditions which make for world brotherhood and hence, world peace. At the first great gathering of the youth of the world at London in 1920, Sir Robert Baden-Powell, the founder of the British Boy Scout Movement, in addressing sixteen thousand boys, representing thirty-four nations, assembled at Olympia, called it a "Junior League of Nations"—and the gathering at Copenhagen justified the same characterization.

At the Farewell Dinner on board the Leviathan, President Coolidge, as Honorary President of the Boy Scouts of America, speaking from the White House and referring to reverence for Nature, for Law and for God, as fundamentals of the Boy Scout Movement and of American institutions, said to the group chosen to represent America in this gathering of the youth of the world:

"If you will take these teachings of your Movement with you, if you will be living examples of them abroad, you will make a great contribution toward a better understanding of your own country, and receive in return a better understanding of other countries; for you will find in foreign lands to a very large extent, exactly what you carry there yourself. I trust that you may show to your foreign associates in the great Scout Movement that you have a deep reverence for the truth, and are determined to live by it; that you wish to protect and cherish your own country and contribute to the well-being, right-thinking and true-living of the whole world."

Undoubtedly, because of the very nature of the Scouting Program and the spirit back of its leadership, the world over, the same high ideals as so splendidly set forth by President Coolidge, were in the hearts and souls of the scouts of practically the whole civilized world, gathered at Copenhagen. The Scout Oath and the Scout Law, especially our twelfth, teaching reverence to God as well as tolerance, and the ideals and practical values created by the Scouting Program, afford great promise for real substantial advancement of a better understanding among men and nations.

Not long ago Sir James M. Barrie, the creator of "Peter Pan," in addressing the young men of Saint Andrew's University in Scotland, in all seriousness, urged a League of Youth, or as a Junior League of Nations. Whether as a League of Youth, or as a Junior League of Nations, it is inspiring and in every way worthwhile to encourage—yes, and even to promote, the coming together of the youth of the world, under conditions which create a better understanding between individuals, as well as nations.

So, while we think of the part the representatives of the Boy Scouts of America have had in the formal program of the great International Jamboree, may we also, as readers of Boys' Life, think of them as our representatives in a gathering of

the boyhood of the world, under conditions making real and vital those principles and ideals of Scouting which will contribute to the well-being, the right-thinking and the true-living of the whole world. On such a basis, why should we not think of the boyhood of the whole world thus brought together as a Junior League of Nations.

FATHER RONALD KNOX ON ADVERTISING

London, Eng.—Religion should be advertised only if it can be advertised truthfully. Father Ronald Knox told the Catholic delegates to the convention of the Associated Advertising Clubs of the World, in the course of a special convention sermon at Westminster Cathedral.

He spoke on "Truth in Advertising," which is the slogan of the "ad" clubs. Maintaining that the modern world outside the Church has ceased not merely to tell the truth about religion, but to believe that there was a truth to be told, Father Ronald Knox continued:

"Catch the modern preacher in his study in a quiet hour, and talk to him about plain Christian doctrine: was there a fall? Is there a hell? Was Jesus Christ true God when He lay in the manger? Do you think you will get a plain answer to those questions? Believe me you will get nothing of the kind."

"If the worst comes to the worst you will be told that it is difficult for us to make up our minds in the present state of our information, but that perhaps a later generation of theology will discover some more complete and final statement."

"If you are going to talk like that in your study, you must take down those boasters," declared Father Knox. "You must not advertise yourself to the public as one who has a specific for his religious questionings if you have not even found a solution for your own."

"By all means hunt the truth if you fancy it as such an evasive thing. But let us have no church advertisements till you have found it."

Father Knox said that men like Arius and Nestorius in the old days, and Loisy and Tyrrell of modern times, were men who advertised false wares, who tried to palm off a depreciated and shop-soiled Christianity.

A CAUSE OF DIFFICULTY

In a newspaper statement on "Should we advertise Heaven?" Father Knox came to even closer grips with "the churches."

"In advertisements," he said, "you must tell your story in a few lines; there is no room to explain or to qualify—and my own impression is that the leaders of non-Catholic thought will fight shy of religious advertisement as involving a misleading use of terms."

"They will be unwilling to say what they do not mean; and what they mean is far too complicated a story to be told on a placard. At least I think this point of view worth their consideration."

Father Ronald Knox is the converted son of a retired Anglican Bishop of Manchester. He is recognized as being one of the most brilliant of the young English writers and he is rapidly filling the place left vacant by the passing of Mgr. Robert Hugh Benson, himself the son of an Anglican Archbishop.

FRENCH ARMY PRIESTS ORGANIZE

Paris, France.—Abbe Bergey, former army chaplain, pastor of Saint Emilion, who was elected deputy from the Gironde at the last elections and who has already won a prominent place in the Chamber, has announced that with the permission of his superiors, he is founding a Federation of Catholic Priests who served with the colors during the World War. Secular priests, members of religious orders and brothers may belong to it, as well as the parents of priests who died on the field of honor.

In each diocese, with the permission of the bishop, there will be a group of the Federation. The diocesan groups will have a general secretariat in Paris, with an information bureau, pamphlet department, equipment for publicity campaigns, etc.

This organization will enable Catholic priests to make known for the benefit of the cause they serve, the name they won for their courage, devotion and heroism during the War. It will also enable them to defend themselves collectively against calumnies and attacks, or against the offensive of anti-religious sectarianism which is being manifested by the parties of the Left.

Abbe Bergey enjoys, personally, a tremendous prestige, which is due not so much to his eloquence as to his striking war record, a record which is evident from the numerous military decorations awarded him and the allegiance of all the soldiers who served in his corps.

CATHOLIC NOTES

Vienna, August 11.—Hans Herzl, son of Theodor Herzl, the founder of the Zionist Movement, is a recent convert to the Catholic Church. He was baptized and admitted to the Church by Father Schlessinger, also a Jewish convert to Catholicism.

Washington, D. C., July 18.—Associate Justice Josiah Alexander Van Ordel, of the District of Columbia Court of Appeals, has joined the faculty of the Georgetown University School of Law. Georgetown is in charge of the Jesuits.

Belmont, N. C., July 25.—The Right Rev. Leo Haid, O. S. B., Abbot of Belmont Abbey and Vicar Apostolic of North Carolina, died at the Abbey last night. He was seventy-five years old, one of the oldest and best known members of the Catholic Hierarchy in the United States.

Le Mans, July 9.—The French Academy, in making its literary awards, has granted one of the principal prizes to Mgr. Grente, Bishop of Le Mans. Mgr. Grente has published a "History of the Poet Jean Bertraut, Bishop of Soez," a "Life of Saint Pius V.," and a "Life of the Blessed Maria Magdelene Postel."

Colombo, Ceylon, July 1.—The Hon. Justice De Sampaio, K.C.S.G., one of the most prominent and respected Catholics of Ceylon, has been knighted by King George V. He received the Papal title of Knight of St. Gregory some time ago. He is an exemplary Catholic and has proved himself a valuable citizen.

The extensive Harris estate at Collender's Point, Noroton, Conn., has been purchased by the Religious of the Sacred Heart who now conduct the College and Academy of the Sacred Heart at Manhattanville. The new site will be used for the Academy while the College department will remain in its present location.

London, Aug. 23.—Mgr. John Biermans, Bishop of Gargara, and Vicar Apostolic of Uganda, has been appointed Superior-General of St. Joseph's Foreign Missionary Society, Mill Hill, which was founded by Cardinal Vaughan. Mgr. Biermans succeeds the Very Rev. Francis Henry.

St. Patricks, La., Aug. 29.—Ten persons were killed and nine more seriously injured when a tornado demolished St. Philip's Catholic Church here. The victims were early arrivals who had come to attend a church festival and had taken refuge in the Church when the skies became overcast. Considerable damage was also caused by the storm in the town of Lutcher across the river.

Rome, Aug. 11.—Excavations made in connection with the production of a new film by an American motion picture company here, have resulted in the discovery of a new series of catacombs, according to the opinions expressed by Italian government officials. The supposed catacombs are near the Basilica of St. John Lateran and are thought to date from Roman imperial times.

Trivandrum, India.—The Nairs in Travancore, who are the ruling race, had very peculiar customs, some of which are still retained by them. For instance, even now, the inheritance descends through the mother and not through the father. They are a specimen of humanity which to this day follows the matriarchal system of inheritance. Both polygamy and polyandry were common among them, but by a law introduced by the Travancore Legislative Council some fifteen years ago polyandry among Nairs was done away with.

London, Eng.—A chapel built on a bridge at Rotherham in preparation for ecclesiastical use this week by the Anglican Bishop of Sheffield. The chapel is almost unique in England for there is only one other chapel built on a bridge—at Wakefield. The fabric of the Rotherham chapel stands today almost entirely the work of its fifteenth-century builders. The chapel has served a number of purposes since it was taken from Catholic hands at the Reformation. It was once a jail, at another time an almshouse, and more recently a cigar store.

The last of the Closed Retreats held during the months of July and August at Loyola College, Montreal, was followed by fifty men. Nearly two hundred men attended these Week-End Retreats. Railroad men, lawyers, doctors, men of many walks of life, found close fellowship during those days of prayer and recollection. When silence was broken, as permitted at noon and evening recreation, it was an unanimous outburst of expression of their feeling in regard to the retreat. All without exception expressed themselves as spiritually rejuvenated. These retreats in which men find time to study life's meaning, promise much towards the strengthening of Catholic manhood.

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GERTRUDE MANNERING
A TALE OF SACRIFICE
BY FRANCES NOBLE

CHAPTER XXII.—CONTINUED

His presence was even more of a delight and consolation to Gertrude than her father had hoped. She was almost gay again as she talked to her idolized brother, who was mixed up with none of her trouble; who brought no associations or recollections of it to her mind, except the thought of how entirely he would have been lost to her if she had yielded to that terrible temptation. She told her father on one of the three mornings, when they all went to Mass together, that it was well Rupert was staying no longer with them, for she had been dreadfully distracted several times during Mass, watching the sweet heavenly expression that developed itself so strongly upon his face as he prayed.

"I'm afraid, papa," she said, "I got thinking how proud we ought to be of him, even now; and how proud we shall be when he is a priest, and I shall hear people praising the Jesuit brother. And her father smiled, and thanked God that they had been able to procure this consolation for his little girl.

Then Rupert had so much to tell them about the college and his old companions, whose names they knew so well; and they had so much to talk of, without much mention of Gertrude's London visit or her short one to Nethercotes, that the evenings passed all too quickly—the pleasant evenings by the fire in the old dining-room, which reminded Rupert and Gertrude so much of the days long ago, when they used to play at their favorite game in the priest's hiding-hole, with their father often looking up from his book to watch them. Rupert carefully avoided any open notice of his sister's pale looks and quiet, sad demeanor, even when they were most visible, which was not so often during his stay; but Gertrude knew how deeply he felt for her, and his silent sympathy, and the prayers she knew he offered for her, were the best comfort he could have given her.

Only once, on the morning of his departure, when they were taking a farewell walk alone together round the park, did Gertrude openly speak of the trouble, and mention Stanley Graham's name to Rupert. "I don't like you to go away thinking I would not speak to you of it, Rupert dear," she said; and then she talked openly for a few minutes of all that had happened in a low, trembling tone.

"Gertrude," Rupert said, as she paused, "if you knew what I felt when I got my father's letter and knew what you had escaped, what this—this Mr. Graham had tried to lead you into! Gertrude, you might perhaps, never have seen home again if he had accomplished his task."

"No, Rupert, I might not; I do not know. You see, I—I think he would have wanted to marry me at once. I should have had to become his wife while I was at Nethercotes, and—well, I could not have let papa know until it was over." And her voice trembled very much now.

"He meant that, I know, because I could not have come back and told papa that I had promised to give up my religion; and Stanley would have been afraid of losing me if I once came home again."

"Thank God, Gertrude, he has lost you!" said her brother quickly and fervently. "You yourself can say that too, can't you, dear, while yet you are praying for him?"

CHAPTER XXIII.

It wanted but a week from the beginning of Lent, and Gertrude was going to pay her promised visit of a few days to Nethercotes, which could be deferred no longer after the pressing letters she had received from the nuns and one or two of her old companions, the latter, of course, being in entire ignorance that anything had come to sadden their bright, sweet favorite, Gertrude Mannering. Her father was going to take her, and intended remaining the few days at the little country inn at which he had always stayed during his visits to Gertrude when she was at school.

"It will be like the old times, Gertrude," he said; "and I shall like to see Rev. Mother again and all of them, and the old place itself too."

"Besides, papa," she replied, "with something of the old arch look, you could not lose sight of me for so many days, I know."

And so one bright, cold morning very early in March they found themselves in the train, beginning the journey which had so long been such a familiar one during those past happy, peaceful years.

When they reached Nethercotes, Mr. Mannering sent Gertrude on at once to the convent alone.

"I know, you would rather go alone first, Gertrude," he said, "to get the first meeting over; it will be best. Tell Rev. Mother I will come in the morning to see her."

And with a lingering kiss Gertrude left him, and took her seat in the coach which was to take her to the convent.

Her father was right: it was less painful for her to be alone on her first arrival and during the familiar drive, which was so associated with the careless, happy past. It was winter now, as it had been when she had last looked on the quiet country scene, when she had left it, but fourteen months ago, without a cloud on her brow or a trouble in her heart, except those brought by the pain of parting with her dear, kind friends the nuns, and the companions who had all so loved her. Then as she drove into the convent grounds her heart contracted with a sharper pain still, as she recalled her own words to her father as she had last driven through these familiar spots: "I wonder how it will all look when I see it again; I wonder if I shall be changed at all, papa. I shall look a little older, I suppose; more of a young lady, that's all."

The time had come now; she looked again upon the beloved scene, and though it was unaltered, was she not changed as she could never have dreamed of—changed as fully as though the lapse of years had passed over her head, to be the old, laughing, careless Gertrude never, never more? Her heart beat painfully as she waited in the reception-room; but directly Rev. Mother appeared, bringing with her dear Sister Teresa, Gertrude forgot her confusion in their hearty kisses and earnest words of welcome. They forbore, as Rupert had done, from noticing her pale looks and visible thinness, knowing as they did, though not yet fully, the story of the terrible shadow that had come so early to darken the bright life of their beloved pupil; but they were shocked at the change nevertheless, though they had been partly expecting it.

Then for the next few days the old convent life existed again for Gertrude; because, though they treated her as a visitor, and gave her a nice little room of her own, she insisted on living as much as possible with the girls, most of whom were her old companions, instead of always being apart "in state," as she called it. She sat among them at recreation, to their great delight and her own increased popularity, listening to the innocent, simple talk which once had been so interesting to her, of all the little changes that had taken place since she left, laughing while one girl who used always to be in scrapes in Gertrude's time told her how she never got into any now, but that another had quite taken her place in that line, one who used to be quite a model a year since; and how Sister So-and-so was not half as strict as she used to be; and what a grand retreat they had had last year, and how sorry they had been for Gertrude to miss it—until she could have almost wished, as she sat there, to wake and find herself still at school, and the past year a dream. And yet no, she could not—oh, no! not for worlds, spite of the terrible pain and yearning in her heart.

"I cannot wish never to have known him, never to have loved him, no! Even if I never see him again on earth, I can pray for him always; and if only he ever comes to God, even at the last, all my pain and sorrow will have been but an easy price for a soul like his."

But though Gertrude did her best to be merry and cheerful, and always to hide that any shadow had crossed her life, even the innocent convent girls were not wholly deceived, and were not without an idea that something more than delicate health was the matter with Gertrude.

"I never saw any one so changed in my life," said one confidently to another, among a group of the elder girls. "She is not very well, the dear, I know, of course, and she is just as nice as ever; but somehow it seems as if she had seen some trouble or other, or were thinking of something quite different from what we are all talking about."

"And I should not at all wonder if she were," said another, who was considered rather a worldly girl, and a great authority on worldly matters, having only come to school rather late. You don't suppose she has been all this time at home for nothing, and in London, too, last season," she added somewhat contemptuously.

"And then," put in a sweet, pious little girl, "she does have such long talks with Sister Teresa. And I know she is a great deal in the chapel, when she is not with us. She let it out accidentally, and I am sure it is beautiful to see her pray, when we do see her, as if she quite forgot everything and everybody but our Lord."

And so the week passed, with its quiet, sweet routine, varied only by the two or three visits of her father to the convent; and on the last evening Gertrude knelt at Benediction in her usual place, the one they had allotted to her on her arrival. She had been feeling ever physically tired and weary all day, as she often

did now, but she stayed in the chapel after the rest were all gone, bowed down alone and motionless; and as she did so a strange feeling seemed to come over her, a thought almost like inspiration, which made her start joyously, and then look up with a trembling wonder.

TO BE CONTINUED

SHATTERED DREAMS

By Anna W. Mullins

Two years ago, Jerry Simmons had left Andersonville without a word to anyone, not even to little Martha Evans.

"Why worry over him?" Sue Benjamin had advised, noting that Martha's spirits were at ebb. "The very best of men are not worth crying over. Dry your eyes and forget him."

She was Martha's friend and the confidant of all her troubles.

"Oh, Sue, dear, you don't understand, or you'd never say that," Martha had rejoined, with a sob, realizing that she was alone.

With a shrug of her shoulders, and a knowing shake of her head, Sue answered:

"You'll get over it. We all do."

This morning Andersonville was mildly astir, for Jerry had returned, as unexpectedly as he had left. The noontide whistle at the Valley Mills had hardly given the signal for the great buzzing looms to cease their whirring, before Martha found herself hemmed in on all sides by groups of pushing, curious girls, silk-workers like herself. All were talking at once, each louder than her neighbor. The volley of questions was bewildering. Martha tried to talk, but gave up. It was impossible to be heard above the noise. Some one in the crowd realized this, and, in a voice that carried above the others, insisted on silence.

"Oh, girls," Martha said, when finally she could be heard, "I'm so happy. As soon as Jerry returned last night, he came to see me. I never was so surprised in all my life. I asked him why he had not written, and he told me that he wanted to be sure of his plans before he told any one. I didn't have the heart to scold too much, for he told me that he had been working day and night, and girls," she continued, now lowering her voice to a whisper, "he showed me his bank books. I could hardly believe my own eyes. Why, if he worked in this town all his life, he could never have saved what he has during the past two years. I asked him how he managed, but he only laughed and said I didn't understand business. People in the cities surely have wonderful opportunities for making money, and I'm glad Jerry had the courage to leave Andersonville when he did."

"Well, it's great to think that he is back," one of the girls remarked. "I certainly never thought you would see him again."

Martha's eyes were bright and her face was flushed.

"Girls," she said earnestly, "I prayed him back. I couldn't begin to count the novenas I've made, the votive candles I've burned, and even the Masses I have had offered, and she added with a smile, "my prayers have now been answered."

"Answered, Martha," some one exclaimed, "why this is only the beginning of the answer. You know, we girls expect an invitation when the real 'answer' is granted; and don't you think we deserve an invitation for all the prayers we've said for you?"

Most of the girls in the mill were Catholics and had always been willing to say "Yes" to Martha's many appeals for prayers.

"Of course you do," agreed Sue. "The prize is not going to slip through our fingers this time, and we all shall soon be receiving our share of a wedding cake. Shall we not, Martha?" she asked brightly, placing her arm over her friend's shoulder.

The little ripple of excitement caused by Jerry's return soon died out and the town had gone back to its usual, everyday routine when, like a bolt from the sky, came the news that Jerry and Sue had eloped. No one dared go near Martha that morning, either to console or question her. Her wild expression and unwonted silence kept the girls away. By noon, however, the unnatural restraint gave way to hysterical crying.

"My heart is broken," she sobbed bitterly. "I've lost faith in human nature. The very ones I trusted above all—Jerry—Sue—the hypocrites. Even God seems to have turned from me, after all my prayers, all my novenas, all my trust. Oh, I wish that—I wish that—oh, leave me alone," she cried, as she pushed away the girls who were trying to console her.

Time went on and Martha became bitter and more bitter. As she looked ahead, the future meant only a stretch of lonely days, spent beside a grinding, soulless loom and then, some day, she would drop beside it, useless.

Three, four, five years passed and Martha, still at her place, watched familiar faces about her being replaced by new ones. Most of the former girls were married now and had happy homes and chubby babies of their own. And still she was alone, pathetically alone. Her dark hair was showing signs of gray and furrows were beginning to leave permanent marks on her pale, thin face.

"Let your friends know your home address, Miss Evans," the superintendent said one morning, as he handed her a letter. "It's against the rules to have mail sent here, you know."

Martha took the letter and glanced at the postmark. Could it be possible? Quickly she tore open the envelope and glanced at the signature. Sue! About to crumple the letter between her fingers, one sentence caught her eye, "for the sake of my little boy." Quickly she read on, unable now to stop. Her brain became confused. What terrible things she was reading! Jerry had been dragged from a river into which he had thrown himself in a moment of despair, and Sue, her money, home, everything gone, was now earning a mere pittance with which she was trying to support herself and her boy. Martha's heart beat faster. A satisfaction thrilled her.

"Nothing more than she deserves," she murmured as she read on:

"When Jerry left Andersonville, it was on the advice of the man who caused his ruin. Dazzled with the prospects which that devil held out, Jerry entered into a dishonest scheme which has robbed not one, but hundreds of poor families of hard-earned money. This he would do, and he would do it well planned and always managed to keep within the limits of the law. Filled with a sense of his new power, he came back for you, but when he saw you, so good, and so far above him, he had not the heart to drag you down with him. He told me this years later and it made me almost insane with jealousy. I knew Jerry was doing wrong, but I loved my new life too much to try to stop him. Once I did urge him to drop everything. I was sick then, and thought I was going to die. When I got better, I stopped urging, and the days and years passed on and we forgot God. Jerry had been told in confession that he must return the money which he had unjustly taken. This he would not do, and he cut himself off from the Church. In his bitter remorse, he grew to hate the name of Catholic. If I had only been firm in doing right, how different things might be today! But I have paid for my weakness. Over night all we had, position, money, home—all were swept from us and then came, worse than all—Jerry's death. And such death, in despair and away from God, and how much of his sin is mine? It is strange that I should turn to you, whom I have wronged so deeply, but the remembrance of your goodness and strong faith are ever before me and give me hope. It was the memory of you that saved me from following Jerry, and taking my little boy with me. Martha, there are any hope for me? I am writing with the courage of despair."

Martha folded the letter and gazed at the loom before her. Mechanically she guided a slipping thread.

"Oh my God," she murmured, as she tried to stifle her sobs, "it is I who should beg for forgiveness from Thee. Instead of seeing Thy guiding hand, shielding me from harm and possible danger to my soul, I turned from Thee, when I could not have my own way, forgetting, in my blindness that, though Thou hast said, 'Ask and you shall receive,' Thou hast taught us to add, 'Thy will, not mine be done.'"

"Will you be home from the mill all day tomorrow, Aunt Martha?"

"Yes, dear, all day."

"And mother's going to stay with you too, even after you both come home from Mass and Communion?"

"Yes, mother too. And, Jerry boy," Martha said, as she drew the sturdy, golden-haired lad closer to her, "don't forget to ask our Lord tomorrow, when He comes to you for the first time, to keep you good, now and always."

"Yes, Aunt Martha, I will, and I'm going to pray for you and for mother and for my dead daddy, too."

Martha's eyes filled with sudden tears, as she looked into the blue eyes of the little lad standing beside her, so like those of another Jerry whom she had known so well. Softly she breathed a prayer for that other Jerry in hope that at the last dark moment, God's boundless mercy might have rescued his soul from the depth of despair. For she remembered that even

"Betwixt the saddle and the ground Is mercy sought and mercy found."

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THE STORY OF CHRIST

BY GIOVANNI PAPINI
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At the back of the room (for the Synagogue is only a long white-washed room a little larger than a school, than an inn, than a kitchen) the poor of the countryside are huddled together like dogs near a door, like those who always stand in fear of being sent away.

And when He came out from the Synagogue all those stood waiting in the street to see Him again. They followed Him timidly as if in a dream; when He entered into the house of a friend to eat they were almost jealous and some waited outside the door until He reappeared; then, grown more bold, they accosted Him and went along together beside the shores

of the lake. Others joined them on the way, and now one and now another they were braver under the open sky and outside the Synagogue began asking questions.

And Jesus paused and answered this obscure crowd with words never to be forgotten.

THE FIRST FOUR
Among the fishermen of Capernaum, Jesus found His first disciples. Almost every day He was on the beach of the lake; sometimes the boats were going out, sometimes they were coming in, the sails swelling in the breeze; and from the banks the barefooted men climbed down, wading knee-deep in water, carrying the baskets filled with the wet silver of dead fish piled together, good and bad, and with the old dripping nets.

They put out sometimes at night-fall when there was a moon, and came back early in the morning just after the setting of the moon and before sunrise. Often Jesus was waiting for them on the strand and was the first to greet them. But the fishing was not always good, sometimes they came back empty-handed, tired and depressed.

When they went back to the shore they pulled the boat up on the land, and leaving their nets, the two brothers followed Him. And a few days after this, Jesus saw the other two brothers, James and John, sons of Zebedee, who were partners of Simon and Andrew, and he called them, while they were mending the broken nets; and they too said farewell to their father, who was in the boat with the sailors, and leaving the broken nets half-mended, followed Him.

When Jesus had finished speaking they observed that the elders, the bourgeois, the masters, lords, Pharisees, men who knew how to read and make money, shook their heads forebodingly, and got up, making wry faces and nodding among themselves, half contemptuous, half scandalized; and as soon as they were outside, muttered a grumbling of prudent disapprobation through their great black and silver beards. But no one laughed.

The merchants followed them, erect, already thinking of the next day; there remained behind the working men, the poor, the shepherds, the peasants, the gardeners, the smiths, the fishermen, and all the herd of beggars, orphans without inheritance, old men without health, homeless outcasts, friendless unfortunates, peniless men, the diseased, the maimed, the worn-out, the rejected. They could not take their eyes from Jesus, they would have liked Him to go on speaking, to reveal the way of the New Kingdom when they too would have their return for all this misery, and see with their own eyes the day of reckoning.

inestimable treasure." . . . if a prophet should speak thus to us, men of the present day, how many would follow him with the simple-hearted spontaneity of those fishermen of old? But Jesus made no sign to the merchants who stood trafficking in the open places, and in the shops, nor to those who observed the tiniest commands of the law and could recite by heart verses from the Bible, nor to the farmers rooted to their land and their live-stock, and certainly not to the affluent, surfeited, satisfied, who care nothing about any other kingdoms because their kingdom has long since been realized.

Not by chance did Jesus select His first companions from among fishermen. The fisherman who lives a great part of his life in the solitude of the water is the man who knows how to wait. He is the patient, unhurried man who lets down his nets and leaves the rest to God. The water has its caprices, the lake its fantasies, no day is like another day; he does not know when he goes away if he will come back with his boat full or without a single fish to cook for his dinner.

Of these fishermen who would have died in the obscurity of Capernaum without any one except their neighbors being aware of them, Jesus made saints whom men even today remember and invoke. A great man creates great men; from a somnolent people he raises up prophets; from a debilitated people, warriors; from an ignorant race, teachers. In any weather fires are lighted if there is a hand capable of kindling them.

Jesus did not seek armed warriors, men who would lay their enemies low, conquerors of provinces. His apostles were to fight, but the good fight of perfection against corruption, holiness against sin, health against sickness, spirit against matter, the happy future against the past, henceforth sterile. They were to aid Him in bringing His joyous message to the heavy-hearted. They were to speak in His name in places where He could not go, and in His name to carry on His work after His death.

THE MOUNT
The Sermon on the Mount is the greatest proof of the right of men to exist in the infinite universe. It is our sufficient justification, the patent of our soul's worthiness, the pledge that we can lift ourselves above ourselves to be more than men, the promise of that supreme possibility, the hope of our rising above the beast.

If an angel come down to us from the world above should ask us what our most precious possession is, the master-work of the Spirit at the height of its power, we would not show him the great wonderful oiled machines of which we foolishly boast, although they are but matter in the service of material and superfluous needs; but we would offer him the Sermon on the Mount, and afterwards, only afterwards, a few hundred pages taken from the poets of all the peoples. But the Sermon would be always the one refulgent diamond dimming with the clear splendor of its pure light the colored poverty of emeralds and sapphires.

And if men were called before a superhuman tribunal and had to give an account to the judges of all the inexplicable mistakes and of the ancient infamies every day renewed, and of the massacres which last for a thousand years, and of all the bloodshed between brothers, and of all the tears shed by the children of men, and of our hardness of heart and of our perfidy only equalled perhaps by our stupidity; we should not bring before this tribunal the reasonings of the philosophers, however learned and fine-spun; not the sciences, ephemeral systems of symbols and recipes; nor our laws, short-sighted compromises between ferocity and fear. The only thing we should have to show as restitution for so much evil, as atonement for our stubborn tardiness in paying our debts, as apology for sixty centuries of hideous history, as the one and supreme attenuation of all those accusations, is the Sermon on the Mount. Who has read it, even once, and has not felt at least in that brief moment while he read a thrill of grateful tenderness, and an ache in his throat, a passion of love and remorse, a confused but urgent longing to act—so that those words shall not be words alone, nor this sermon mere sounds and signs, but so that they shall be imminent hope, life, alive in all those who live, present truth for always and for every one? He who has read it, if only once, and has not felt all this, he deserves our love beyond all other men, because all the love of men can never make up to him for what he has lost.

The Mount on which Jesus sat the day of the sermon was certainly not so high as that from which

Satan had shown Him the Kingdoms of the earth. From it you could see only the plain, calm under the loving sunset light; on one side the river-green oval of the lake, and on the other the long crest of Carmel where Elijah overcame the scullions of Baal. But from this humble mount which only the hyperbole of the chroniclers called mountain, from this little rocky hill scarcely rising above the level earth, Jesus disclosed that Kingdom which has no confines or boundaries, and wrote not on tablets of stone like Jehovah, but on flesh and blood hearts, the song of the new man, the hymn of glorification.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! Isaiah was never more a prophet than at the moment when these words poured from his soul.

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and the clergy throughout the Dominion.

LONDON, SATURDAY, SEPT. 13, 1924

"FOR UNITED IRELAND"

Under this heading the Ottawa Citizen had, a couple of weeks ago, an editorial that illustrates perfectly the effect of the assiduous propaganda on the new Irish problem. The Citizen's article seems to be entirely fair-minded, even sympathetic; but it ignores completely the question in issue.

That question is simply the carrying out of a plain and indisputable provision of the Anglo-Irish Treaty of 1921. The British representatives during the negotiation of the Treaty insisted upon the fact that Great Britain was committed to the policy of non-coercion of Ulster. The Irish representatives, expressing the sentiment and conviction of all Ireland outside of the North East corner of Ulster, while maintaining that Ireland is geographically and economically a unit and should be a unit politically, nevertheless agreed that the coercion of "Ulster" would be bad politics for Ireland as well as for England. They had no desire to perpetuate, much less to intensify, sectional animosity in Ireland; their ultimate aim—openly avowed—and their confident hope was the achievement of national unity for Ireland. But the Irish representatives pointed out that within the so-called "Ulster" there was also a minority much more important relatively with regard to the Six Counties than the Protestant minority of Ulster was compared to all Ireland. If we adopt the principle that the Ulster Protestant minority must have freedom of choice, must not be coerced, then we must apply the same principle to the Nationalist minority of the Six Counties.

Nothing could be fairer, nothing more reasonable.

Britain insisted that Ulster must not be coerced; Ireland agreed.

Ireland insisted that the Catholic and Nationalist 86% of the Six-County population must have the same freedom from coercion. They also must be free to determine their own political destiny. Great Britain agreed.

Hence Clause XII. of the Treaty, which gave Northern Ireland the privilege of withdrawing from Ireland and remaining a part of Great Britain, extended in the next paragraph the same privilege to the Nationalist minority of Northern Ireland.

The Citizen quotes the essential words of this second paragraph:

"A commission of three persons—one appointed by the Free State government, one by the Northern government, and one who shall be chairman, by the British government—shall determine in accordance with the wishes of the inhabitants, so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland and the rest of Ireland."

This clause gives no right to any government, neither to the Government of the Irish Free State, nor to the Government of Northern Ireland, nor to the British Government, to determine the boundary between Northern Ireland and the Free State, further than the right of each to appoint one of the Commissioners. It expressly takes all such power away from all three governments and vests it in the people concerned, by whose wishes the Commission must abide, except where geographic or economic conditions impose minor modifications in the best interest of all concerned. Ulster was able to delay the carrying out of this provision of the Treaty by refusing to appoint one Commissioner. No provision having been made either in the Treaty itself nor in the Act of Parliament ratifying it for this contingency, the Judicial Committee of the Privy Council decided that

further legislation was required before the Commission could function. This measure was introduced before Parliament prorogued and will be pushed to conclusion when it meets again the last of September.

That the Government of the Six Counties—which are part of Great Britain with representatives in the British Parliament—can repudiate a treaty negotiated by the British Government and ratified by the British Parliament is obviously and childishly absurd.

And that is the position of Sir James Craig's Government.

The Citizen:—"But Ulster is unwilling to take part in any boundary commission, unless it is first made clear that determining the boundaries would simply mean rectifying the present boundary line, that is, making minor adjustments along the frontier."

Ulster will not have to take part. The supplementary legislation now proposed will enable the Boundary Commission to function whether or not the Ulster Government avails itself of the privilege of appointing a Commissioner. Neither Ulster nor Great Britain nor the Irish Free State has the faintest color of right to change the whole tenor and defeat the purpose of the Treaty provision that is the cause of the trouble.

The Citizen:—"The demand in the Free State is for something more sweeping."

The sole demand of the Free State is that the Treaty provision be carried out.

The Citizen:—"Unless the meaning of the clause in the treaty were clearly defined, it might mean that the proposed boundary commission would have the power to reduce Ulster from six counties to four. Tyrone and Fermanagh as well as other areas in the north, where the majority of inhabitants were of the Roman Catholic faith, could be annexed to the Free State."

And why not? That was the very purpose and intent of the Treaty as avowed and defended by Lloyd George when the Treaty was before the House of Commons when he said that Ulster should not be coerced; but that Ulster while claiming freedom from coercion for herself must not be allowed to exercise coercion over others.

What is there so sacro-sanct about the area of "Northern Ireland" whose existence dates from 1920? The recalcitrant Protestant Ascendancy minority would not then accept the full territory of the old historic Province of Ulster. Why? Because the whole of Ulster sent 17 Nationalist members to Parliament and only 16 Unionists. Protestant Ascendancy would be in obvious danger. So at the behest of Carson "Ulster" was divided and only six counties taken into the Northern Irish fold. Ireland itself, one geographically, one economically, one for ages historically, at the behest of Orange Ascendancy was split in two. But to touch an acre of the six county area is to tamper with sacred and inalienable rights!

The Citizen quotes approvingly this utterance of Thomas Johnston, the leader of the Irish Labor Party:

"We will make our own constitution for Ireland and if we are unable in that constitution to bring in the six northern counties we may have to wait until we persuade them by good legislation and good administration within the 26 counties."

That is precisely the position of Nationalist Irishmen at home and abroad. Should the Treaty provision made in favor of the Nationalist minority in the North be repudiated, then the whole Treaty falls to the ground. Ireland would claim and exercise the right of making her own Constitution and the great aim of Constitution makers would be to bring together North and South, Orangeman and Catholic, Republican and Free Stater. Unhindered by British politics or British politicians Irishmen would all work together for a United Ireland. No one would dream of "coercing Ulster"; but sooner or later the North East corner would voluntarily come in and the Irish Question would be at an end forever.

It is important to understand this question as it will be the subject of a most important and interesting debate in Parliament in a couple of weeks. It may be the chief issue in the next parliamentary election in Great Britain. And it may overshadow all other questions of international interest.

In any case times have changed somewhat since the Treaty of Limerick was broken before the ink wherewith 'twas writ was dry.

Propaganda which is now busy explaining away, obscuring, twisting and distorting a solemn treaty obligation would, if it could, achieve the same object; but it will be a more difficult undertaking. Ten years ago the world was shocked at hearing a great statesman call a treaty a scrap of paper. Today there are leading English Tory journals using Von Bulow's precise reasoning in almost his precise words. One of them says: "There are more important issues at stake than the interpretation of a clause in a treaty."

Sometimes one wonders if times or human nature—especially the coveting political power—have changed as much as we are led to believe.

CATHOLIC TRUTH ON THE CAUSE OF CRIME
BY THE OBSERVER

A learned Catholic Judge, Hon. William B. Wallace of the County Court of Halifax, Nova Scotia, delivered an address the other day before The Rotary Club, a non-denominational body in that city, on the causes of crime and the proper enforcement of preventive laws against crime. The occasion was a timely one; just at the moment when the press throughout the whole continent is filled with reports of the extraordinary and gigantic farce which is being enacted at Chicago with the purpose of saving two young murderers from the just punishment of a horrible and cruel crime.

There is a very urgent need for clear thinking just now upon the causes of crime, and upon the true principles upon which both the prevention and the punishment of crime ought to be based. In the case at Chicago, very able men of both the medical and the legal professions are presently engaged in covering and smothering the whole question of human responsibility for the commission of crime, in a mass of theory and guess work which is perhaps sufficient to befoul most of those who have never had explained to them the real causes of crime and the basic principles of human responsibility for sin.

The word "sin" has become unpopular in the philosophy of the modern scientist. The belief in the existence of God has been greatly and very generally weakened outside the Catholic Church; and having given up the idea of God and of the law of God, and of the revelation by God to man of certain great truths concerning Him and His law, the modern scientist has taken to groping about amongst the cells and the muscles and all the other physical paraphernalia with which man is equipped, for the causes and the explanations of his acts, whether good or evil.

The unbelieving scientist of our day will not even consider the existence of anything that he cannot find with a scalpel, or test in some of the elaborate machines with which his laboratory is equipped. The more the need, therefore, that Catholics of education and character and judgment, such as Judge Wallace, should speak out boldly and earnestly, as the learned Judge did on the occasion referred to. He puts against the new-fangled theories of the pseudo-science of the day, the old-fashioned things upon which civilization as we possess it is based and founded. He speaks of moral education. He emphasizes the absolute necessity for religious influence for home training in the difference between right and wrong; for the discharge of the fundamental parental duty of teaching the children and controlling them; for an appreciation of the difference between the mere acquirement of a mass of facts in school and that education which gives a boy a knowledge of the great aim and purpose of his existence and of his responsibility to God.

That the contents of school books and a knowledge of material science do not suffice to make a man a good citizen, was emphasized by Judge Wallace in the clear and convincing style of which he is a master. This is not his first utterance on such subjects, and it is well known throughout Canada for his work in social problems, both on the theoretical and the practical sides of the treatment of such problems. Judge Wallace has been a judge

for over twenty years, and was for many years the judge of a Juvenile Court where first offenders of tender years were dealt with; and these are positions in which a man is bound to become interested in sociological problems; and, being interested, is faced with the necessity of acting at once and of acting wisely, in the interests of the prisoner so far as that may be done with justice to society in general.

With such an experience, Judge Wallace speaks with an authority which is not to be denied by even those who may not hold the same point of view he holds on the relation of Christian principles to human conduct. Being an excellent Catholic, he is, of course, familiar with the truth concerning the causes of human action. So are many other Catholics; but not all Catholics can hope to have the practical experience from which he is able to speak.

The occasion for his utterance is a timely one. We are in train to bring upon the world a huge flood of crime, if we go on encouraging the idea that the causes of crime are purely physical, that a criminal is necessarily a person diseased, and that all that is required for his cure is kindness and forbearance. The popular idea is now that every criminal is, not only an object of pity, which is true enough, but that he is not an object of punishment, which is certainly not true. It is therefore well to bring back the public mind to the existence of certain truths which are becoming obscured; the truth that man is a being composed of a body and a soul; the truth that man is responsible to God and at the same time is susceptible to the temptations of God's enemy, the devil. Education, if it is to protect society, must be made to include the truth concerning man's relations and duties towards God; and if it is not made to include that, the more we increase education, the worse this world will become.

THE SENTIMENT AGAINST TIPPLE'S METHODS IN ROME among thinking Methodists in the United States had been gaining strength since 1920, in the February issue of which year Scribner's Magazine published a number of unedited letters of the late President Roosevelt recounting his experiences in Rome during his famous visit on his way back from his African hunting-trip. It had been an open secret all along that Mr. Roosevelt deeply regretted the turn of events which made it impossible for the Sovereign Pontiff to receive him in private audience as had been arranged. It was the "Methodist Mission" that precipitated this unfortunate incident and Tipple's officious and impertinent meddling that abrogated what would otherwise have been an event of the greatest interest to the whole civilized world.

IT WAS THESE letters that paved the way to Tipple's recall. Not even a great power like the United States could afford to have its international relations complicated by sectarian intermeddling of this kind, and the Methodist General Conference was not slow to take the hint. "So," as a Roman correspondent writes, "the great series of buildings which were to crown Monte Mario have become a white elephant." Tipple had made it a feature of his advertising scheme that from these projected buildings they "could look down upon the Vatican," but, as says the same writer "honest Methodists have no money to give for the purpose of 'looking down' upon anybody." Moreover, the Italian Government has taken good care that no foreigner shall offer an affront to the Holy See by building towering structures at the very door of the Pope's home. Hence the refusal of a permit for this officious enterprise. And hence, also, the termination of Tipple's Roman career.

NOTES AND COMMENTS

THOSE INTERESTED in the person and career of John Galt, Scottish novelist and "founder of empire" in Canada, will be interested in the publication recently of a new volume from his pen. Galt was a prolific writer, and at his best second only, if second, to Scott in the portrayal of Scottish character. Much of his writing was of an ephemeral nature and not in harmony with his special genius. But those familiar with "The Annals of the Parish," "The Provost" or "The Last of the Lairds" will not need to be reminded of his power as a delineator of West-country Scottish life. The new volume, being a collection of short stories, all in that vein, culled from old periodicals, is therefore an event of real interest in literary annals, and especially so in Canada, where his work as a founder of cities endures, and where his sons earned eminence and fame.

YOUNG OFFENDERS AGAINST THE LAW

Dr. J. G. Shearer,
Social Service Council of Canada

The writer recently found himself a fellow passenger with two youngsters, fifteen and seventeen years of age, who were in handcuffs on their way to a penitentiary under sentences of three years for house-breaking and stealing. Unless paroled meantime these boys must associate more or less closely with a large number of experienced, expert and hardened criminals for three years. Whatever they were on entering the penitentiary there is little room for doubt as to what they will be when they leave, in spite of the influence of excellent guards, Chaplain, Salvation Army and the like.

Is it right, is it socially wise, to expose young fellows (for whom surely there is good hope of restoration to virtue and good citizenship) to such seriously demoralizing influence for so long a period? There can hardly be two answers to this question. Besides, society has a large measure of responsibility for their being law breakers at all. Born of parents weak or worse, allowed to play truant from school, educational curriculum and methods ill adapted to their special needs, no supervised recreational facilities, open pool rooms and consequent companionship with older boys already criminal, make the beginning of crime for lads easy. Is not society under the greater moral obligation to make it possible, as easy as possible, for them to get back to a life of self-respect and social decency? Instead, society compels them to herd for years with worse criminals, where they get a thorough schooling in real crime before they get a second chance to go straight.

There is a better way.

But, as it now appears, even the plutocracy of the United States tires of spending money year after year with nothing to show for it, and having maintained Tipple in luxury for some years, and furnished him with ample means to bribe the poor and distressed with creature comforts, the paucity of results he was able to show has at length been terminated in his recall. The "Mission" has been in existence for over fifty years, during which period there has been carried on in the poorer quarters of Rome an active traffic in human souls, with, as a correspondent assures us, such paucity of results that all the "converts" gained could be put into a one-horse wagon. Hence Tipple's recall. He will now be able to devote his superabundant energy to the Prohibition cause, at home, to which his name should be a tower of strength.

Ontario alone has established such reformatories, though Quebec has decided to do so.

In England, what is called the Borstal System has been in operation for many years. To these reform schools all prisoners from sixteen to twenty-one are sent. They are as little like prisons and as much like schools as they can be made. The result is that only a very small proportion of these young people return to the reformatory or go on to the penitentiary.

It is a social crime of the first magnitude for Canada or any of her Provinces, for lack of reformatory schools whether for false economy or for sheer indifference, to banish young people of either sex to a penitentiary where they can hardly escape demoralization of character and a schooling in crime and vice.

And our Governments will make provision as soon as they know the serious people make the demand. This constitutes at once a challenge to, and an opportunity of, ministering in His Name, to these little ones whose plight is indeed sorry and whose need is very great.

THE CONGRESS ON REUNION

RESOLUTIONS TO PROMOTE BETTER UNDERSTANDING ADOPTED

By V. Myslivec
(Special Correspondent, N. C. W. C.)

Velehrad, Czechoslovakia.—For five days, eminent Roman Catholic and Eastern Orthodox ecclesiastics have addressed the Congress of Reunion, which closed here recently in an effort to bring the two bodies together.

At the conclusion of the actual sessions of the Congress a series of resolutions were adopted which, it was hoped, will promote a closer understanding and tend toward the hoped for reunion. Chief among these resolutions was one recommending changes in the theological studies so that theological students may become better acquainted with the Eastern doctrine, and another urging that all Catholic congresses have a section for Eastern questions.

Numbers of devout spectators cheered the Papal Legate to the Congress, Monsignor Marmaggi, when he arrived at Velehrad July 30, with Archbishop Kordatch and Abbot Senator Method Zavoral. Abbot Zavoral had just returned from the Eucharistic Congress at Amsterdam. The Papal Legate was conducted to the basilica and welcomed by Father Odstreilik, Superior of Velehrad in a brilliant address first in Latin, then in Czech. Dr. Ledochowski of Olmutz, on behalf of the preparation committee and Dr. Rozatocil, official representative of the Ministry of Foreign Affairs, seconded the welcome.

Replying, Monsignor Marmaggi said he would pray to God for the prosperity of the Republic of Czechoslovakia and for God's blessing on its leaders.

SEMINARIANS CONFERENCE

A congress of Slav seminarians, attended by numerous students at Czech, Slovak, Croat and Slovene seminaries, preceded the negotiations of the Reunion Congress. Addresses were made by the seminarians, and there were present the professors of the theological faculties at Prague, Olmutz, Bratislava and Zagreb. Dr. Alfred Fochs spoke on "Reunion Attempts of the Christian Churches;" Dr. Hrachovsky of Prague on "The Apostolate of Saints Cyril and Methodius," and Professor Stancl of Brno on "The Czech Salesian Action and the Reunion of Schismatics with the Catholic Church."

The Velehrad monastery and the neighboring buildings were richly adorned with Czechoslovakian and Papal flags.

Dr. Frechtan, Archbishop of Olmutz, opened the Congress the Slavany Sal of the monastery. He recalled the activity of his predecessor, the late Archbishop Stoyan, pioneer of the idea of Orthodox reunion with Rome, and addressed greetings to those who could not attend the Congress.

The Papal Legate in the name of the Holy Father, welcomed those at the Congress and referred to the tradition of Saints Cyril and Methodius, which is so closely connected with Velehrad. He said: "The object of the present Congress is not a political nor an academic discussion, but the strengthening of the bonds of love between the Latin and the Eastern Churches."

He then handed the Papal letter to the Archbishop, who read it. It declared that following a report

sent to the Pope by the Secretary of the Congregation, His Holiness determined to grant the Congress, which was to discuss new courses of action looking toward reunion, a special approbation. The Archbishop of Olmutz was named president, and it was requested that, in addition to the Catholic theologians, Orthodox prelates also be invited, to enable them to realize that the Catholic doctrine agrees in substance with the doctrine of the First Fathers of both the Western and the Eastern Churches. At the conclusion of the communication, those attending the Congress were accorded the Papal blessing.

RUSSIAN CATHOLICS' GREETINGS

Following the organization of officials for the Congress, several addresses were heard. Dr. de Ropp, Archbishop of Warsaw, greeted the Congress in the name of the Russian Catholics and recalled the cruel fate of three Catholic bishops in Russia. Archbishop Prechan then read a letter from Cardinal Bourne dealing with the origin of the Church of England and the present-day attempts at reunion. Bishop Przedziecki of Siedlec interpreted the greeting of the Polish Episcopate, and similar addresses were heard from the Bosnian archbishop, Dr. Saritch; from the Archbishop of Lubljana, Dr. Yeglitich, and from Dr. d'Herbigny. Dr. Bottinelli of Paris read a letter from Father Lagiera, director of the French "Œuvre d'Orient," the purpose of which is to support the missionaries working for reunion of the church in the East.

The chief cause of schism is differences in the question of the constitution of the Church, Dr. Francis Grivec, professor at the University of Lubljana, declared in his paper on "The Church and the Principle of Unity of Churches from the Schismatic Standpoint."

Eastern theology, said Dr. Grivec, teaches that all bishops, including the Roman Catholic, have the same jurisdiction, and leaves the supreme power to the Ecumenical Council alone. Thus the Eastern church lost her unity and was gradually divided into the churches of the several nationalities. The deplorable catastrophe in the last few years, however, he continued, compelled them to alter their constitution, and it is hoped that the Eastern theology will finally realize that the Eastern tradition was decayed by Byzantine political theories. Therefore, he held, it is necessary to revert to the Eastern tradition of Saints Cyril and Methodius.

The Congress received an epistle from Paris, from the well-known Russian protopope Sergij Bulgakov, countersigned by the following Russian Orthodox theologians: Prof. A. B. Kartashev, M. A. Berdayev, J. B. Brube, M. O. Loskij, J. J. Lappav, V. V. Zvenkovskij, T. B. Filorocky, F. F. Bezobrazov, and A. B. Yelchaninoff. After hearty good wishes to the Congress, these theologians stated their view with regard to the question of reunion with the Catholic Church.

FIND INFALLIBILITY AN OBSTACLE

The chief obstacle to reunion is the doctrine of the infallibility of the Pope, these prelates held. Another obstacle of no less importance, they continued, is Uniat proselytism among Russian emigrants. Instead of reconciling the two groups, they declared, this proselytizing hardens the obstinacy and resistance of the Orthodox Russians.

Differences between the Roman and Eastern churches are by their nature psychological and political rather than dogmatic, Mr. Nicholas Klimentko of Paris, an Orthodox Russian, contended in the debate which followed. Therefore, no solution of the differences is to be found on the field of dogma, he held, but rather through mutual acquaintance and understanding. Mr. Klimentko was cheered.

In the evening, Dr. Alfred Fuchs, of Prague, lectured on "The Significance of Union for the Culture of the Nations."

On the second day of the Congress, there were numerous visitors, including the Slovakian bishops, whose arrival was witnessed by the entire Congress. Father Glib Verchovskij in charge of the Russian Catholic colony in Prague, discussed "The Duties and Powers of the Patriarchates from the Standpoint of History, Dogma and Canon Law, with Special Reference to Possibilities of Union." He said the patriarchate means primacy with local jurisdiction, and explained how the Catholic patriarchs of the East lost their territorial authority, which he regarded as abnormal because the patriarchal jurisdiction is the symbol and cause of inner unity of the local churches. The Catholics scattered throughout the East should be the most readily available means of bringing about the reunion of the whole East, the speaker said. He urged that the Latin missionaries in the East be subjected to the jurisdiction of the Catholic bishops residing in the East.

The rector of the Sarajevo seminary, Father Sakatch, S. J., discussed the Eastern patriarchs, and Dr. Karol Kmetko, Bishop of Nitra, Slovakia, defined the Apostolate of SS. Cyril and Methodius the most efficient means of bringing about the reunion of the churches. Dr. Kmetko expressed the desire that the Apostolate founded by the late Archbishop Stoyan, be spread all over the world.

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Chief comment at the days' sessions was caused when the Latin translation of the letter from the Russian protopope Sergij Bulgakov was read.

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who could insure unity of action and mind among them.

One of the directors of the Congress commented that Father Verchovskij could not expect a general accord with all his observations.

Archbishop de Ropp also announced that he had special reservations to the method suggested.

OBSERVES CENTENARY

BIRTHPLACE OF MOTHER OF LEO XIII.

By Monsignor Enrico Paoletti (Rome Correspondent, N. C. W. C.)

The little town of Carpineto, birthplace of Leo XIII., is observing the centenary of the death of the mother of that great Pontiff.

The memory of Anna Proserpi-Buzi is worthy of being remembered not only because she gave birth to Gioacchino, who under the name of Leo XIII. governed the Universal Church, but also because through her virtues and her activities and her sweet disposition she was the true type of a Christian gentlewoman.

Clever in business and strong-minded she was the right hand of her worthy companion Count Ludovico Pecci. Filled with a profound sense of Christian faith and piety, she rejoiced when she saw her two sons Giuseppe and Gioacchino consecrated to God in the sacerdotal state.

Animated by the most lively charity she was the mother of the poor especially when lean years produced great misery among the rural population.

During the famine she herself, every day, cooked large boilers full of vegetables and potatoes to feed the hungry poor who flocked to her palace sure of finding the most charitable reception.

And as she herself had not a very large patrimony, often, when she had nothing else to give the poor she gave them her children's clothes.

Therefore the memory of Countess Pecci, passing from one generation to another, is still kept alive in Carpineto.

But the pious lady had not only these intimate and familiar virtues. She was also intelligent and cultured, and corresponded with the learned personages of that period, so much so that her collection of letters is like a complete history of the first twenty-five years of the Nineteenth Century in her region.

Amongst those persons with whom Countess Anna Pecci used to correspond were many famous in the history of the Church such as the Blessed Gaspare Del Bufalo, founder of the Congregation of the Missionaries of the Precious Blood and the Ven. Paolo Capelloni of the Company of Jesus.

Monsignor Tosi, Bishop of Anagni, to whose diocese Carpineto belonged, often wrote to her and in his letters occur such phrases as "Your heart, full of charity manifests itself on every occasion. What a beautiful heart Jesus has given you! And he rejoices in it because it is so full of love and charity."

Countess Pecci died at only fifty-two years of age on August 5, 1824, assisted by her son Giuseppe who was a priest at that time and after wards became a Cardinal, and by her other son Gioacchino who was a cleric, but had not yet been ordained priest.

The Countess had wished to be buried in the habit of the Franciscan Tertiary in the Church of the Holy Stigmata. Her husband, at the moment of her death, burst into a broken-hearted cry explaining "The pillar of the house has fallen."

The memory of a mother so holy always remained deeply engraven in the hearts of her sons. Leo XIII. often mentioned her with profound agitation. When he spoke of his devotion to the Holy Rosary which, as is known, he promoted with so much ardour, he used to say that one of the reasons why it was so dear to him was the memory of the piety and care with which his mother recited the Rosary every evening together with all her family, and taught her sons this sweet Christian devotion.

PRESENT FINE BOOKS TO CARDINAL LUON

A delegation of the "Friends of France" from London, headed by Marshal French and Rudyard Kipling, presidents of the London Committee, have presented to Cardinal Luon two magnificent books: The "Book of Gold" of British subscribers to the fund for the reconstruction of the Cathedral, and the "Book of Life" containing, splendidly illuminated, the names of the Englishmen who fell on the field of honor in France.

These two books were accompanied by a letter from the secretary of Queen Dowager Alexandra, which is as follows: "Her Majesty has seen the two magnificent books with the greatest interest. And she admires greatly, in particular, the 'Book of Life,' which, as Her Majesty notes with pleasure, is your gift. All this work is admirable, and this tribute from Great Britain to France should be a durable souvenir and strengthen still more the ties of friendship which should ever exist between our two great countries."

"Queen Alexandra congratulates you cordially on the success of your devoted and indefatigable efforts in behalf of the subscription for the restoration of the Cathedral of Rheims, efforts which she feels will be remembered with gratitude."

"The emigrants should be administered by a Russian Catholic bishop

CONDITIONS IN SPAIN

(By Right Rev. Mr. John F. Nell)

Spain, the romantic, is preeminently an agricultural country with much fertile soil and an excellent climate, particularly in the south.

Spain's area is twice that of England, with about only one-half the population. The farm estates, are, for the most part vast, and are not operated by their owners. It is customary for villagers to go out with their burrows and donkeys to work the farms, and take care of the orchards.

Thousands are devoted to the cultivation of the olive, particularly between Seville and Granada.

There are extant many monuments from the days of the pre-Christian Roman occupation, such as city walls and towers, aqueducts, etc.

Southern Spain was inhabited by Moors from the 7th to the 14th Century, and beautiful specimens of their architectural skill abound in Andalusia.

The Palace of the Moorish Kings, within the Alhambra, a sort of citadel to the city of Granada, is the finest specimen. It forms the theme of one of Washington Irving's works written within one of its rooms while he was the American Ambassador to Spain.

The huge Cathedral of Cordova, once a Moorish Mosque, is another example. These gems of architecture are particularly noted for their stalactite ceilings, horse-shoe arches, narrow graceful columns and the lace-like ornamentations of their interior walls.

BULL FIGHTING UNDER BAN

Bull fighting is still a national sport, while it is under the ban of the Church. Many large farms in Andalusia are used for the raising of good specimens for the ring, and the best fighters come from that district.

Tobacco is a government monopoly, and the customs' officers may be careless about other things passing their inspection, but they insist on knowing how many cigars, cigarettes, or smoking tobacco the traveller may have.

Spain is a constitutional monarchy, whose prime minister, General Primo de Rivera, today fills the role of dictator, much the same as a Mussolini in Italy. Alfonso XIII. and his Queen Victoria Eugenia, are good Catholics and are very devoted to the Blessed Sacrament and to the Sacred Heart.

The king has long been accustomed to attend Benediction of the Blessed Sacrament every Saturday afternoon in one of the churches of Madrid. His prime minister is also a practical Catholic.

Outside the Barcelona radicals the whole population of Spain is Catholic, if anything, but their fervor runs all the way from zero to the 100 per cent mark.

HISTORY LINKED WITH CHURCH

The history of Spain and the national life of Spain in its feasts and festivals, are associated with the Church in the closest manner.

The Church has never made any monetary demands on the people, which may have been a mistake. The people give absolutely nothing to the Church; there are no collections taken up on Sunday.

The government allows parish priests a yearly minimum of 1,000 pesetas, which is equivalent to \$125 in our money. Every afternoon the church bells announce public prayer for the royal family.

On their wedding day the king and queen escaped injury or death most miraculously. A bomb was thrown at their carriage, the horses killed, all the glass shattered and the vehicle injured otherwise, but neither the king nor queen was harmed in any manner.

In thanksgiving, they built a beautiful religious monument in the city of Madrid. The Protestant churches of America, some branches of which are established in most countries, are not known in Spain, though in the cities the English Church is represented.

Even the Y. M. C. A., has not done much in Spain.

AN AGRICULTURAL COUNTRY Spain's backwardness is often attributed by enemies of the Catholic Church to her religion.

FRENCH RURAL PROBLEMS

METHODS OF CHECKING THE DECLINING BIRTH RATE AND IMPROVING CONDITIONS

DISCUSSED By M. Maunier (Paris Correspondent, N. C. W. C.)

Paris, France. — Europe has appeared, ever since the War, to be threatened with a bread crisis. Not only does Russia no longer export wheat, but her production no longer suffices for her own needs.

In England and Germany the disproportion between the rural and urban populations is steadily increasing, and despite the industrial wealth of these countries, their prosperity is imperilled because they can no longer feed themselves.

In France there is a larger proportion of peasants, but not enough. In 1850 the peasants represented 75% of the total population. In 1924 they only represent 52%.

The War was largely responsible for this decrease, as casualties were larger among the peasants. But the great evil which is emptying the villages is the desertion for the cities and the declining birth-rate.

The study of this evil and its remedies formed the topic of the sixteenth Social Week of France, which was held this year at Rennes. Prominent Catholics from every part of France, from Alsace to the Pyrenees, an assistant mayor from Algiers and a delegate from Tunisia came to take part in it.

Land holders, industrial men, professors, writers, sociologists, leaders of farm unions mingled with a vice president of the Senate, M. Jenouvrier, a former president of the Academy of Agriculture, M. Hitler, and with such illustrious members of the Hierarchy as Cardinal Charost, who occupied a place of honor on the platform with the Bishops of Arras, Quimper, Saint Brieg, Agen and Amiens.

Canon Luytgarens, director of the Belgian Peasants' League brought to the conference the light of the experience acquired by his association, which has a membership today of more than 100,000 Christian farmers.

A professor from Louvain was there with a professor from the Catholic University of Fribourg. Italy, Yugoslavia, Portugal, Chile and China were represented, and on the sixth day of the meeting, the chairman was greeted with tremendous applause when he announced that the Canadian lawyers who had come to France with the American lawyers, had arrived in Rennes and through Mr. Camon, head of the Quebec Bar Association, had expressed the desire to be received by the Social Week of French Catholics.

CAUSES OF RURAL EXODUS What are the causes of the desertion of rural districts? This was the first problem taken up by the delegates to the "Social Week."

The delegates had no trouble in agreeing on the answers; the decrease in land values, the menace which weighs upon property, the hard work which agriculture implies and the error of certain schools which take some of the best material away from the farms to be trained as teachers, petty officials, etc. Above all it is the attraction of the cities and the superficially brilliant life which they seem to promise.

In a word, it is the influence of paganism which demands pleasure rather than bread. And so the reserve of rural man power which insures the material wealth, the social peace and prosperity of the country is impoverished.

What remedies can be brought to check the crisis? The delegates to the conference, a professor at the Lyons Law School, when all families, whether rural or urban, have many children, there will no longer be an agrarian question; the first remedy lies in a family policy. This policy was defined by the Social Week held at Grenoble last year.

But there is also a land policy. This policy implies a revision of the inheritance laws, to prevent the continual division of real estate, customs reform to protect agriculture and the improvement of living conditions among the peasants.

A special session was devoted to the examination of what has already been done in several parts of France to increase the comfort and attractiveness of homes for farm laborers.

The land policy also implies a judicious adaptation of national resources and equipment, the development of agricultural education, a campaign against speculation and usury, the control of markets and the extension of social legislation.

No aspect of the problem was left untouched. M. Philippe de Las Cases, one of the most authoritative and enthusiastic of the younger leaders of the Catholic social movement in France, explained what the role of the school should be in relation to the peasant.

M. Hitler, former president of the Academy of Agriculture, studied the various farming methods followed in different parts of France. M. Furmann, professor at the Catholic University of Fribourg, discussed methods of limiting the unfortunate practices of the middlemen who rob the consumer and increase the cost of living, while depriving the producer of the greater part of his profits.

Among the remedies which he considered the most efficacious appeared to be direct negotiations between

co-operatives of producers and consumers.

M. Toussaint, general secretary of the Union of Agricultural Syndicates, pointed out various methods of improving professional agricultural organization, employed by five thousand farm unions in France, and discussed the profession by credit funds, mutual insurance against fire, hail, loss of live stock, etc.

EDUCATION PROGRAM OUTLINED

The directors of various agricultural high schools presented a program for the improvement of education. Several experts stressed the contributions which science can make to agriculture in connection with a better utilization of fertilizers, the selection of seeds and the use of motor power.

The engine, as companion of the peasant, but his aid will be really helpful only if he is sufficiently well informed and if he has received the proper moral training.

The problem of immigration was not neglected. Indeed, it could not be overlooked with two hundred thousand foreign workmen coming to France each year, of whom at least fifty thousand settle on the land.

But the attention of the delegates was directed mainly to the question of interior colonization. France has some regions, such as Brittany and Alsace, where large families still prevail, while Gascony, on the other hand, is becoming depopulated.

A former cabinet chief of the Ministry of Agriculture emphasized the happy results obtained by a movement which has transplanted whole families of Bretons and Alsacians to Gascony, where agricultural settlements were organized for them.

In some districts it has also been found distinctly advantageous to establish small farms for families of hired farm laborers, who are thus encouraged to own their own land.

But after having studied the origin of the evil and the human means of remedying it, an assembly composed of Catholics could not fail to envisage an appeal to spiritual forces.

In the opening address of the conference, M. Eugene Dutheil, president general of the Social Weeks of France, stated expressly: "The solution of the agrarian problem implies first of all the absolute respect of the moral discipline and the social order outlined by the teaching of the Church, whose sanctifying action translates it into living reality."

These words found their justification in the address made by a theologian, Father Valensi, on "The Role of the Church in History with regard to Agriculture." The Church has always favored the tillage of the soil. The Church overthrew the reign of money and ennobled labor; she condemned usury; she set the magnificent example of the monks, clearing the land and becoming the pioneers of agricultural progress.

In the Middle Ages it was on the land that the Church built up the social edifice.

NOBLE TRADITION OF THE CHURCH

Today the Church still represents a tradition which is that of the stability of the home, and of well-ordered labor; she tempers the egotistical fever of modern production and disciplines the inordinate appetite for gain; she also favors the necessary international collaboration.

M. Georges Goyau, member of the French Academy, the famous historian of the civilizing mission of the Church, pointed out, in a magnificent speech, how agriculture, throughout all the ages, has cleared the way for the preaching of the Gospel, citing the saints of Merovingian times and the monks of the Middle Ages who cleared and drained the lands of Europe; the Jesuits who conquered Canada and, in the nineteenth century, the Spanish Benedictines who transformed the savages of Australia into a race of farmers.

And as the Church never wearies of the effort, only recently, again, in Australia, she has founded the Abbey of Drysdale-River, through which the Gospel and modern farming methods have been brought to a hitherto abandoned people.

Considered in this way, M. Georges Goyau concluded, "does not missionary history appear to be a reflection of the history of God who, at the beginning of Genesis, spoke to man as a Creator, when he invested him with possession of the earth, before speaking to him as a Legislator, from Sinai, and, later, as a Redeemer?"

With equal eloquence, Mgr. Julien, Bishop of Arras drew a picture of the splendid work which may be done by the clergy in the restoration of rural life, by preaching the eminent dignity of agricultural labor; by organizing fraternal and mutual aid associations in their parishes; by demanding just living conditions for farm labor and by helping to provide suitable recreation on Sundays.

Mgr. Julien referred to the traditional alliance between the Cross and the Plow, "for the pact between religion and the soil is the salvation of the country."

At the solemn Benediction celebrated in the Rennes cathedral, the great doors had to be left open, as the vast edifice was too small to accommodate the crowd.

Cardinal Charost, after transmitting to the delegates the congratulations of the Supreme Pontiff, blessed their work

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and praised them in the highest terms for having proclaimed their fraternal affection for the working classes. "Christ Himself, and His Church have restored to us the dignity and nobility," he said.

The Social Week, which opened with a Mass of the Holy Ghost, at which practically all the delegates received Communion, closed with a pilgrimage to Mount Saint Michael, where a Solemn High Mass was celebrated in the famous abbey which was re-opened for worship only two years ago.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China.

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love that some of the Saints have given, but the little we can give, the best we have. Our love of God must also include love of our neighbor. Thou shalt love thy neighbor as thyself."

When our Blessed Lord came upon the earth, men had failed in this obligation. With them it was an eye for an eye, and the Master's words insisting upon this love not only of friend, but of those who might be unfriendly, fell upon the ears of astonished listeners.

If thy enemy hunger, give him to eat, if he thirsts, give him to drink. What manner of man would allow a poor unfortunate to starve before his eyes as a consequence of his refusing to furnish food.

Yet there are men and women and children too in this Canada of ours, not enemies, but fellow-Catholics, who suffer hunger and thirst. They are in need not so much of bodily nourishment as spiritual food.

Their faith becomes weak and souls are in danger of death because they are deprived of the helps of religion, helps which Christ died for them and us to enjoy—the Holy Sacrifice of the Mass and the Sacraments, channels through which the merits of the great Sacrifice are applied to the soul—are deprived them. These things can be supplied if you will support Extension. To arouse all Catholics to the necessity and value of our missionary work and to give them an opportunity to help, we make an appeal for our Dollar Club.

The Dollar Club is for the work of Extension, particularly for missionaries, and we want our readers to take our appeal to heart. We need this help for the missions. Many have contributed to the work of Extension, purely from motives of devotion and piety and of course such assistance is beyond all praise, but we are making an attempt to enroll the names of those who never think of sending intention or donations for bursees or other special appeals. If they think of home missions at all, it is only when the Annual Collection is being taken up or if that is omitted they do nothing to spread the faith. Let us get our names and contributions on Christ's Roll of Honor.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUD, D. D.

FOURTEENTH SUNDAY AFTER PENTECOST

THE NEEDS OF MAN

"Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on." (Matt. vi, 25)

There are two needs to be supplied in man: there is the necessary need and there is the need of taste. The necessary need includes many things. Some of these are mentioned in the text—food to keep life, clothing to cover the body. Many of these needs are absolutely necessary, others are essential but not absolutely so. Again, some of these needs were met by God, such as the need for air in order to breathe and live; others were brought about by man, such as the need for a certain kind of clothing to use in a particular country or when entering into the presence of certain worldly monarchs.

God recognizes these needs existing in man; and, in the Gospel of this Sunday, mentions to some of them. The intention of Our Lord, in these passages of the Gospel, is to teach us to be more solicitous about the welfare of our soul than the care of our body. Christ says that we must "seek first the kingdom of God and His justice and then all things else will be added unto us." He adduces examples to show that God has an individual interest in each man when he is principally occupied about the needs of his body. As an argument from less to greater, He reminds us that the birds of the air are able to live without labor, and that the lilies of the field are clothed in all their beauty by Him. If, therefore, God is so solicitous of these irrational and inanimate things, how much more will He, in this respect, care for rational man when he is principally occupied about the needs of his body? God does not make mention of the need which we have termed "of taste," though we may find a distant allusion made to it when He speaks of the beauty in which the lilies of the field are arrayed—a beauty far surpassing that of Solomon decked in the most beautiful of his robes. We reasonably may say that this need is a creation of man, and, like most of man's creations, has become exaggerated. The Gospel of today seems to offer an open condemnation of this need "of taste" as it exists around us at the present time. Real needs God does not condemn; nay, in His providence He provides for them, or helps us to obtain them. But artificial needs—needs that are not ours by nature—He offers no assurance that He will aid us to satisfy. In fact, when these needs are not in conformity with true Christian ideals, they virtually constitute sin.

Now, we are wont to lament the fact that there is so much misery among men; that there is so much dishonesty; that there is so much pretense. It would appear that much of this evil is due to the fact that people are endeavoring to satisfy a need that is not necessary. There are numerous examples around us. How many convicts behind prison bars are there today because they tried to live up to a standard they imagined their position in life demanded, not in righteousness but in material things! In other words, they were living beyond their means. They can not be excused for doing this, for did not this false need lead them to their dishonest acts? But why this need? No lawful reason can be assigned for it. It is a false need created by man, or by a certain class of society to which he belongs. But, to come down to more simple things in life: What is ordinary society in this country demanding of people today? Are its requirements such as they always can satisfy justly and honestly? Far from it. We need only mention a few. Every season or every half season will bring its new styles. It is practically a necessity that people conform to them. If they fail, we know the result. They are like the guests in the Gospel, who came to the wedding feast not robes in festive garments, but in the manner society treats those who do not conform to the decrees of fashion. No doubt if many of the modern "palace dwellers" and "chariot-drivers" would change the "demands" of society, they would do more good for the suffering part of humanity than they accomplish now, by sitting pompously at meetings directed toward charity, or by driving the most costly of automobiles to the doors of the poor, or by having their names appear as great philanthropists in big headlines of the daily papers. New conditions must be created before humanity will be benefited. Of course, many people, especially charity workers, are in good faith and are doing their best. This we must admit, and we admire them for it. But good faith alone will not change things materially, or really better the condition of mankind.

Some may be inclined to think that these conditions have come about naturally; but this can not be true. God created a world abounding in all things necessary to sustain life, and, while He said there always would be poor, He never intended nor had He any intention of saying, that some were to starve. It is man's duty, and we may venture to say that it is the most efficacious and meritorious way of practicing charity, to create such condi-

tions as will lessen the number of the poor, and will provide for the destitute who still remain. Fortunately, America can offer the world a great example in this respect. It is a fact that within the limits of our great country, practically all who make an effort can be more or less comfortable. But even this struggle for comfort has created many a need, which, if unsatisfied, has caused suffering or, at least, much embarrassment. The Christian may feel sure that his real needs will, with his co-operation, be provided for by God, if he serves Him properly. Needs other than the real ones, however, man has no assurance he will be able to satisfy. He tries to keep pace with certain elements in the world, he may succeed or he may not. Often, if he so desires, he may try to provide for the needs of his position; but if he finds that he is unable to do so by lawful means, let him make the sacrifice and take a more humble rank. God will exalt him and will bless him more than if he had kept pace with those of his social class. To strive to satisfy every need in life is a great distraction and draws one from God.

A MINSTREL'S FATE

Eugene Weate in America

In the face of all that follows hereinafter I wish to record at the outset that I am something of a vocalist. I sing each morning as I shave. True, there have been times when I did not sing in the morning. But, then, neither did I shave. I venture the suggestion that in these prohibition days there are very many folk who neither shave nor sing in the morning following the night before. But, usually, I sing in the morning.

I know a song which I warble occasionally and which is called "Come Back to Erin, Mavourneen." Once, in Ireland, I knew a young lady in the parish of Cloone, in Leitrim, who sailed away to America, "of a bright summer's morning," and I learned the song in her honor. During the War I committed to memory the first and fourth stanzas of the "Star Spangled Banner," and was nearly arrested in Liverpool for persisting in singing in a loud voice the lines about the "tyrant" and the "conquer we must, for our cause it is just." The Liverpool police did not take kindly either to the song or my rendition of it.

I have a number of hymns in my repertoire. I know "Stille Nacht, Heilige Nacht," the "Dies Irae," "Great and Glorious St. Patrick," and "Jesus, Lover of My Soul." But the one that I like best of all is a hymn which I learned as a lad at school, in Philadelphia:

'Tis the month of our Mother,
The blessed and beautiful days,
When our lips and our spirits
Are glowing with love and with praise.
All hail to dear Mary,
The Guardian of our way,
To the fairest of queens
Be the fairest of seasons, sweet May!

It is to speak of hymns in general and, specifically, of this particular hymn that I now concern myself. My little lad, age six, complains that the hymns he learns from the good nuns at his school are "no good." Master Freddy, who lives down the street, and who attends the local Public school, has learned two or three hymns that are much more attractive to the youngster who is heir to one-sixth of my fame and fortune. The upshot of it all is that, with my approval and the visé of his mother, my lad pleads to take on at the Public school next Monday and get to learn a "lot of hymns that are fine ones."

We have held several conferences in the matter without reaching an agreement. It has been persistent full recitation of my predicament by the rendition of one of the hymns, which, he says, are inferior in quality and tone. I am chagrined and disappointed and heart-broken. But, then, he was never in jail and never sentenced to be shot as a traitor. I was, and thereby hangs a tale.

It was during the Bela Kun regime in Hungary, I was arrested for conspiracy, tried by a make-believe military court and sentenced to be shot, all in a period of less than twenty-four hours. I had been friendly with a group of counter-revolutionists who were striving heroically to stave off the frightful menace of Communism that threatened destruction throughout the island of the ancient Magyars. It goes without saying that, when the full recitation of my predicament dawned upon me I was a thoroughly discouraged, dejected and disappointed Yankee. On a day yet to be named, along with my friend Kristicz, Baron Perenyi and a few others, I was to stand before a firing squad of the "Lenin Boys" and with never a sound of trumpet or blare of brass, I, the American progeny of Irish immigrant parents, Philadelphia by birth, a New Yorker by accent and affection, and a Hungarian patriot by conviction, was to die in the ancient city of Buda. I wish to record here and now that all my fellow prisoners were exceedingly kind to me. I was given to eat of the best they had—fine, old cheese and half-rotten figs which had been smuggled into the jail despite the watchful eyes of a hundred guards. Between the leaves of old books they sent me fine cigarette tobacco; a medal of

our Blessed Lady—the Patroness of all Hungary; a Magyar "Prayer for the Dying" and, strangest of all, a copy of Robert Emmet's "Speech From the Dock." For a long while I wondered about all these things, especially the oration of the great Irish patriot. I did not know then what I know now and so it was that I wondered.

One night, on an opportune occasion, a committee of my fellow patriots who were not under sentence to be shot, informed me that I had nothing to fear but "much cause for great joy." They swore with their right hands over their hearts that, come what might, just as soon as things quieted down after my execution, poor as they were, they would erect a monument to my memory in the public park in Budapest directly opposite the statue of George Washington. It was a fine thought, and I am frank to confess that I was comforted. Kristicz growled a bit because no monument had been promised to his memory; but the old Baron waxed eloquent in his description of the great parade, the crowds, the speeches and the music which would mark the day when my monument was to be unveiled. My wife was to be brought over to Budapest from the Bronx for the occasion. She was to occupy the seat of honor on the reviewing stand, "up beside the King," who, by that time, would have been reestablished in his kingly residence on the shores of the dirty-brown Danube.

As day after day came and went and we had no word of our execution, I began to brighten up. Rumors reached us that the Italian Minister had interested himself in our behalf and we took on a new hope. I began to shave again. And then I began to sing. It was early May and the gorgeous sunlight streamed through the little window of our cell and roused us from our sickening despondency. My cell mates were two labor-union officials who were pagans. One day it occurred to me to have them join me in my urgent appeals to the Mother of God for aid. They were good fellows and after I had told them, in my style of German, all about her, I taught them to sing quietly and distinctly:

'Tis the month of our Mother,
The blessed and beautiful days,
After a week's practice "we had it down pat." Then, we decided that we ought to stand up when addressing the Blessed Virgin in singing in a loud voice the lines about the "tyrant" and the "conquer we must, for our cause it is just." The Liverpool police did not take kindly either to the song or my rendition of it.

After a week's practice "we had it down pat." Then, we decided that we ought to stand up when addressing the Blessed Virgin in singing in a loud voice the lines about the "tyrant" and the "conquer we must, for our cause it is just." The Liverpool police did not take kindly either to the song or my rendition of it.

All hail to dear Mary,
The Guardian of our way,
To the fairest of queens—
To the fairest of queens—

We had gotten this far early one morning when one of the officers of the jail opened the cell door, called out my name and commanded me to follow him. My cell mates were ordered to remain behind. There was a good deal of excited jabbering in the Hungarian language which, because I did not understand it, filled me with great fear. But, when the guard motioned to me to gather up my belongings, my heart leaped with joy. It was clear that I was not to be executed, at least not immediately, else why take my baggage with me? I was given little opportunity to take leave of my mates. I was rushed to the prison office where I met a gentleman who spoke with a rich Irish accent. He hurriedly directed me to sign certain papers which were spread out on the official's desk. This I did, and in less time than it takes to tell it, I was outside the prison walls, a free man.

I was highly excited and not a little bewildered. I asked a hundred questions to all of which my friend smiled. He kept saying over and over "Never mind, now, never mind." It was all I could get out of him until we stepped in front of the Budapest Ritz, where I used to live before I ran afoul the Communists.

We indulged ourselves to the extent of a very excellent breakfast of sausage and coffee, after which, in the parlance of the journalistic cult, the story "broke." My friend was an Irishman and a sort of soldier of fortune. He had an overfondness for strong drink, which had gotten him into trouble with his people and resulted in his leaving Ireland to wander about the Continent. Shortly after the War he had secured a job as a translator in the make-shift Foreign Office of the Hungarian Government and, later, when the Transylvanian Jew took over the affairs of government in Hungary, he volunteered his services to the Communists. I was anxious to have him explain his interest in me, but he was reluctant to do so. He evaded my questioning until, like an inspiration, I gave him a goodly portion of Hungarian wine.

I made bold to suggest at the outset of this tale that I was and am something of a vocalist, and that I make it a practise to sing when I shave. My benefactor, while on a visit to the jail in which I languished, had heard me sing. He inquired about me and then

came back to hear me sing again. The occasion of his second visit was a bright May morning, when the sunlight streamed through the lone window of our cell. I was shaving and as I shaved I sang:

'Tis the month of our Mother,
The blessed and beautiful days.

This old reprobate knew the hymn well. He had learned it at home, when a lad in Ireland. He was pretty far gone when I met him, but not entirely so. And the hymn to the Mother of God, "the Guardian of our way," touched his heart. He told me the old familiar words kept ringing in his ears and gave him no peace at all until he sought out the Dictator and obtained his order for my release.

And tonight, my little lad with the tousled head and the brown-black saucer-like eyes, in an effort to show me the poor quality of the hymns taught at his school, stood five feet in front of me and sang: " 'Tis the month of our Mother—"

CHRIST'S MEANING

"The world," says Father Faber, "is a hard place to live in and at the same time avoid the spirit of it." Personal experience has attested to the truth of this statement. Men call themselves Christians, followers of the Poor Man of Nazareth who was poorer still on Calvary and in the tomb. And yet they are frequently found to compromise on some of the fundamental principles which Christ taught.

A merely conscientious man, says an ascetical writer, may be intellectually convinced that he ought to aim at perfection, but the chances are immensely against his succeeding, and for this reason, that he has not sufficient momentum. His impulse flies out, and he stops short of the aim.

Doing what is right because it is right is a maxim cherished by ordinary good people of the world. But the man who calls himself a Christian cannot stop here. He must go a step further in his service; it must come from the heart as well as from the lips or the hands.

When the old anchoress, Juliana of Norwich, held in her palm the little acorn, seemingly insignificant in the scheme of the Universe, she understood its message to the souls of men: "Wit well: Love was His meaning."

Love was his meaning. In all that Christ did, in all that He shall ever do for men, love is His meaning. But to St. Margaret Mary He complained that this love of His Sacred Heart for men was often unrequited, was unsatisfied. And surely He could not do more than He has done for the souls dear to Him.

When travelers in foreign lands gaze with wonder and admiration upon the glorious monuments of antiquity, they cry out in amazement and stupefaction at the handiwork of man. When men contemplate some brilliant thoroughfare at night, marvelously illuminated with electricity in every conceivable figure and design, they exult in the triumph and progress of science in this our age. It impresses them far more, they understand it better than they understand the starry heavens lighted by millions of glittering gems dispersing amid the fields of boundless ether. And when the sky grows dark and lightning flashes across the great and awful spaces, men shudder in fear of the mighty unleashed elements. . . . they do not see in all this a symbol of the power and might of the Creator.

Were we to ask them the meaning of all this, they would be puzzled to understand us. For there is



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but one reply to all such queries: "Love was His meaning." Out of love for man God created all these marvels and, strange to say, all are obedient to Him save man alone.

There are many men, good men, who pass and re-pass the church doors, knowing in a vague indefinite sort of way that Christ is tabernacled within, and there invites His Own to come unto Him. On Sundays they assist at Mass. Dimly they know that He is there, but they have nothing intimate to say to Him. Nay, they do not even know what to say or how to say it. Glibly they discuss political issues, business interests, they may be known as brilliant conversationalists. But they are dumb men before their God.

They listen to sermons, but they are distracted with visions of the world the while. They are thinking of what they are going to do tomorrow or next week, or that the preacher has the gift of eloquence. But the message falls on deaf ears.

Intellectual conviction may be a very good thing. But man can never find true happiness or peace of soul or the solution of his problems in the intellect alone. It is only when he carries all his interest to the Divine Heart of his God and there treats familiarly with Him, that love will be engendered in his hitherto barren soul, that he shall taste and see how much sweeter is such intercourse than that offered by the world.

By constant association men become endeared to one another. There is no such thing as friendship that comes after a moment or an hour. To be true and lasting, friendship must take root and increase in frequent and loving intercourse, one with another.

When men realize that Christ is the best, the truest Friend, that He is ever ready for any exigency in our poor human lives, they will do right, they will perform heroic actions, they will labor and suffer for the highest of all motives and not because it is the best and most convenient policy to pursue. Then in all that comes they will see God's hand, and when false friends, like those of Job, try to persuade them that these things are evils they will know better, realizing that "Love was His meaning."—The Pilot.

The dross of the earth the meek do not inherit; but all the true enjoyments, the wisdom, love, peace, and independence, which earth can bestow are assured to the meek as in their meekness inherent.—Henry Taylor.

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CHATS WITH YOUNG MEN

THE CRY OF THE DREAMER

I am tired of planning and toiling In the crowded hives of men...

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There are joys in the "Golden Hour" That banish the clouds of care...

THE "GOLDEN HOUR"

There are joys in the "Golden Hour" That banish the clouds of care...

WORDS

Soft words soften the soul. Angry words add fuel to the wrath...

THE DESIRE TO KNOW

Marcus Aurelius, discoursing of the danger of indulging in useless or idle thoughts...

The appetite for knowledge is a craving with most men. They desire to know everything...

It would be well if all were to bear in mind the wise counsels of the old pagan philosopher...

If, upon opening the pages of a book, we find that the author, either personally or through his character...

St. Thomas à Kempis relates the following: A certain man went to Mass faithfully, yet he wondered why it was he could never see the Sacred Host...

science, therefore, he cast about for the reason, and thinking a good confession would help...



Answer to last week's Puzzle picture: At the right, the Good Samaritan (Gospel 10th Sunday after Pentecost)...



Here is Noe's Ark in heavy weather. If you arrange the words shown on the picture...

Below in home-made shorthand is a remark one of Noe's sons might have passed to his wife...

MOTORITIS

The Catholic Observer quotes a Pittsburgh priest as saying that a disease has broken out among Pittsburgh Catholics...

It calls the disease "motoritis" and distinguishes three stages in its development.

So much for the new disease motoritis, which unfortunately ravages many other cities besides Pittsburgh.

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In addition, the moral law of nature and the virtue of religion require that internal attention which is part of the reverence man owes to God.—The Echo.

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FOURTH ANNUAL CONFERENCE

OF THE CATHOLIC TRUTH SOCIETY OF CANADA

TO BE HELD AT TORONTO, SEPT. 16, 17 & 18, UNDER THE PATRONAGE OF THE ARCHBISHOP OF TORONTO

Conference Secretary: Rev. A. O'Leary, D. D. Conference Headquarters and Information Bureau: C. T. S. Office, 67 Bond Street, Toronto.

PROGRAMME

TUESDAY, SEPTEMBER 16TH 10.30 a. m.—Pontifical High Mass at St. Michael's Cathedral, 67 Bond St., celebrated by His Excellency, the Apostolic Delegate to Canada. Sermon by Right Rev. M. F. Fallon, D. D., Bishop of London.

12.30 p. m.—Dinner will be served the Clergy and lay Delegates in the Cathedral Hall, 67 Bond Street.

3.30 p. m.—Columbus Hall; Sherbourne Street. Chairman, The Most Rev. A. Sinnott, D. D., Archbishop of Winnipeg. "The Mission of the Church to the Faithful" by the Right Rev. P. T. Ryan, D. D., Bishop of Pembroke. "The Spiritual Appeal to the non-Catholic Body," Mr. A. R. W. Plimsoil, of Montreal, P. Q. The discussion will be introduced by Rev. C. Kehoe, O. C. C., St. Augustine's Seminary, Toronto.

8.15 p. m.—Columbus Hall: Chairman, Right Rev. P. T. Ryan, D. D., Bishop of Pembroke. Address of Welcome: Most Rev. Neil McNeil, D. D., Archbishop of Toronto. The "Convention's Aim" by the President of the Society, Sir Bertram Windle, M. D., Ph.D., LL.D., F. R. S., St. Michael's College, University of Toronto. The "National Catholic Welfare Conference"; The Right Rev. Joseph Schrembs, D. D., Bishop of Cleveland.

WEDNESDAY, SEPTEMBER 17TH

10.30 a. m.—Columbus Hall: Chairman, Right Rev. Felix Couturier, O. B. E., M. C., D. D., Bishop of Alexandria. The Catholic Truth Society. Rev. Wm. F. McGuinness, D. D., Brooklyn, N. Y., "Doctrinal Study Clubs." Rev. F. J. O'Sullivan, Port Hope. "Lay Retreat Movement," by Rev. E. J. Devine, S. J., Montreal, P. Q.

3.30 p. m.—Columbus Hall: Chairman, Right Rev. Jas. Morrison, D. D., Bishop of Antigonish. "The Apostolate of the Catholic Press," by Rev. M. Cline, Toronto. Discussion will be introduced by Mr. H. F. Mackintosh, Associate Editor of the CATHOLIC RECORD. "The Apostolate of the Press to non-Catholics," Michael Williams, Litt. D., Halifax, N. S. Discussion introduced by The Hon. George Lynch-Staunton, Senator, Hamilton, Ont.

8.15 p. m.—Massey Music Hall. Victoria & Shuter Sts. Chairman, Sir Bertram C. A. Windle, M. D., Ph. D., LL. D., F. R. S., St. Michael's College, University of Toronto. "The Intellectual Expression of Catholicism," Mr. Michael Williams, Litt. D., Calvert Associates, New York. "Canadian Citizenship," by the Hon. Ernest Lapointe, B. A., LL. B., K. C., Minister of Justice, Ottawa.

THURSDAY, SEPTEMBER 18TH

10.00 a. m.—Cathedral Hall, 67 Bond St. "Annual Meeting," of Catholic Truth Society, under the Chairmanship of the President, Sir Bertram Windle, M. D., Ph. D., LL. D., F. R. S., St. Michael's College, University of Toronto. Election of Officers. Next Convention Arrangements. Practical Discussions.

3.30 p. m.—Columbus Hall: Chairman, Right Rev. M. F. Fallon, D. D., Bishop of London. "Conversion to the Church," by W. E. Cummer.

D. D. S., Toronto. Discussion to be introduced by Mr. R. A. Jeffery, Arnprior, Ont. "Defection from the Church," by Rev. J. Handly, C. S. P., Chicago. Discussion to be introduced by Rev. A. J. Primeau, S. J., Winnipeg. "Conservation of the Rural Faith," by Rev. J. H. McDonald, New Waterford, N. S.

RELIGIOUS PROFESSION AT DE LA SALLE COLLEGE

On Sept. 8rd, at the close of the Brothers' Second Annual Retreat conducted by Rev. C. Kehoe, D. D., of St. Augustine's Seminary, an impressive ceremony took place when thirteen young men received the holy habit of St. De La Salle and four novices pronounced their first vows.

The Reception Ceremony was presided over by Rev. Brother Bernard, Provincial, who, in the name of the Superior General, received the postulants into the Order of the Brothers of the Christian Schools and clothed them with the religious habit. These young men graduated this year from the Junior Department of the College and have taken their first step in their consecration to God and to the work of Catholic Education.

Those who received the religious habit were: John P. Crane, Toronto, in religion Brother Brendan; James A. Donohue, Boston, in religion Brother Eugene; Earl J. Rooney, Sault Ste. Marie, in religion Brother Mark; Jeremiah Ryan, Cudworth, Sask., in religion Brother Edmund; James J. Manzan, Eganville, in religion Brother Osmund; Gerald J. O'Reilly, Toronto, in religion Brother Finbar; Francis F. Kye, Toronto, in religion Brother Ambrose; William N. McMullin, Toronto, in religion Brother Cyprian; George Stout, Hamilton, in religion Brother Fidelis; Leo M. Donohue, Boston, in religion Brother Azarias; Patrick B. Muldoon, Montreal, in religion Brother Kevin; John D. Hague, Mimico, in religion Brother Liguori; John L. Lacey, Eganville, in religion Brother Ireneus.

The novices who pronounced their vows were: Rev. Brothers Malachy (J. O'Reilly) Toronto; Hugh (C. Rooney) Sault Ste. Marie; Sulpius (T. Barlow) Toronto; Halward (C. Sturrock), Hamilton. The Annual Retreat for the boys of the Junior Department will be held in the latter part of September. The classes were resumed on September 4th.

POPE'S GIFT TO SHRINE

By Mgr. Enrico Pucci (Home Correspondent, N. C. W. C.)

Count Muccioli, Director of the Studio of Mosaics in the Vatican, has finished the cartoons which will serve as models for the painting in oils from which will be reproduced the mosaic of Murillo's "Immaculate Conception," which is to be a gift from His Holiness to the Shrine of the Immaculate Conception at the Catholic University in Washington. The cartoons were made from an authentic copy of the original painting which Count Muccioli was sent by the Pope to Madrid especially to make.

The gift of a mosaic of Murillo's "Immaculate Conception," for the Shrine in Washington, was the generous impulse of Pope Benedict XV. The death of that Pontiff prevented his keeping his pledge, but Pius XI. faithfully respected it.

COUNT MUCCIOLI SENT TO MADRID His Holiness sent for Count Muccioli and asked him to bring all the best photographs of the originals of Murillo. After an attentive examination, in which Pius XI. gave fresh proof of his fine artistic sense, he chose the Immaculate Conception "la Purissima Bionda," which is kept in the Prado Museum of Madrid, as the model for the mosaic destined for the Washington Shrine. That picture is, in fact, by the unanimous consent of artists, the most delicate picture of the Immaculate Conception that Bartolomé Esteban Murillo ever painted. There are two paintings of the Immaculate Conception by this painter in the Prado Museum "la Purissima Bruna" and "la Purissima Bionda," so called from the color that the artist gave to the hair of the Virgin. There is a replica of the "Bruna" by the same Murillo in the Musée du Louvre in Paris. The "Bruna" has a great number of little angels around the figure of the Virgin, twenty-five in all. The "Bionda" instead has only five; but the picture of the Madonna, in both face and figure, is much more perfect and prettier than the other.

The Pope, having chosen this picture, told Count Muccioli to go to Madrid to take an exact copy. He also instructed the artist to take every care so that the work would be a worthy testimony of the Pope's affection for the United States and especially for the Catholic University of Washington.

Count Muccioli left after a few days furnished with a diplomatic passport by the Secretary of State

and a letter of introduction to the Archbishop Monsignor Federico Tedeschini, Apostolic Nuncio at Madrid. At the Spanish Capital the illustrious artist sent by the Pope was received with every respect and the Secretary of State, through Signor Leunitz, representing the Department of Education ordered that he should be treated with the greatest consideration so that he might easily accomplish his work. His task was finished in three weeks and Count Muccioli returned to Rome bringing a true copy painted by himself on canvas, a really faithful reproduction not only in design but also in color.

HOW THE WORK WILL BE DONE

The dimensions for the mosaic sent from Washington are 2.75 x 1.90 meters. The mosaic, therefore, will be larger than the original at the Prado; in this the figures are a little under-life size, while they will be a little above in the mosaic.

Count Muccioli thinks that the copy in oils will be ready by the end of the present year. A reproduction in mosaics will require at least a year and a half's work. Probably in three years the work will be ready for shipment to Washington.

While the Studio of Mosaics of the Vatican always has a large reserve of enamels in stock of all qualities and colors for the works, many new enamels of very fine colors, such as are merged in the delicate works of the great and gentle Murillo, are to be fused on purpose for the mosaic destined for the Washington Shrine.

That the mosaic will be a work of the highest art, Count Muccioli's reputation as an artist gives assurance. The Count has directed the Studio of Mosaics in the Vatican for many years and has executed many notable works. Among his most important artistic achievements are a portrait in oils of Pope Benedict XV., and a large picture of the Apparition of the Sacred Heart of Jesus to St. Margaret Mary Alacoque, destined to be reproduced in mosaics and placed in the Vatican Basilica. In this Basilica all the pictures are in mosaic with the exception of one which is painted in oils on a slab of slate by Francesco Penni, a pupil of Raphael, showing the episode of Ananias and Sapphira of the Acts of the Apostles. There was no picture of the Sacred Heart of Jesus, the development of this devotion having taken place after the construction of the great Vatican Temple, Benedict XV. regretted that while this devotion was making such a great and growing importance in our times, its traces should be lacking in the Basilica of the Prince of the Apostles. He, therefore, ordered Count Muccioli to make a large picture of the Apparition of the Sacred Heart. This picture has turned out a true work of art, worthy of the Vatican Basilica, being recognized as such by great artists and art critics whose opinion was asked. On the day of the Sanctification of the Blessed Margaret Mary Alacoque the picture on the canvas was exposed on the altar where it remained on view for some days, and the Pope Himself went to visit it. It was then taken to the Studio to be reproduced in mosaics.

The ancient picture of Ananias and Sapphira will be taken away shortly and placed in the Museum of the Vatican Basilica where it will be exhibited to visitors. The reproduction in mosaics of the picture of the Sacred Heart is now finished and in a few days the various parts will be placed together so that the faithful Catholics may pray before it in Holy Year.

ARCHITECT OF ANGLICAN EDIFICE MADE KNIGHT London, Eng.—The great Anglican Cathedral at Liverpool, designed by the noted Catholic architect Giles Gilbert Scott, was consecrated during the past week. The occasion was one of great solemnity, King George and Queen Mary, high dignitaries of the Anglican Church and many distinguished visitors from abroad being present.

A feature of the ceremonies preceding the consecration was the bestowal of knighthood upon the architect. This occurred at a dinner, to which Mr. Scott had been invited without any intimation of the honor which was to be conferred upon him.

When completed, the new Liverpool Anglican Cathedral will be one of the three largest churches in the world, ranking next to St. Peter's in Rome and the Cathedral of Seville. It will also be one of the three Cathedrals which the Anglican Church has built, the other two being St. Paul's in London, completed in 1710, and the Truro Cathedral, consecrated in 1891. All of the other numerous Cathedrals in which Anglican services are carried on today were originally built and intended for Catholic worship.

The ceremonies at Liverpool marked the first time in seven hundred years that a British Sovereign attended the consecration of a cathedral. The last previous occasion was the consecration of the Salisbury Cathedral in 1225.

Speaking of the building, for the designing of which he had knighted the architect, King George declared in an address at Liverpool:

"Liverpool Cathedral marks a most important stage in the evolution of modern British architecture, since it is the first instance on so magnificent a scale in which the slavish copying of old models has been eschewed and the Gothic tradition has been freely used and transformed by the modern spirit to minister to the religious needs of the present day."

DIED

McGRATH.—At his late residence 94 Pleasant Street, St. John's, Nfld., on Friday, July 11, 1924, Mr. John McGrath, aged forty-one years, leaving a wife and three daughters. May his soul rest in peace.

VENASSE.—At Chapeau, Que., on Sept. 1st, 1924, Edleen, infant daughter of Mr. and Mrs. Ed. Venasse, aged one month and eight days.

McMULLIN.—At the home of her parents, 631 Clyde Ave., Sydney Mines, N. S., on Aug. 21, 1924, Elizabeth Anne, beloved daughter of Mr. and Mrs. Jas. Mullin, aged thirteen years. May her soul rest in peace.

I cannot call riches better than the baggage of virtue; the Roman word is better, "impedimenta," for as the baggage is to the army, so is riches to virtue; it cannot be sored nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory; of great riches there is no real use, except it be in the distribution; the rest is but conceit.—Bacon.

If you are looking for the darker side of human nature, its shadow will fall the heavier on your pathway.

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