

# 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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## TWO NEW CARDINALS.

### REPORT OF NOMINATION OF ARCHBISHOPS HAYES AND MUNDELEIN OFFICIALLY CONFIRMED

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

Rome, March 7.—The nomination as Cardinals of Archbishops Hayes and Mundelein was today officially confirmed. The Consistory will be held this month, the probable dates being March 24 for the Secret Consistory and March 27 for the Public Consistory.

Fucci.

#### ARCHBISHOP PATRICK J. HAYES

His Grace Archbishop Patrick Joseph Hayes was born in lower New York. His mother died when he was little more than an infant. He was taken by an aunt. She sent him to St. Andrew's in Duane Street, back of the Municipal Building. From St. Andrew's he went to De La Salle Institute. Next he attended Manhattan College where, under the tutelage of the Christian Brothers, he won the degrees of A. B. and A. M.

Graduating from Manhattan, his determination to enter the priesthood was formed and he entered St. Joseph's Provincial Seminary, then at Troy, N. Y. He was ordained for the priesthood Sept. 8, 1892, ahead of time, to enable him to enter the Catholic University of America in Washington, where for two years he pursued special theological studies. In 1894 he was sent to St. Gabriel's Church, in East 97th Street of which the then Monsignor, afterward Cardinal Farley, was the rector. He was made secretary to the then Bishop Farley in 1895. After Bishop Farley's elevation to the Archbishopric Father Hayes continued as secretary. Archbishop Farley appointed him Chancellor of the Diocese in 1903 and in the same year made him president of the newly opened Cathedral College, the preparatory seminary at Madison Avenue and Fifty First Street. He was appointed a domestic prelate to the Pope in 1907, the appointment carrying with it the title of Monsignor. He was raised to the episcopacy in 1914 being appointed titular bishop of Tagaste.

Tagaste was a city in the heart of Numidia, Africa and dates back 2,000 years before Christ. It was the birthplace of the Saint and Doctor Augustine, but is now "in partibus infidelium" and the Archbishop could not visit there without permission of the Pope on pain of excommunication. After the native Berbers had broken down the Egyptian control of Tagaste, the Phoenicians moved in, about 1,400 B. C. and made a busy town of it.

When the Romans destroyed Carthage, Tagaste was sacked with the rest of the country. Under Roman domination it blossomed forth as a cultured city, intensely Christian. A student and friend of St. Augustine, St. Alypius, also a native of Tagaste, became its bishop and struggled valiantly against heresy and paganism. The only other Bishop of Tagaste who appears in the records, and he was the last, was St. Honorius, who was driven into exile for his faith by the Vandals, in 484 A. D.

Wars were the favorite pastime of those days, and Tagaste, being a rich prize, was struggled for so often it soon became a wreck and all that now remains of it are a few ruins washed by the bilious Majerda River.

But Bishop Hayes had plenty to do right in New York without bothering very much about the present or future of Tagaste. While Cardinal Farley was Archbishop, his young friend was one of the busiest men in the Catholic hierarchy. As Chancellor of the diocese it was his business to keep in touch with every church and every clergyman in the diocese, a considerable task by itself. So thoroughly did he do this work that he was reputed to know every priest in the diocese by name, to know their histories, their desires, and to be indefatigable in advancing them. He was affectionately known as "the little Chancellor" — he is only five feet seven inches tall and weighs about 155 pounds.

#### GOOD WORK AS COLLEGE HEAD

When it is realized that in addition to these duties Mr. Hayes won great admiration by his splendid administration as President of Cathedral College, and also had time to devote to secretarial work for the Archbishop, the immense volume of labor he performed can be appreciated. He was also a contributor to the Catholic Encyclopedia, to the Catholic University Bulletin and North American Review, writing on many important topics, including an interpretation of the new marriage law, which was a piece of work noted for its clearness, accuracy and brevity.

It was in recognition of this that in 1914 the Cardinal asked for the appointment of a new auxiliary Bishop in New York. The Pope granted his request and conferred the honor upon Mr. Hayes. Then for the first time since he had

joined Cardinal Farley as an assistant priest at St. Gabriel's did he leave him. He had made his home always with the Cardinal but on his consecration as Bishop he was appointed irremovable rector of St. Stephen's Church in East 29th Street.

Mgr. Hayes' loyalty to the City of New York has only been exceeded by his loyalty to his country. When the United States entered the War, he immediately organized a force of chaplains for military service and furnished some 900 from his diocese. He was also made a member of the National Catholic War Board with Bishops Schrems, Russell and Muldoon. The Pope appointed him Bishop Ordinary to the Catholic Chaplains of the United States Army and Navy. In this capacity he visited all the camps and cantonments in this country and was about to sail for France to take up his field duties when the illness of Cardinal Farley intervened and he was compelled to remain here because of the additional duties devolving upon him.

Archbishop Hayes was an intense admirer of Pius X., and adopted the motto of that Pontiff, "Restore all things in Christ." He was at one with the Pope in the latter's strong position in opposition to so-called "modernism," against which Pius X. issued a powerful encyclical. It was Pius X. who conferred the degree D. D. upon the Archbishop, who speaks French and Italian fluently.

Since his elevation to the Archbishopric, he has labored with the same energy and persistence which marked his whole previous career. Managing the great Archdiocese of New York, the richest in the world is no simple task. It would entail continuous and hard labor on anybody, and seems a tremendous job for a man so frail, physically, as the Archbishop. His health has never been of the robust type, but he has never had time to become a quibulous invalid.

#### A GREAT ORGANIZER

When he assumed the Archbishopric, he found the diocesan organizations functioning splendidly, due largely to his own efforts, and his genius for the coordination of effort. As Chancellor he had made the Archdiocese a model of efficient organization. As Auxiliary Bishop, he had proved a capable and worthy aid to His Eminence, Cardinal Farley, who was able to keep up his work until a comparatively short time before his death. It was fortunate that these things were so, for there was no time to lose in the history of the diocese, since the Know-nothing days, when the problems of administration were so many and so difficult. The War was just ending and the problems of reconstruction, far more complicated than those of war, were falling over each other in their demands for solution. In War time the duties, though heavy, were not diversified. There was the matter of furnishing material comforts to the soldiers in the field, and the dependents they left behind them, and there was the matter of meeting the spiritual needs of all, especially of the soldiers.

This work had been thoroughly organized throughout the nation, and it merely required the application of the energy His Grace possesses in such abundant quantity to keep things going. But with the end of the War came more complicated questions. The nation had been disorganized by the War. The young men who had been abroad came back with new viewpoints, with new aspirations. The natural industrial decline following the War led to the usual results, unrest and the propaganda of those who take advantage of such periods to spread doctrines in contravention of all discipline, national, moral and spiritual. There was also physical distress, and a crying need for money to keep all the departments of government going in the proper direction. It has been and is a time when men of the highest mental calibre and of the most exalted principle have been required for the direction of events, and His Grace has measured up to these tests.

From a people drained of money through their contributions to War funds, their payment of the tremendous taxes required by the government to pay for our participation in the War, it was necessary to get still more funds for the care of the home and poor. It was a task requiring tact and inspired capacity, and the Archbishop furnished both. First raising a single fund of \$3,000,000, he next put all of the Catholic charities of the diocese on an organized basis, under one head, and then secured a pledge of contribution of \$1,000,000 a year to keep this bureau supplied with the necessary funds to fulfill the objects of its creation. Money also had to be raised for the welfare of the miserably poor of Europe, whose appeals for help had drained the purse of the Holy Father, and again the Archdiocese of New York measured up to the highest expectations.

With all these matters requiring constant attention and effort, His Grace has found plenty of opportunity to aid by his counsel and his work, the great task of aiding the church in a national way, as undertaken by the Hierarchy through the National Catholic Welfare Conference. The movements launched in Washington have had his cordial support and aid.

#### FOND OF A GOOD STORY

With all his deep piety, Archbishop Hayes has always been of a buoyant nature, fond of hearing or telling a good story. Though gentle, he is a firm disciplinarian. Those who know him best are still laughing over one of his jokes at the expense of a newspaper reporter. It was at the time the Guardians of Liberty were organized to build a bulwark against Catholics around public office or material influence in Government matters. A local paper sent a reporter to Mgr. Hayes to get a statement as to the church's view of the activities of the promoters, of whom Gen. Nelson A. Miles was perhaps the most conspicuous. The writer was present at the time.

The Bishop did not wish to discuss the matter, so he sent out a message to the reporter, saying, "If you want a good Liberty story and see something worth while at the same time, go down to the battery and look up Miss Lacey. She has only one Jersey to her back."

When at St. Stephen's it was always his delight to have a full company of clergy at his table, which was usually set for fifteen or twenty. He liked the young priests to come and delight to lead them into discussions of matters of theology and dogma. If they got their history mixed, his eyes would twinkle and he would lead them on, only in the end to set them right. He was better pleased, of course, when they followed the accepted and proved paths of faith. He was thus, in his episcopal character, something of a teacher. And that recalls he had a narrow escape from a professional career.

He was such a brilliant scholar when he was taking his postgraduate course at the Catholic University, that the authorities there urged him to remain as an instructor. The higher authorities, however, felt that the brilliant young priest could serve a better purpose in parochial and administrative work.

#### ARCHBISHOP GEORGE W. MUNDELEIN

Combining imagination and a wide vision for the future with the practical ability of accomplishment, Archbishop Mundelein has made an enviable record of achievement since he was installed at the head of the Archdiocese of Chicago, Feb. 9, 1915.

Although at the time of his transfer to Chicago he was hailed as the youngest archbishop in America, if not in the world, the youthful prelate has taken a prominent place for religious, economic, patriotic, educational and civic activities in Chicago. So well has he established himself in the great city that leaders in every line look up to his pronouncements and frequently seek his opinion on matters of importance.

Before he had been in his new half a year, Archbishop Mundelein already had planned and had appointed the task of accomplishment for many of the enterprises which, since have come to fruition, or are in process of accomplishment.

Among the first of these was the erection of the artistic pile known as the Quigley Memorial Seminary, dedicated to the memory of his predecessor, the late Archbishop James Edward Quigley, who originally projected it. This seminary is now an accomplished fact, some of its first students already having taken orders. It was one of the first of several great educational plans of the archbishop. Among the others were:

The closer grading of the parochial schools under the direction of a diocesan board of education, and the requirement that the English language be taught in all schools with the standardization of text books and courses of study. Within the past year this system has been further perfected by the creation of a visiting and supervising board, composed of young priests specially educated and trained for this work.

#### WORK FOR HIGHER EDUCATION

On this foundation of good parochial schools, the archbishop is rearing a remarkable superstructure of higher education, and which includes the central unit of a great Catholic University now under construction at Area, Ill. just north of Chicago, to cost upwards of \$3,000,000, and Rosary College, a university for women at River Forest, west of Chicago, to cost \$1,000,000. Loyola University, St. Ignatius College, De Paul University are to be a part of this great university, the divinity and philosophy schools which will be at the Area site will form the degree-conferring body of the whole.

Plans for a new cathedral which were broached to the archbishop

early after his arrival here and which were entertained for a time, gave way to his desire to relieve permanently the sufferings and disadvantages of poverty.

"I would rather uplift the poor and the despairing to a better happier life than rear the greatest cathedral in the world," he later announced, and calling together a group of the wealthiest and most influential Catholic men of the archdiocese he founded the Associated Catholic Charities of the Archdiocese of Chicago, which collects and distributes annually between \$500,000 and \$1,000,000 for charity.

Another offspring of this same thought was the establishment at the House of the Good Shepherd of a system of employment with pay and a savings plan, by which the girl being discharged from detention would have sufficient funds to maintain herself while securing employment at the class of work she became proficient at the home. Hundreds of girls have been enabled to lead good lives by this plan.

The Misericordia Maternity hospital for charity cases, erected at a cost of \$180,000 and maintained by funds from the Associated Catholic Charities, is capable of caring for 100 cases. "For the saving of the souls of the babies," was the reason given by His Grace for the erection of his hospital.

#### CARING FOR ORPHANS

Other accomplishments along the line of caring for the orphans was the extension of the facilities of the St. Mary's Training and Industrial Schools at Desplaines, by which orphaned boys and girls are taught self supporting trades and given a wage and saving system which makes them capable of taking care of themselves.

Of a part with this work was the erection of the \$1,000,000 Mundelein Orphan Home near Lockport, Ill., for the orphans of Will and Grundy counties, which with Cook County in which Chicago is located make up the archdiocese.

The extension of the Holy Name Society with a Big Brother department by which boys are recovered and given a new chance in life, the extension of the Holy Name Society as a corollary to the Associated Catholic Charities, and the opening of the Holy Cross mission for the down and out men are other instances of his reconstructive charities.

During the War the Archbishop took the lead in Liberty Loan, Red Cross and other work, and some of his pleas for loyal support of these campaigns were the strongest and most effective made. Assigning different priests directly to the different phases of the work he was enabled to obtain practical results.

One of the most spectacular events of the Archbishop's first six years in Chicago, was the staging of a living picture of the history of the Church in America, in the principal boulevard of Chicago on the occasion of the Diamond Jubilee of the foundation of the diocese: 36,000 school children took part in this pageant.

A number of fine church structures have been erected by Archbishop Mundelein, but his policy has been to require the erection of a school building first, thereby enlarging the school facilities, and increasing by tens of thousands the attendance at the parochial schools. Women's organizations have been mobilized into numerous activities for the care and protection of working girls, and to each lay organization the archbishop has assigned a definite task to be accomplished.

Recognition of this work came from Rome in July, 1920, when the archbishop was made a bishop-assistant to the pontifical throne. He has also received many personal greetings from the Vatican because of the earnest support given by his people to every call made by the Pope for funds.

#### A CAREER OF SUCCESSSES

Archbishop Mundelein's career before coming to Chicago was one of continuous successes. Born in New York in 1872 of parents of German blood but whose forebears had been in America for years, the young man was educated in the New York schools, and graduated from Manhattan college at the age of twenty. His grandfather had been one of the first to enlist in the Civil War and was the first man killed in the Union ranks at the battle of Fort Sumter.

The young seminarian was ordained a priest at twenty-three years, while in Rome, where he had received the degree of doctor of divinity from the Urban College of the Propaganda. In 1897 he was appointed chancellor of the diocese of Brooklyn, twelve years later was made auxiliary bishop of that See. In Chicago Archbishop Mundelein is the spiritual head of nearly 1,500,000 people comprising nearly thirty races and nationalities. He is the business head of a corporation sole controlling properties worth over \$50,000,000.

Archbishop Mundelein is a student of art and architecture. The St. Paul chapel in the Quigley seminary is a rare example of architec-

tural beauty, and its windows are exquisite. Similarly high standards of art and architecture are being carried out at Rosary College and in the new building at Area. Some very beautiful churches have been erected under his direction.

#### MONKS WILL TAKE RESIDENCE IN IRELAND

"More things are wrought by prayer than the world dreams of." Thus it will come to pass that in God's own good time, the Olivetan Benedictine Monks will establish themselves in Ireland and Great Britain.

The plan of the Abbot-General, Dom Maurus Parodi, is for boys and young men, who feel called to the Religious Life, to go to Sienna for their preparation and novitiate. When Irish and English vocations have been professed in the Olivetan Benedictine Order, and raised to the sacred priesthood, they will be sent back to these islands to join in Irish and English foundations.

St. Bernard Tolomei, the Founder of the Olivetan Order, was born at Sienna where Irish and English vocations will pass their novitiate in 1272.

Sienna, the City of the Virgin, produced in abundance Saints who were all fashioned upon her model, such as the great St. Catherine, St. Bernardine, the Blessed John Colombini; and last, but not least, the Founder of the Congregation of the Olivetan, the Blessed Bernard Tolomei.—The Pilot.

#### MONUMENT TO MARK SPOT WHERE BRAVE PASTOR GAVE UP LIFE

Paris, France.—A monument is to be erected by national subscriptions in memory of Abbe Delbecque, pastor of Maing, near Valenciennes, who was shot during the War near the citadel of Valenciennes. The monument will mark the place where the execution took place.

Abbe Delbecque was condemned on September 17, 1914, to be shot at once. It was at a time when the civilian population of his country had been surprised by the invasion. Men and women did not know what to do to escape from the rigor of foreign occupation. The people of Maing went to seek their pastor and ask his advice. Abbe Delbecque, desiring to give them accurate and wise advice, decided to go in person to Dunquerque, which had remained in the hands of the French.

He had no difficulty in crossing the lines on his way to this city, but on his return he was arrested on a bridge by a German patrol who found that he was carrying written instructions. This was at 11 o'clock at night on September 16. He was immediately taken to the railroad station at Valenciennes. A court martial was assembled without delay and condemned him to death. At 6 o'clock the following morning he was taken to an open field behind the citadel where, after having given proof of indomitable courage until the last, he was shot. He was the first man to be shot during the occupation of Valenciennes.

After the liberation of that territory, the Government decorated the valiant pastor of Maing post-humously with the Cross of the Legion of Honor.

#### ORIENTAL MASS SUNG WITH RUSSIAN MUSIC IN A PARIS CHURCH

The third centennial of the death of St. Josephat, in connection with which the Pope requested prayers for the return of the eastern churches to Catholic unity, was marked in Paris by a ceremony of the like of which had never been seen before.

After a triduum during which the preachers were priests specially devoted to the cause of the reunion of the churches, a magnificent closing ceremony was held in the "Cathedral of the Foreigners of Paris" in the rue de Sevres. This ceremony was a striking manifestation of Catholic unity in a variety of rites. The Paleoslav Mass known as the Mass of St. John Chrysostom was celebrated jointly by the Archimandrite Serge Dabitch, a recent convert from the Russian schismatic church, and Mgr. Ghika, a Rumanian, recently ordained and of the Propaganda. In 1897 he was appointed chancellor of the diocese of Brooklyn, twelve years later was made auxiliary bishop of that See.

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ture beauty, and its windows are exquisite. Similarly high standards of art and architecture are being carried out at Rosary College and in the new building at Area. Some very beautiful churches have been erected under his direction.

#### FAMOUS 400-YEAR OLD ORGAN IN ST. GERVAIS CHURCH IS RESTORED

Paris, Feb. 25.—The 400-year old organ in the Church of St. Gervais, silent since the time a shell from a long-range German gun tore through the roof and killed scores of worshippers on Good Friday, 1918, may be heard again. It has been restored to its former musical power. Cardinal Dubois, Archbishop of Paris, presided at the rededication ceremonies, which were quite impressive.

The organ was seriously damaged by steel splinters from the shell. These pierced the pipes and shattered the organ case. Although the work of reconstructing the organ, which ranks as one of the most famous in the world and is deemed a French monument, was difficult, the restoration was accomplished with such great skill that the bellows was the only part necessary to replace. Other damaged parts were carefully patched. When the pipes were taken down the skeletons of scores of martens and swallows were lodged in them.

It is not known exactly when the organ was constructed. From the style of decoration on some of the pipes, it is placed in the first half of the sixteenth century. From 1656 to 1826 members of the Couperin family, famous as organists, played on the St. Gervais organ.

#### CARDINAL BOURNE DISCUSSES REUNION

London, Eng.—In a Lenten pastoral letter to the Catholics of the Archdiocese of Westminster, Cardinal Bourne takes occasion to remind the people that there is a great gap to be bridged before a union of the Christian churches, as recently discussed, can be brought about.

Declaring that the Catholic clergy of England would make any sacrifice to bring about unity, the Cardinal further points out that: "Papal infallibility is the fundamental doctrine of the Catholic Church and all discussions on union are useless and a mere waste of time until that doctrine is accepted by the other churches."

#### MYSTERY IN MURDER OF PRIEST DECLARED SOLVED BY CONFESSION

Chicago, March 7.—The death of Rev. Father Florian Chodniewicz, pastor of St. Florence church here, who was shot to death Jan. 27, 1922, in his home by an intruder may be explained in the confession made to the police by a man now under arrest here.

According to a statement alleged to have been made to the police, the prisoner was actuated by motives of robbery and hatred for the priest-hood.

He entered the priest's house at night, and was confronted by the awakened father who though an old man, resisted the intrusion. The marauder ran down the stairway, but at the bottom turned and shot the priest. The latter lay for several hours before being found, and died the following day of his wounds.

After a former janitor of the church, and the housekeeper had been detained by the police, and then released as having no knowledge of the affair, the case passed into one of mystery, until the arrest of the present prisoner, on information given by a woman he is alleged to have robbed.

#### PRISON AND FINE FOR TWO SELLERS OF OBSCENE BOOKS

Two prosperous book dealers, arrested last November, on complaint of John S. Sumner, Secretary for the New York Society for the Suppression of Vice, charged with selling obscene literature, a violation of Section No. 1141 of the Penal Law, received one of the most severe sentences ever imposed for such violation. Max Gottschalk and Morris Inman, the booksellers charged with the violation, appeared before Justice Maloy of the Court of Special Sessions for sentence, evidently expecting a lecture and the imposition of a small fine.

Justice Maloy raised their hopes for just a second when he said, "I sentence each of you to pay a \$250 fine or to serve thirty days in jail." Then he added, however, "I also sentence each of you to serve thirty days in the Workhouse."

Having pleaded guilty to the charge made against them, the booksellers cannot appeal or escape from immediate service of the sentences imposed upon them.

## CATHOLIC NOTES

The Russian people are reading books today as never before, due it is said to the moving libraries along rail lines from the Polish frontier to Moscow and from Moscow to the Balkans.

Dublin, Feb. 25.—A Catholic juror in Dublin refused to be sworn until a Catholic testament was produced. It has been the practice to swear jurors and witnesses on the Protestant Bible. Now that public attention has been called to the matter it is expected that Catholic testaments will be provided in all the courts.

Webster Groves, Mo., March 1.—Miss Marcelle Prevost, after completing her four year course at Loretto College, Webster Groves, Mo., last June, returned to Paris in August and entered the Sorbonne. Word has just been received by the college authorities that Miss Prevost received the highest marks in the first semester examinations. Loretto is justly proud of her "summa cum laude" graduate and expects to number Miss Prevost among her faculty in September, 1924.

Brussels, March 3.—Pleading for individual economy, Cardinal Mercier, primate of Belgium, in a pastoral letter read in all the churches yesterday, implored Belgian women to forego wearing silk hosiery. His Eminence asserted that 100,000 francs, about \$3,000,000, was spent last year in Belgium on imported silk stockings. This, he indicated had serious economic effects, and he asked Belgian women to give up silk hosiery because the importation is a factor in the depreciation of the Belgian franc.

Four "real Americans" in the persons of four full-blooded Osage Indians will visit the holy places in Palestine and be received in audience by the Holy Father in Rome with the American pilgrimage which sails from New York, March 19. The Indians will take with them their tribal robes and will wear them at stated times during the pilgrimage. The Vatican will witness the unique event of American Indians in tribal costume being received in audience by the Holy Father.

Paris, Feb. 22.—In the presence of Cardinal Lucon, of several French Archbishops and of Mgr. Berre, Archbishop of Bagdad, Cardinal Dubois, officially delegated by the grand chancellor of the Legion of Honor, pinned the cross of the Legion of Honor on the neck of Mgr. Le Roy, Archbishop of Caria and Superior General of the Holy Ghost Fathers. In thanking the Cardinal, Mgr. Le Roy—modestly disclaiming any personal claim to the honor conferred upon him—declared that in decorating him the Republic had sought to pay tribute to the whole congregation of the Holy Ghost Fathers.

Paris, Feb. 21.—A skeptical journalist wrote some time ago that the fact which attracted pilgrims to Lourdes was on the decline. Statistics furnish a striking denial of this statement. An official table of arrivals and departures of pilgrims to Lourdes has just been published showing that the year 1923 brought more pilgrims than 1922, which had already shown an increase over preceding years. By comparison with 1922, the last year showed a notable increase for each month. Thus in May the figures rose from 53,000 to 65,000. In July the increase was from 83,000 to 120,000 and for September from 152,000 to 191,000. The increase for the five summer months was 187,000 pilgrims.

New Haven, Conn., March 3.—Truman S. Lewis, retired manufacturer of Waterbury, and a non-Catholic, has presented St. Raphael's hospital of thirity with \$100,000 for a nurses' home as a memorial to his wife, the late Selma M. Lewis. The gift has been formally conveyed to the hospital board of trustees. Mrs. Lewis showed a deep interest in St. Raphael's hospital when a patient there a few years ago, and since that time she and her husband have given it generous support. Mrs. Lewis died in January, and her husband, desiring to erect a monument in her honor, recalled her interest in St. Raphael's. Knowing that the hospital was greatly in need of a nurses' home, Mr. Lewis decided to provide for its erection.

St. Louis, Mo., Feb. 26.—A series of special radio lectures on "The Catholic Church, Its Doctrine and Practices" will be given by the Theological Department of St. Louis University over broadcasting station WEW, the university station, during the months of March, April and May. The lectures will be broadcast at 2 o'clock in the afternoon of each Sunday of the three months, and will be discussions of matters of general information regarding the Catholic Church. It is announced that inquiries of general interest stimulated by the lectures will be replied to by letter. The St. Louis University Station, WEW, which is the pioneer station of the Mississippi Valley, now operates on 261 meters, with radius of 500 miles.



### GERTRUDE MANNERING

A TALE OF SACRIFICE  
BY FRANCIS NOBLE  
CHAPTER V.—CONTINUED

Then, both evenings after their long day of sight-seeing, Mr. Man- nering and Gertrude stayed quietly indoors to rest, only going out for a short stroll in the Park for a breath of the sweet evening air. Lady Hunter had guessed they would like best to be quiet and alone these two evenings before their temporary separation, and so had given way to their persuasions that she would not consider herself bound to remain at home and give up her own engagements.

"We shall feel you are making strangers of us, if you do that, you know," Mr. Mantering had said to her. "Papa," said Gertrude suddenly, as they sat together in the gathering dusk, "I can't believe we have been in London two days. Why, it seems ten, doesn't it, papa?" "Because we've done so much, eh, Gerty? Our quiet life at home does not fit us for so much sight- seeing, certainly. We seem to have come quite into a new world, don't we?"

"I should think so indeed, papa. But I'm not sure that when the month is over I shall be sorry to leave it all again and go back to the old world. Indeed, I shall be glad, I know. I don't mean only to go back to you, because that is of course, but to get back to the country and the quiet. You see I've never lived before in a grand modern house like this, and it doesn't feel homely. I long for the dear old solemn Grange."

Mr. Mantering laughed kindly. "Poor little sunbeam! You don't feel nervous about tomorrow, do you, Gerty? You don't intend to stay awake all night practising your curtsy, eh?"

"I don't intend to stay awake at all if I can help it, papa; but of course I feel nervous a bit, you know. Suppose I do anything awkward—O dear! But Lady Hunter is going to make me practise for a whole hour in the morning, she says, before we begin to dress, so that I may get quite perfect at it. You'll not know me, papa, when I come down to you in my grand dress."

Gertrude was awake early next morning, being unable to sleep very soundly in her excitement, spite of her protestations to the contrary. It was to be such an eventful day, not merely that of her presentation at court, but also that of her first ball, and such a brilliant ball too as she knew Lady Hunter was about to give.

"If I could only take it all so easily as you do, Lady Hunter," she said laughingly, as they were engaged on the practicing of which she had spoken to her father the night before. "Were you ever nervous about it, like I am?"

"Like you, my dear? I was about a hundred times worse. I believe I cried over my dressing for my first Drawing-room, and begged to be left off. They said I did; but I was not in a rational state at all that day, and so remember nothing of what happened except that I got through it somehow and came back alive. But I want you to be more sensible, my love, and to enjoy the sight, if you can."

"If I can! Indeed I will, if it's only to please you, Lady Hunter. It is so good of you to take all this trouble!"

"Then reward me by not calling me Lady Hunter any more, but by my name, Julia, like your dear girl. I'm not so dreadfully old, and I'm only your cousin after all; so I mean to claim the privilege of cousinship and, to hear you call me 'Julia.' We shall get on better if we drive away every bit of stiffness, shan't we, dear?" she added, with her sweet, fascinating smile.

"Thank you, Julia," Gertrude said, with an eloquent look of her soft eyes, yet unprepared to dress for the great event, Gertrude putting herself into the hands of the maid Lady Hunter had assigned to her.

The little country girl hardly knew herself when the operation was over, and she stood up fully arrayed in the elegant, tasteful costume chosen for her. With an innocent vanity she took two or three turns up and down before the full-length mirror, trying to appear quite unconcerned and composed before the maid, but her very eyes dancing all the time with excitement.

"Suppose Sister Teresa could see me now," she thought, "what a lecture I should get on vanity, to be sure! If she could only see my hair in all these plaits and puffs! And it seems only the other day since I was at school, and she would never let me do my hair in any but the old plain way, because, she said, I was vain enough, without having anything to be vain of either. Dear Sister Teresa! I don't think I am quite so plain as she wanted me to be. And she took another glance at the sweet, bewitching face reflected in the glass, then suddenly turned away with a blush on dis- covering what her thoughts were. "How silly of me! I really didn't know I was admiring myself like that. How silly of me!" she re- peated almost aloud, quite ashamed of her own folly, innocent as it was.

gayety, and never doing a single good thing all day, except saying my morning and night prayers. O dear. And still I can't help enjoying it, and liking the dressing and the excitement, because, after all, it is no harm." And the convent girl made a quiet sign of the Cross on her heart, unseen by the maid, so that she might not be too en- grossed by the coming gayeties, but might enjoy them only in modera- tion. In another minute Lady Hunter came into the room, dressed, and looking, as she always did, graceful and elegant.

"My dear!" she exclaimed at once, as she saw Gertrude, "you're perfection. If it were not for spoil- ing your dress I should like to give you a good hug. Only look like that tonight, and always, Gerty, and you'll make a sensation; people will all envy me my little country dearheart, a month placing Ger- trude's arm in her own she led her down-stairs, where Sir Robert and Mr. Mantering were waiting to "see them off," as her ladyship called it.

"Now, Mr. Mantering, wasn't she worth waiting to see?" And she brought Gertrude forward for him to look at.

The proud father could not hide the almost startled admiration which came to his face as he looked at his daughter.

"Well, she is indeed!" he said smilingly. "But I hardly know my little country girl," he added almost ruefully.

"Never mind, papa; I shall not look like this always, you know. I shall be your little country girl again in a month, you don't need to be afraid." And she went to his arms and kissed him so heartily that Lady Hunter was in dismay for fear of the damage to her elaborate costume.

"And don't make rash promises, Gerty," she laughed, and she led her away, returning herself a minute to whisper to Mr. Mantering.

"Doesn't she look lovely? Wouldn't it have been a shame to have kept her much longer buried away in the country? Mr. Mantering, she is brighter and more beautiful even than her poor mother," she added, in a still lower and more earnest whisper as she left him.

Gertrude could never tell exactly or minutely afterwards how she got through that day's ceremony—her inauguration, as it were, into fashionable life. From the minute she stepped from the carriage with Lady Hunter at the entrance to the Palace, to the time when she found herself seated in it again, it seemed one brilliant maze of gorgeous dresses, young, beautiful faces, and elderly, bedizened ones. She felt so bewildered with the sight and the genteel crushing that she was hardly so nervous as she had been in the anticipation. She knew that the Queen seemed to smile very graciously, she looked weary, she thought, and she did not think that she herself was so very awkward over her curtsy; but that was all she seemed to know about it.

"Oh! I'm so glad it is over," she exclaimed when they were again seated in the carriage, and she leaned back half exhausted among the cushions.

"Of course you are, dear. I don't know who isn't. I really think none enjoy their first attendance at a Drawing-room, unless they are very brave and self- possessed indeed. But you'll remember all about it later, and be able to tell us your first impres- sions of 'life'; for you are only beginning really to live today, you know." And her ladyship laughed kindly. It is an important day for you today, Gerty, the most im- portant yet of your life, though many more important ones are still to come, we hope, dear. And she patted her young companion's cheek caressingly.

Gertrude smiled, but was silent for a minute. She was thinking of the convent, and of that occasion other than this, which she knew had been what Lady Hunter called today—the most important, the most blessed too, yet of her life—the day of her first Communion; and as she thought deepened in her heart, he face grew serious until the smile faded altogether.

"Why do you look so solemn, Gerty? Don't you agree with me, love?" asked her ladyship.

"Offended, Gerty dear! How could I be? I like to hear you speak so earnestly; I envy you, loved, though I cannot understand it, or hope that I could ever partake of it; I never could, Gerty. But some day you must let me come and stay with you at the Grange, and you shall show me all the old nooks and corners you are so fond and proud of. I shall be able to appreciate them better now than when I stayed there with your poor mother; though I prefer to live in a more modern world, for it is a very pleasant world too, Gerty, and I should not like to leave it." And its brilliant though kind-hearted votary sighed rather sadly.

"Nor I either, Julia, I'm afraid, though I am a Catholic. I'm always afraid of getting too fond of the world, because I know it is pleasant, I have to pray against that more than anything. A world- ly Catholic is so much worse than a worldly Protestant—I mean, will have so very, very much more to answer for, because we know so much better, oh! so much more than you can!"

"What a strange girl you are, Gerty!" And Lady Hunter looked curiously, but very kindly at Gertrude, who noticed that she be- came silent and abstracted until they reached home again.

"How very solemn we have both got, Gerty!" she said as they entered the house. "No one would think we had been to a Drawing-

room, would they? Now you must have a good rest when you have got rid of your finery, so as to be ready for tonight, you know; and I can promise, you, dear, rather more enjoyment than you have had this afternoon."

And so the great event was over, and the simple, convent girl was fairly launched now into the great world.

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TO BE CONTINUED

MRS. DORAN'S VISIT

She was a small woman, Mrs. Doran, with quiet ways and unassum- ing manners. The Moores had met her in California the previous winter, and in gratitude for several kindnesses she had invited her to visit them if she ever came East. They had exchanged letters since, but had really never expected to see Mrs. Doran again, when one day Mrs. Moore received a wire saying their chance acquaintance was on her way East and would be with her in a few days for a little visit.

"Yes, those were her very words!" exclaimed Mrs. Moore to her husband two months later. "A little visit! And here she is yet and no sign of stirring! What shall we do, Den? That's what I'd like to know."

"Don't ask me," said her husband for the hundredth time. "Of course it is a long visit, but she—uh—tries to pay her way, anyhow." "Tries to?" "Well, if she doesn't, it's only frankly pay me instead of cluttering up the house with a lot of impossible stuff—birds, and gold fish and horrible pictures! Actually the house looks like a second-hand store!"

Den grinned. "We can sell 'em off—after she goes." "Don't be silly! Besides, I don't think she has any intention of going." This with a despairing sigh.

"Man-like Den was not greatly exercised. "Oh, yes she will. She'll be moving along one of these days. She'll have to. Waere'd she say those friends of her lived?"

"That's it. Sometimes she says Detroit, and again she talks about New York and her relatives there. It's my opinion she hasn't any friends, or relatives either!"

"Poor old wh!" Den murmured. "Bertha, I'd hate to be alone in the world, wouldn't you?" Bertha rejected the appeal tartly. "Well, if I ever am I hope I'll have better sense than to plant myself on perfect strangers for an indefinite period and bore them to death!"

Den held up a warning finger. "Sh-h? Isn't that the front door? I wonder—his expression became boyishly eager—"what she's got this time?" For no matter what his wife might say, Mrs. Doran's gifts were to him an endless source of amusement.

In spite of herself, Mrs. Moore's severe expression relaxed. "It was a breadboard the last time," she in- formed him briefly. "From the 10 cent store. Come in," she called in response to a timid knock. "Oh I beg your pardon," said the little woman at the door. "I didn't know Mr. Moore was home—I forgot it was Saturday."

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her presence all one could think of was that she was a very pathetic, lonely little figure. That's the way she looked now, sitting unasily on her chair, her color coming and going, and watching them with bright, eager, questioning eyes. Bertha heard herself say as gently as Den had spoken:

"You're always buying me pretty things, Mrs. Doran. And now this beautiful picture! It must be the last. Remember now!"

Mrs. Doran drew a deep breath and smiled up at Mrs. Moore.

"Yes," she said rather jerkily, "it will be the last. That's why—that's the reason I wanted it to be good—you know? Something nice—to remember me—after—I'm gone. You see, I must go now—in a day or so." She dropped her purse on the floor and Den noticed that her hand was shaking as she stooped to pick it up. He felt suddenly guilty, knowing how welcome the announcement ought to be, and yet, oddly enough, it was not. Bertha, too, experienced a remorseful qualm.

"You don't look well today, Mrs. Doran," she said quickly. "You must not think of going until you feel like it." She said to herself with amused impatience: "There I go again! When she wants to leave I won't hear to it!"

Den backed his wife up cheerfully, but the old lady said, as she got to her feet slowly, that she had to go.

"In a day or so, maybe," as she turned to the door. "I'm—I'm glad you like the picture." "I love it!" Bertha told her sincerely. She followed Mrs. Doran into the hall. "You'd better lie down awhile, Mrs. Doran," she adjured her. "I'm going to get Den to help me hang the picture and when you come down to supper you'll see how grand it looks!"

She was rewarded with a grateful look. "Oh, that will be nice," declared the old lady, softly. Then, "I believe I will lie down a while."

"Wouldn't you like a cup of tea?" asked the young hostess, struck anew by the old woman's spent look. But Mrs. Doran thanked her and refused hurriedly.

"I had lunch down town. I'm not a bit hungry," she stated.

Bertha had heard this before and had never doubted it, but today she was seized with a slight suspicion. Back in her room she confided the suspicion to her husband. "I believe she's lying like a lady," she told him. They stared at each other, vaguely troubled.

"You don't think—" began Den in a horrified tone.

Bertha nodded unhappily. "I shouldn't wonder. Lately she's hardly been in at noontime at all. She always told me not to wait—that she had a habit of taking a sandwich wherever she happened to be. I—until today never dreamed of doubting her word. And sometimes, you know, she wouldn't eat any supper either—said she'd had too much lunch. I wonder—"

Den rumbled up his hair fiercely. "It looks as though we had failed in hospitality if she felt like that. You didn't—" he gave his wife a keen glance—"you never made her feel—unwelcome, did you?"

"No, I never did. Honestly, Den, I couldn't be anything but nice to her if I tried. I often thought I would try—to give her a slight hint, you know. But, well—"

Bertha paused with a faint smile. "You know how she is—so gentle, and appealing and kind. Instead of snubbing her I'd find myself making the greatest fuss over her and coddling her to beat anything. And I never knew anyone so grateful for a little bit of attention. No," she wound up, "there couldn't be a more unobtrusive visitor. Still, you don't expect the nicest visitors to stay forever!"

Den admitted that. "And it's true, you can't help liking her. To me too. The way she looks at us sometimes, as though—as though—well, it gets me, that's all." Then he grinned a little. "It's our fatal charm, Bertha," he jested, she can't bear to leave us."

The Moores chatted and laughed light-heartedly as they hung the picture, the slight worry about the giver retreating into the background.

When supper was ready Mrs. Doran did not appear, so Bertha ran gaily upstairs to call her. She found the visitor in bed. She was so tired, she explained, and she knew she could not eat any supper, so she went right to bed. She hoped Mrs. Moore would excuse her. "Oh, I made hot biscuits and everything, in honor of the new picture!" Bertha said disappointedly. "I'm so sorry you can't come down. But I'll bring you up something—"

"No, dear, don't," Mrs. Doran interrupted quickly. "I wouldn't let you do that! And I couldn't eat a thing—if I could I'd only be too glad to come down."

"A little tea, then? No? Do you feel sick, Mrs. Doran?"

A frightened look came into the old woman's blue eyes. "Oh, no, no," she said nervously, "not a bit. I was just tired—I walked a good bit today—I'll be all right in the morning. Please go and eat your supper, my dear, she begged with her gentle smile. "I'm ashamed to be bothering you like this."

"She looked as though she was ready to cry," Bertha told Den, "so I didn't say anything more. I think I'll take her something later though, wouldn't you?"

"I certainly would. She looks to me as though a good hearty meal would put new life in her. Not that she has much of an appetite," Den added.

An hour or so later Bertha with a dainty tray in her hand entered Mrs. Doran's room after a light tap at the door. That the elderly guest had been crying was evident though she made a strong effort to conceal the fact. Bertha fussed with the tray and made merry chatter to give her time to recover.

"You are too kind to me, Mrs. Moore," the guest protested. "I wish you wouldn't take so much trouble! How nice the tray looks! I believe I am a little hungry now—" But her first effort at a bite of toast was a failure and after one swallow of hot tea she set the cup down and looked up at her hostess with eyes of dumb anguish. Then she dropped back on her pillow and began to cry with the quiet, hopeless misery of old age.

Bertha took one of the trembling old hands and held it closely.

"Don't cry, Mrs. Doran—please! You know you are with friends, and if there is anything troubling you—Are you worried about something?"

"Yes," Mrs. Doran murmured brokenly, "yes—I'm worried—" Bertha spoke soothingly. "Take your time. There, don't cry any more. You know Den and I—"

The old woman wiped her eyes and checked her tears resolutely. "Yes, I know how kind you both are. If you weren't, would you have put up with an old woman—and a stranger—who came to stay two weeks and stayed over two months, and—God help me!"—clasping her hands against her breast—"has no place in the world to turn to now!" Her eyes closed for a moment but she went on quickly before Bertha could think of anything to say: "It's the little income I had—I lost most of it. The man who had it invested for me made away with it. Well, I hadn't much to begin with. But when that happened I didn't know what to do. I never had many friends, being so quite-like and backward, and I had only a few distant relatives—"

The pitiful little story went on. Bertha questioning here and there with tact and sympathy, finally coaxing Mrs. Doran to eat a little and to drink her tea.

"You are so good to me, dear," the visitor said with wistful gratitude. "You don't know what it means to a lonely woman, and I've been alone nearly all my life. People that I used to know are dead or scattered. I thought I could locate some of them after I came here, and that by visiting around for a while I could eke out my little income. Do you think that was wrong, Bertha—Mrs. Moore? I never was a hand to visit much—or to impose on people—"

She stopped with a dry sob. There was an ache in Bertha's throat. Good heavens, a homeless old woman! "Don't please, Mrs. Doran," she implored huskily. "You haven't imposed on us, anyhow—we loved to have you! And do call me Bertha, if you like," she added with a teary smile.

"I always call you Bertha to myself, and Den. I used to wonder how it would be like, she went on dreamily, "if you were relations, you know, and I—" The haggard old eyes held Bertha's for a moment and then her face broke up into misery of tears. "If you'd only let me stay for a little while," she sobbed out, "I haven't much, but it would help—there's something pathetic about her little—and it seems so like home—" "I'm glad it does!" Bertha broke in cheerfully though her eyes were wet. "For it's going to be your room from now on. There—we're not going to cry any more, are we?"

Such an ecstatic look of peace came over the old woman's features that Bertha was awed. "Oh, my dear," she breathed softly, "Oh, my dear!"

"It's a comfort we both like her," Bertha reflected as she slipped quietly downstairs. It was no joke, she realized, to take a stranger into their home. "But I don't think we'll ever regret it," she concluded thoughtfully.

Neither have they. She is with them still, Auntie Doran to them and their friends and Grandmas to the Moore children, who idolize her. "We just couldn't get along without Auntie Doran!" Den often declares.

At which the little old lady glows happily. After long years of loneliness she has found a home.—Helen Moriarity in The Magnificat.

who watches over the destinies of the great flock which Christ has entrusted to his charge.

Time and again the hour of public distress and calamity, in great national or world catastrophes have men looked to the Vicar of Christ, imploring his protection, prayers and succor in their miseries. And the Holy Father has never turned a deaf ear to their pleas. Again and again has his voice been heard, pleading the necessities, not of himself, but of his stricken and needy children of all conditions, of all nations, in the time of need.

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There is One Whom you know not dwelling in the midst of you—these significant words may apply to the Holy Father. For did men but realize how the great heart of the Pope closely resembles the human Heart of Christ, they would yield to his desires and recognize in him the true representative of One Who is Charity and Truth.

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History has recorded numerous instances of the tender universal character of the Pontiffs, and the veneration and esteem in which they have been held by many outside the fold. No more beautiful story is related than that which pictures for us the saintly Pius IX, ministering to a poor sufferer in the public streets. A contributor to the Catholic World retells the story which was discovered in an old manuscript.

Passing through a public way, Pio Nono noticed a crowd gathered around an old man stretched on the ground and beating his head against the pavement in strong convulsions. "It is a Jew! It is a Jew!" cried the people, and, restrained by the poor man the least assistance.

"It is a man!" cried the Pope, descending from his carriage and pressing through the crowd. And raising the poor Jew in his arms, he placed him in his carriage and conducted him to his home where he remained until his senses returned. The same day he sent him his physician, and the following day one of his secret chamberlains to make inquiries concerning him.

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### THE PROTESTANT TRUCE

The several Protestant denominations which have been wrangling for so long over such fundamental Christian doctrines as the Virgin Birth of Christ, the Inspiration of the Scriptures and the right and duty of bishops to defend the truth have declared the truce which every observant student expected. Reverend Lee W. Heaton will not be summoned to trial for heresy because, as his Bishop remarks, there are many others higher up who share his modernism and far outdistance it. Verily, artful dodging has become a characteristic of the Protestant episcopacy!

The Modernists have gained the victory. The Fundamentalists stand rebuked in the eyes of the world for their hidebound orthodoxy and their love of it. Simple believers of all religions have been scandalized at the vacillation of the Bishops and their hardness in playing with fire precisely at a time when insistence upon essential points of doctrine is sorely needed in our land. Henceforth, the business of whitening down Christianity in Protestant workshops with the tools of so-called science may go on without hurry or hindrance. Toy Christs may be paraded, a la Bahileff's Moscow Wooden Soldiers, on the stage of Methodist, Episcopalian, Presbyterian and Congregational churches. It were more logical, and would be less confusing, to call all these modernist and modernizing sects by the inclusive name of Unitarians.

During the dispute the Catholic Church rose high in the esteem of all men who believe that Faith, not science, is what Christ is of His followers. Even some of the principals in the discussion paid ungracious tribute to the rock-like identity of Catholicism. The Church will welcome those who have come to realize at this late date how shifting are the sands upon which the Reformers build. Those who have not the courage or desire to read the Scriptures in the light of the Roman candle—preferring instead the Bengali light of Greek doubt—will be swallowed up in the ranks of those who take it that ethical culture, divorced of dogma, satisfies the religious cravings of man.—Rosary Magazine.

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LONDON, SATURDAY, MAR. 22, 1924

**DR. FOLEY**

It is with heartfelt gratitude to Almighty God, that we are enabled to inform our readers that Rev. Dr. J. T. Foley, Editor of the CATHOLIC RECORD, is on the way to complete recovery. The latest advice from his physicians is to the effect that his complete recovery is assured. Although Dr. Foley is still a very sick man, the assurance given by his physicians will come as a great relief we are sure to the many readers of the CATHOLIC RECORD.

**THE INDEPENDENCE OF THE HOLY SEE**

Of extraordinary interest is the following despatch from Rome featured prominently by the Daily Express, London, England, and carried by the cable to all our papers last week:

"The terms of the agreement by which the trouble began will be ended, says the newspaper, are: First, the Government to surrender to the Vatican the whole of Vatican Hill of which the Vatican now holds only a part; second, the Government to build at its own cost a palace, or a series of houses, for the accommodation of the cardinals, the Holy See in return handing over to the Government scattered properties throughout Rome in which the cardinals now are housed; and third, the independence of the Pope to be guaranteed by the League of Nations.

"The statement adds that under the agreement the Pope will remain an independent sovereign and Vatican Hill will have the status of an independent country."

Of course we recognize that there is nothing official about this and we accept it with all reserve.

Until 1870 the Pope was an independent Sovereign, King of Rome and the Papal States. The unification of Italy placed the Pope in the anomalous position he has since occupied. Some months ago the press of the world was disposed to interpret the visit of King Alfonso to both King and Pope in Rome as marking the end of the Papal protest against the usurpation of the Italian State, whereupon the Osservatore Romano published a lengthy article explaining that the situation was unchanged.

To prove how fantastic were the suppositions made by many newspapers, the Osservatore quotes the original text of the Bull with which Pope Benedict XV. three years ago removed the ban against Catholic sovereigns visiting the King of Italy. In that bull it was clearly stated that the Vatican's attitude must not be interpreted as "tacit renunciation of the sacred rights of the Holy See." The bull, according to the Osservatore Romano, said that Pope Benedict XV. renewed the protest made on several occasions by his predecessors and asked again with even greater insistence that an end be put to the "abnormal condition" in which the head of the Church found himself.

The Osservatore ends with these words:

"It is not generous to use as a weapon against the Vatican the concession made in the interest of all peoples and especially of the Italian people. The wound which was opened on Sept. 20, 1870, cannot be healed with hot compresses. That wound is still open and will remain open so long as means are not taken to give the Holy See complete independence and liberty and to make it obvious to the whole world that it really does enjoy that independence and liberty."

The last sentence is of the deepest significance. It is official. It sets forth the irreducible minimum required by the Vatican; but it sets forth, also, the full measure of concessions the Holy See is prepared to

make in order to reach a settlement. The Holy See must have complete independence and that complete independence must be "made obvious to the whole world." It will be interesting to study the plan outlined in the despatch to the Daily Express in the light of this pronouncement of the Osservatore Romano. To our mind it looks like settlement. God send it. The universal ruler of Christendom cannot be the subject of any earthly Sovereign or State. The Servant of the Servants of God must be absolutely free to discharge the duties of the high office committed to him by Christ.

**RELIGIOUS TEACHING IN THE SCHOOLS**

In view of the recent representations made by various organizations, both in Ontario and in the State of New York, showing the absolute necessity of religious teaching in the Public schools, it may not be untimely to recall again the position which the Catholic Church has always maintained on this question. In New York there was held a meeting at which delegates from the Federation of Protestant Churches, from the Jewish Synagogues, and from the Catholic Church, were present. It was the unanimous opinion of these delegates that the present system of the Public schools, in which no religious instruction of any kind was imparted, was a failure and that it was owing to this lack of religious training that there was so much crime committed by the youth of the country. In Ontario a delegation waited upon the Prime Minister of the Legislature and asked that religious instruction should be imparted to the pupils attending the Public schools. This brings us exactly to the Catholic position.

The Catholic Church is the Church of the soul. In her eyes the soul is, of all created things, the best, the most precious. The reason is that the soul of man is made to the likeness and image of the Creator, and the more it acquires of holiness and knowledge, the nearer it approaches to the Divine Ideal. But holiness comes first; for that which is opposed to holiness, sin, can alone destroy the likeness of the soul to its God. Knowledge comes next. Knowledge is not first because ignorance, considered in itself, which is opposed to knowledge is not sin nor is it incompatible with holiness. But the Church in her teaching lays stress on the development of all the faculties of the soul, and whatever conduces to the growth of the soul is valued by her. Moreover, the soul that is capable of higher flights is better fitted to understand and appreciate the Church's own supernatural teachings.

Throughout her whole history the Catholic Church has ever made education the object of her most tender solicitude. Even while cruelly persecuted by Roman Emperors, she opened a school at Alexandria, where Origen and Clement allowed no intellectual precedence to the most learned masters of the academies of reigning paganism. When days of peace and prosperity dawned, she built schools by the side of her monasteries and her basilicas. To mention only those great schools with which we are most familiar, and which owe their origin to the solicitude of the Catholic Church, and which have been rich founts of European learning and civilization, we name Oxford, Cambridge and Glasgow. There were countless others on the continent. But these were Christian schools. In these religious and secular learning went hand in hand. Religion, by means of revealed truth, pointing out the sure path that leads to true knowledge; secular learning informing the intellect lest it fall back into ignorance and superstition. The one complementing the other.

In the Christian school, secular knowledge finds in its union with religious truth its own completion. All knowledge is deficient which does not lead men back to God, the Author of all being; that does not show how all things fit into the general workings of a Supreme Providence. God is ever present in the world—by His invisible government, by the Incarnation of the Word, by the Church, which continues the Incarnation. At every point human society touches upon the supernatural. If God, Christ and the Church be taken away from the school, science and art, then history and literature are wrenched from their true relations, and only

partial, truncated studies of them are possible.

In the Christian school the youth receives an education of mind and heart that teaches him all his duties and fits him for all the purposes of his existence. In the Christian school the teaching of religion goes hand in hand with the teaching of secular knowledge. There the dogmas and precepts of faith are a daily lesson, and the practice of religious duty a daily exercise.

So important is religion in the formation of character, in the cultivation of morals, in the preparation for the life of eternity, that, when possible, it ought to be taught as a daily lesson, and with all the force and diligence which the most skilled masters possess. It ought to be taught so as to be indissolubly connected with other affairs of life, and be sunk so deeply into the souls of pupils as to be made part of their very nature. Religion is no accident in man's career; it is no veneering of his manners; it is no secondary matter in his life. It is all-essential as his motive power of action and as the determining agency of his whole existence; and consequently it must be considered the vital element in his education. Unless religious teaching be provided in the school, where the youth spends the greatest part of his working time, there is great danger that this teaching be not sufficient, and that its effects be not enduring.

From schools and colleges where religion is blended with secular learning, we are led to expect ideal results. Without such results Catholic schools and colleges can give to the country no justification for their existence. The pupils, therefore, of our Catholic schools and colleges, must in their conduct show such virtues of citizenship as to commend themselves to all other citizens, and at the same time to give concrete proof of the ideal results of the education which they have received.

The laity are the Church as the world sees it. They are the first who must meet attacks upon the Church, and the first who must move in her defense. It is through the laity that the influence of the Church is brought to bear upon the world, and it is through them and their deeds that the power and usefulness of this influence are estimated.

The clergy have their lines of duty in the formation and the direction of the laity; but for the everyday battle of life, the clergy are not, and cannot be, in the forefront.

Now there is no way by which the Church can prove her divine mission so effectively than by the Catholic laity being pre-eminent by their intelligence and virtue.

Everybody to-day demands results and base their judgment on results. They give literal application to the Gospel rule: "By their fruits ye shall know them." Arguments in favor of the Church, drawn from the story of the past, fall with little effect upon the ears of men. The argument to which they readily consent to listen is the present manner of life of Catholics.

What magnificent opportunities are now offered to the Catholic laity! It is a period of disintegration of doctrine and of weakening of morals; it is a period of great social changes, which disturb long established principles and awaken angry passions. Thoughtful men are casting around for means to preserve society. Such means the Catholic Church possesses in the truths and graces given to her in rich abundance by her Divine Founder; and if Catholics are true to their duty, the Church will be hailed as the savior of men and of society. But for this they must live a true Catholic life, and by their fruits give public evidence of the divine power of their faith.

**PUBLIC SCHOOLS AND RELIGIOUS TRAINING**

By THE OBSERVER

A despatch from Omaha, State of Nebraska, says that representatives of various religious organizations appeared before the Board of Education and asked that pupils of the Public schools whose parents and guardians so desire, be excused on Wednesday afternoons to repair to their respective churches or elsewhere outside the schools, to receive religious instruction. The Ministerial Union was represented by Rev. M. Allen Keith, the Catholic Church by E. W. Simeral, and the Jews by Rabbi Frederick Cohn, and Rev. O. D. Baltzly represented the

Kountz Memorial Church. Rev. Dr. Baltzly stated that Catholic, Protestant and Jew were agreed that it was necessary to obtain some time from secular instruction to teach Public school pupils religious fundamentals, because the time on Sunday which is used to give moral instruction to the children is pitifully short.

"Youth," said Dr. Baltzly, "needs constant repetition of ideas, and the week-day class in religion will provide this repetition. There are twenty-one million persons under twenty-one in the United States who are not receiving religious education and the last official census in Omaha showed that one in every four persons belonged to no church."

The matter was referred to the City Superintendent of Education and the Committee on Teachers for report at a later meeting.

A few weeks ago in the Nova Scotia town of North Sydney a similar request was made by the Presbyterian congregation to the School Board. It was asked that the pupils be excused for half an hour on certain days and that they be permitted to go to the church for religious instruction, and that the time thus put in should be credited as time spent in school. That matter has not yet been disposed of; but it is significant to see the same request made by non-Catholics at points so far from each other as Omaha and North Sydney.

We say it is significant; and the thing of which it is significant is the rapid spread of the idea that the Public schools are not doing all that ought to be done by schools which are entrusted with the great task of training the future citizens of the country. It is coming to be seen very clearly that boys and girls cannot be safely brought up without religious instruction in school or else in some manner that is closely associated with their school training. The theory that religious instruction can be left to the home and the Sunday school is being gradually abandoned under pressure of the fact that the home is not attending to that work and that the Sunday school finds it impossible to do that work.

The World-Herald, of Omaha, says on this point:

"It is all very well to say that home training and the Sunday school may be depended upon to save the rising generation from atheism and Godlessness. But the truth is, they are not functioning satisfactorily in this respect. And while we may deplore the fact, and scold and deprecate the fact, and while we are moved, all the scolding and deprecating we are capable of will not remedy the evil. Generally speaking there is little or no religious training in the modern home. It is doubtful if fifteen per cent. of the pupils in the Public schools attend Church or a Sunday school. They are coming to manhood and womanhood with minds trained after a fashion, but with religious instincts stunted, the craving for faith starved. Religion plays small part in what they see, or hear, or experience. That faith should atrophy under such circumstances is the most natural thing in the world."

This, we may say to our readers, was not written by a Catholic but by a non-Catholic. It is a recent expression of a fear and a wish that are being voiced by an ever increasing number of non-Catholics in these days. It is a daily occurrence these days to read of some eminent non-Catholic clergyman or layman expressing the deepest pessimism as to the future state of public morality unless some way can be found to restore religion as a part of education. The request made at Omaha and that made at North Sydney are expressions, by thoughtful non-Catholics, at points far distant the one from the other, of the same desire to find a way out of this unsatisfactory situation.

For our part we hope they will both succeed. The Rev. Mr. Munro of North Sydney was asked at the meeting of the School Board why he did not adopt the plan under which the Catholics of that town and other towns have been for some years operating. His answer, if correctly reported in the press, was, that he had no organization for the purpose of teaching, such as the Sisters of Charity. That is not a reproach to us, but a compliment; and we have no doubt that the sincere and earnest gentleman who said it intended it as such. We Catholics foresaw the religious failure of the Public schools, and we have tried to give our children the religious instruction which the

most thoughtful non-Catholic opinion of the present day agrees with us in believing to be necessary. Non-Catholics may not think that we teach truth in all respects; but neither do we believe that they do; yet we wish them well and so might they wish us well when we teach the child to obey the law for God's sake, to be honest, to pay his debts, to live soberly and justly and Godly in this world.

A few years ago, Judge Crain of New York, speaking after fourteen years' experience on the Bench, suggested a plan for religious instruction of children attending the Public school.

(1) That qualified teachers of religion be appointed by the various denominations and approved by the School Board; (2) that the children be dismissed for two half hour periods weekly for instruction outside the school premises; (3) that instruction be given to those children only whose parents requested it.

This plan, it will be noticed, is about the same as those more recently put forward at Omaha and at North Sydney. And it expresses once more that growing conviction of non-Catholics that religious instruction must be made part of the child's school days experience, if it is ever to make a fixed impression on him at all, and that the home and Sunday school are not to be depended on in those days to teach sufficiently or regularly.

Now, the thing the Catholics want is just this very thing and nothing else. Leave it to the few who are hopelessly prejudiced to imagine that we have sinister designs on the Public schools. There are many non-Catholics who know better; who know very well that all we want of the Public schools is what Rev. Mr. Munro of North Sydney wants, what Judge Crain wants in New York and Rev. Dr. Baltzly in Omaha; we want an education for our children, but we want at the same time that they should receive some religious instruction; and we agree with the Omaha World Herald that the home and the Sunday school are no longer to be depended on for that purpose.

Under these circumstances, we have said to the School Boards of various towns in provinces where there is no Separate school law: "We will build buildings, and we will maintain them. We will supply, subject to your approval, teachers to whom you can take no possible objection. You are asked to give their applications consideration, and if you hire them they will have to satisfy you that they can educate a child in accordance with the requirements of the Provincial education laws. If you hire them and they show you what they can do then we ask you to pay them for that work. Also, before school meets in the morning or after it closes in the afternoon, we ask permission to assemble those of our pupils who are Catholics in those buildings in order to teach them the elements of religious truth."

Now, there are some non-Catholics who have the idea that they contribute, through their taxes, to the teaching of the Catholic religion, to which they are conscientiously opposed. We respect their conscientious scruple; but we conceive that it is based upon a misapprehension of what actually is done with their taxes. A part of their taxes is used to pay the salaries of teachers, but to pay them only for what they do for the town, that is the training of the pupils law. It is a very forced construction of the arrangement to say that the town is paying for the teaching of the Catholic religion. The town is paying for nothing of the kind. The town pays for the work for which the town has authority to provide teachers, and over which it has the right to supervise and judge. If the town were paying for the teaching of the Catechism, it would certainly have the right to supervise it; but no one ever has thought of such a thing.

The town pays to have a certain work done and that work is done and done well, and that should be all that should concern the non-Catholic taxpayer; for that is the only work to the payment of which he contributes a part. It seems to us that non-Catholics who worry themselves over their supposed part in the teaching of the Catholic religion, are worrying themselves unnecessarily, even from their own point of view; for, they would not say that whenever the school house was loaned for a politi-

cal meeting, they would have a part in spreading the political doctrines of a party with which they might not agree.

**NOTES AND COMMENTS**

THE CLAIM has been made by certain high-ups in the Orange Order that the cause of Protestantism has been greatly served by it. Outsiders, alert to affairs, will rather say that nothing has achieved more towards the disintegration of the system called Protestantism than the spirit kept alive by Orangeism.

OF THE 2,000 or thereabout British cemeteries in the territory between the Belgian coast and the Somme, many, it is announced, have already reached the final stage of reconstruction, and in many more the temporary wooden crosses are rapidly being replaced by permanent inscribed headstones. A development, interesting beyond the boundaries of Great Britain, is that relatives of deceased soldiers may have these wooden crosses if application is made in time. Many of these relatives are now in Canada and this fact should be made known to them. And, would it not be a considerable act on the part of the Government of the Dominion, to make some such similar provisions in regard to Canadian soldiers whose remains lie within the War zone?

IN A reminiscent mood, the Kingston Whig alluding to last year's celebration of the founding of that interesting city 250 years ago, says: "There is another place of the same name in England that dates away back before the time of the first Edward." This is Kingston-on-the-Thames, which in June next will celebrate the 1000th anniversary of the crowning there of King Atholstan. The Whig might have added that there are Kingstons innumerable in the British Dominions, Canada alone having some half-a-dozen places of the name, while in the United States, according to the Official Postal Guide, there are no less than 36. The more it is to be regretted then that Ontario's ancient capital should not have seen its way to take advantage of some milestone in its history, last year's celebration for example, to revert to its original Indian cognomen, Cataraqi, or to the scarcely less euphonious and historically distinctive Frontenac.

IN THE way of anniversaries it is significant that the projected celebration of the 700th anniversary of Elgin cathedral alluded to in these columns some time ago should have fallen through, at least in its main details. The committee in charge, having appealed to the public for funds, has reported a response not such as to justify the contemplated pageant. Unlike the English Reformation cathedrals Elgin is but a ruin, though a ruin beautiful beyond words. But it is like the English cathedrals in that its present custodians seem, despite their wealth and State support, unable to keep these precious monuments of a glorious past in even decent repair. The truth is that the high and holy purpose for which they were erected having in an evil day been surrendered, those into whose custody they passed have never rightly known what to do with them.

TO THE many warnings that have been uttered as to the dangers of the spiristic cult it now to be added the distinguished Professor Robertson of Edinburgh. Speaking at the annual meeting of the governing body of the Royal Hospital in that city, he said: "In the year 1916, because of several cases that had come under my care, I uttered a note of warning to those engaged in practical experiments in spiritualism. I adhere to all that I then said. Those especially who possibly inherit a latent tendency to nervous disorders should have nothing to do with practical inquiries of a spiritualistic nature, lest they should awaken a dormant proclivity to hallucinations within their brains."

HE THEN went on to say that during the last year or two he had seen at least three cases of insanity which were clearly due to spiritualistic practices. He had also seen many other cases which were induced to take a practical interest in spiritualism because of the strange mental experiences through which they were passing. The members of this last group were

not made insane by engaging in spiritualism, but were more rather drawn to spiritualism to account for their symptoms. He gave what he called an example of a well-defined form of mental disorder, named by Dr. Skae, the Monomania of Unseen Agency, and laid stress upon it as a warning to neurotic persons, to avoid experiment along this line as they would the worst of evils.

**ARCHBISHOP HAYES**

URGES RELIGIOUS TRAINING FOR YOUNG

Approval for the movement to provide religious instruction for all children of school age in New York was voiced by the Most Rev. Patrick J. Hayes, Archbishop of New York, in an interview. The movement, organized through the cooperation of Protestant, Jewish, and Catholic authorities, has been described in previous N. C. W. C. News Service dispatches. Commenting upon the meaning of the movement, Archbishop Hayes said:

"America has insisted upon the complete separation of Church and State; but America never intended, I am sure, to divorce religion from life. Each year the President of the United States issues a Thanksgiving Proclamation calling upon all the people to assemble in their churches for religious purposes. Our Congresses and Legislatures are uniformly opened with prayer. Any public ceremony would be considered incomplete without some formal invocation of Our Heavenly Father. Even in our almshouses and our prisons the right of each person to religious solace is recognized. Cadets matriculating at our National Military Academy, at West Point, are asked at the beginning to state their religious preferences, and they are forthwith assigned to attend the chapel services of their choice. Only in the public schools is this spiritual right of human life overlooked. There is no attempt that I know of to reunite the Church and the State; but there is a very general feeling on the part of Catholics, Protestants and Jews, and on the part of many who claim no church allegiance, that the spiritual rights of our little ones should not thus be violated."

Pointing out a me of the many indications of the need for religious influence in modern life, the Archbishop continued:

"Take the business situation for instance. If religion were destroyed business would soon destroy itself. Mr. Roger Babson surprised a great many religious workers when he pointed out the necessity for religion in an address to business men. He was not talking religion. He was talking business. It is one of the best signs of the times that thinking business men realize first, that business depends upon social cooperations; secondly, that social cooperation is impossible without a moral sense, and lastly, that a moral sense cannot be developed except through religious education."

And what is true of business is equally true of the modern home. Destroy religion and the home will necessarily be destroyed. This does not have to be argued today. The home is losing its integrity in just so far as godlessness has crept into modern life. Once again, it is religion which provides an aim in life; and aimlessness is the curse of many modern marriages. Two young people may set out with good intentions to go through life together; but with no idea of where they are to go. No concept of life's destiny. No common faith. No understanding, in fact, that there is a meaning in marriage."

**ARCHBISHOP HANNA URGES AMERICANS GO BACK TO THE CONSTITUTION**

San Francisco, March 6.—Destruction of the ideals originally embodied in the Constitution and the lack of leaders are two of the dangers which confront America today, Archbishop Hanna told 500 members of the Union League.

Indicating that despite the fact that the Constitution as drawn up by its framers had stood the test of a century and a half, there are continual attempts to modify it, Archbishop Hanna said:

"Today we feel that men not of American ideals are through tampering with that Constitution. They begin with strange amendments that touch, sometimes the very heart of our liberties. We have already destroyed our fathers' ideals of a Senate, because we, the people, were so weak that we couldn't send the right kind of men into our legislative assemblies and trust them to choose our senators for us. "What this country needs today, above all else," His Grace said, "is leadership. At the end of the World War the task of restoring the world was in the hands of four men. Because not one of them was equal to the task, Europe is today worse off than it was at the beginning of the War. This is the only country in the world where men won't teach boys." The tendency of the nation is to absorb all the talent and leadership



of the country in industry while teachers are neglected and underpaid, His Grace asserted, adding, "What this country needs to restore slipping American ideals is a race of men who will forget the struggle for wealth and devote themselves to service for the good of America."

BISHOP SHAHAN ON ORIGIN OF LENT

"That definite physical as well as spiritual benefits may be experienced by persons who observe the fasting enjoined by the Church during the Lenten season was indicated by the Right Rev. Thomas J. Shahan, Rector of Catholic University, in an address at a meeting of the Wapiapi, an organization of physicians who are members of the University Club, speaking on 'The Uses of Lent,' Bishop Shahan discussed its origin in the early history of Christendom, its wide influence on all peoples of the world, and its advantages for society.

ORIGIN OF TERM

"The term 'Lent' is of ancient origin," said the bishop. "It is derived from the Anglo-Saxon word 'lenten,' meaning long. The word was applied, no doubt, because to the Anglo-Saxon people this time coming at the beginning of spring seemed to be long. The Latin peoples named it from the length of the period—forty days, the French calling it 'careme,' and the Italians 'quaresima.' The Germans however, named the period 'Fastenzeit,' struck, no doubt, by the fact that they were obliged to fast during Lent.

"The origin of the observance of Lent dates back to the beginnings of Christianity, and until the Reformation its influence was very general. This is shown in the literature, habits and customs of the various peoples of the Christian world. "As time went on dispensations were granted at different times so that gradually the very difficult phases of the Lenten observance were dispensed with. But if one was living about the year 1000 A. D. he would be allowed to eat but one meal a day, and that at night. No meat was permitted at that time. These rigorous practices were very generally observed, not only by the clergy and the monastics but by the laity as well. Dispensations gradually were multiplied until they reached the point when three meals a day were allowed.

ENGLISH BATTLED FOR THEIR FISH

"If one looks into the Oxford dictionary, he will find a great many literary references concerning the practices of Lent. Many stories are told of the bearing of Lenten practices on the lives of the people, and even on the fate of nations. A story told that a very fierce battle of the Hundred Years War raged about 500 carts of herrings. The herrings constituted the food of the English during the Lenten season, and rather than see the fish fall into the hands of the French they fought fiercely to protect them.

"The fundamental idea of Lent is its opportunity for close spiritual conformity to Christ and His Passion. Knowing what He suffered for us, we are willing to become like unto Him. Apart from the spiritual fruits of the Lenten season, its physical advantages are admitted by physicians. Fasting always has appeared to be a good way to overcome the amassing of useless flesh. The lives of the fathers in the desert contain numerous illustrations of the physical benefits of fasting. A great many of those men lived to be a hundred years old. The Carthusian Order, the most rigorous of orders in the Catholic Church, offers further instances of this truth. The Carthusians eat no meat throughout the year. Once when an attempt was made to have the Pope oblige the Carthusians to eat some meat, they asked the Holy Father, when they found this out, to be allowed to send him twenty-five Carthusians. They all were over eighty years of age. So, the Pope readily saw that if these men could thrive so well on such a practice there was no good reason for discontinuing it.

FASTING AN AID TO CIVILIZATION

"Fasting played no small part in the civilization of the barbarian peoples in the middle ages. They were taught to fast by the bishops and priests of the time and this in itself is considered one of the greatest forms of social service ever performed. For passions allowed to go on unbridled must ever affect the common good."

Lenten practices have affected even the development of navigation and the discovery of new lands, Bishop Shahan said, since many voyagers went great distances in quest of fish. Cities, he pointed out, have owed their upbuilding to the fish industry, which in turn owes its impetus to the custom of substituting fish for meat on certain days of the year.

Bishop Shahan pointed out that although the regulations now governing the Lenten season are a mere shadow of what they were in the early days of the Church, there always has been a great emphasis laid on the religious and spiritual side of the Lenten seasons. He reiterated the beneficial effects of Lent on society through controlling the evil inclination of the individual. "Lent is an institution worth observing," said Bishop Shahan in closing.

"History demonstrates this fact, for it has been preserved and passed down from people to people and from country to country. Few institutions have left their stamp on the people as has the Lenten season with its practices which teach us to be satisfied with a modicum and avoid excesses in eating, drinking and in partaking of other pleasures which may easily be carried to excess. This age-old custom has done much to foster self-control, and we couldn't do much better in our own times than to follow and perpetuate its spirit."

JESUIT FOUNDATION IN VANCOUVER

OPENING OF PARISH OF THE IMMACULATE CONCEPTION

The chapel of the Academy of the Sacred Heart, Point Grey, Vancouver, was the scene of a beautiful and solemn event, on Quinquagesima Sunday, March 22, 1924, when the new parish of the Immaculate Conception, under the charge of the Jesuit Fathers, was officially opened. The Society of Jesus was asked three years ago by His Grace Archbishop Casey, to make a foundation, consisting of a parish and a classical college; many delays and some difficulties have intervened and the event was announced for last Sunday, but a further delay was necessary, so that the Father Provincial, the Very Reverend Father Filion, just lately returned from Rome, could be present.

The convent chapel, flooded with morning sunshine, fragrant with spring flowers, and bright with candles and plants in the sanctuary, was in harmony with the atmosphere of joy and hope, suggestive of the beginning of a great enterprise. One side of the chapel was reserved for the congregation, while the pupils of the school were massed on the other side, which greatly facilitated the singing of the beautiful Gregorian Missa De Angelis, which was excellently rendered by their fresh young voices. The chapel of the Convent of the Sacred Heart is to be the temporary parish church.

The Mass was sung by the Reverend Father John Knox, who three and a half years ago was chaplain of the Convent of Point Grey; a fact that gave a special note of joy, of homecoming, and of thanksgiving to the morning's ceremony. The Reverend Father sounded this note in his address to the new congregation—new only in the sense that they were present on a different footing, as parishioners, for most of his hearers felt that they were welcoming back one whom they had known and appreciated as chaplain of the Sacred Heart.

Father Knox urged the people to pray much for the success of the great work undertaken for God and the Church. He also begged them to ask Almighty God that it might be His Will to restore to health, His Grace the Archbishop, who, unable to be present yet blessed the new foundation, and who by his prayers and countless graces upon the Archdiocese of Vancouver.

The usual Lenten regulations were read, Father Knox exhorting the people to observe Lent fervently, especially to abstain from the bad habit of attending social gatherings on Friday; a day set apart by the Church to honor the Passion of Jesus Christ. From the Epistle of the day the preacher took the text of his eloquent and appealing sermon: "Now there remain these three, faith, hope and charity; but the greatest of these is charity." In striking and forceful words the various merits of these virtues were brought out, leading up to the superiority of charity, which remains even in Heaven, when the vision of God and the possession of perfect happiness, render faith and hope unnecessary. Charity is also one of the names of God; "God is charity, and as the Name of God is often taken in vain, so the true meaning of charity is sometimes lost by the use made of it; and the word religion is misunderstood by thousands, because of the lives of those who do not live according to its standards. Father Knox told the people to thank God for the great gifts of faith, hope and charity that were theirs, to thank also for the beginning of the work inaugurated today, and to pray that all the Fathers of the Society who shall labor here, and all the people committed to their charge may ever be firm in faith, strong in hope, and abounding in that most excellent gift, charity.

After Mass the Blessed Sacrament was exposed for the Forty Hours Exposition of the Shrove Days, when many thanksgivings will be offered for the happy beginning of the work of the Sons of Saint Ignatius in Vancouver.

At three-thirty in the afternoon, Rosary and Benediction, with a sermon by the Very Reverend Father Filion, found a very large congregation assembled, taxing the small chapel to its utmost. The clergy present were the Right Rev. Monsignor Marois, V. G. of Regis; Reverend Fathers McKinnon, of St. Joseph's, Yahner of the Sacred Heart Church, Cronin of the Blessed Sacrament parish; Maguire C.S.S.R., G. Evans, Chaplain of the Academy of the Sacred Heart, and J. Knox, S. J. The preacher spoke of the advance of the Catholic Missionaries from the Atlantic coast to the Pacific, carrying with them the seeds of civilization, for he said, all that

is valuable in social culture has been given by Christianity; in support of his statement he quoted many who like Napoleon did not work for the forwarding of Catholic principles, yet realized in the end that life without the teachings of Christ is mere paganism. Special allusion was made to the gallant Jesuit priests, who will be honored by the Church next year, with the halo of Beatification, as reward and recognition of the lives of toil and sanctity spent in Canada in the early days. Father Filion spoke also of the work of Catholic education, in the interests of which this foundation is made, and of the necessity of solid grounding in the truth, during the formative years of youth, if young people are to grow up to be, not only good Christians, but honorable and useful members of society. Some little time ago, in France a boy was on trial for the murder of an old woman whom he had robbed in the court the judge asked if anyone had anything to say in favor of the wretched youth; one man replied: "Yes; if that boy had been taught in school to look at a crucifix and to learn and understand something of Christian duty, he would not have murdered an old woman for the sake of a few sous; he would have known to whom he could turn in times of need and distress." That work of leading the young to the knowledge of Jesus Christ is the work of the Society of Jesus, and the Reverend Father expressed the hope that the Society would grow and prosper in this great Western city, coming as it does in no spirit of rivalry, but in obedience and full faith and hope of doing God's will, in the perfect charity of Christ for the good of souls.

CATHOLIC MEDAL OF HONOR MAN GETS OVATION FROM HOUSE

Washington, March 8.—Richard W. O'Neill, former Sergeant of Company D of the 165th Infantry, and one of the Catholic service men awarded the Congressional Medal of Honor for gallantry in the World War, was singularly honored by the House of Representatives this week. Mr. O'Neill was a visitor in the House gallery listening to the debate when he was recognized by Representative Bulwinkle of North Carolina. Mr. Bulwinkle called the attention of the House of O'Neill's presence, and the members stood and applauded. Mr. O'Neill was called from the gallery and accorded the privilege of the floor of the House where an impromptu reception was held in his honor.

MARTYRS OF ORIENT ARE REMEMBERED AT GREAT SERVICE IN PARIS

Paris, March 7.—Two cardinals, and ten prelates, including Mgr. Berre, Archbishop of Baghdad, attended the solemn requiem service celebrated in the Church of the Madeleine, in memory of the Catholic bishops and faithful martyred in the Orient between 1915 and 1918. M. Poincare was represented by M. Canet, director of religious affairs in the Ministry of Foreign Affairs.

NEARLY \$10,000,000 COST OF INTERCHURCH WORLD MOVEMENT

New York, March 10.—The audit of the Interchurch World Movement of North America, Inc., disclosed last December, which was made public here, showed that the movement cost nearly \$10,000,000. A majority of the directors of the movement last December obtained permission from Supreme Court Justice Burr to dissolve. The ground for dissolution given was that the plan of the organization to unite churches and charitable agencies in a co-operative spirit could not be accomplished in the particular manner undertaken by the board.

Contributions and underwritings provided the Interchurch movement with funds of more than \$7,000,000. Expenditures were reported as follows: General and administrative, \$2,497,837.93; survey groups, \$2,465,875.28; financial campaigns, \$1,977,044.21; and organizing and operating, 1919 \$1,088,230.58. There was a cash balance of \$2,548.28. The audit covered the period from the beginning of the movement in 1919 in October 31, 1923 inclusive.

UPON ST. PATRICK'S DAY

For many a year across the sea Upon Saint Patrick's Day Has come, as greeting sweet to me, A bit of shamrock spray— A precious gift from that dear isle— And coming all the way, To cheer a lonely heart the while Upon Saint Patrick's Day.

Around the slender stems is twined A little band of green, And in its folds these words I find: "To my own dear Colleen." The joy they wake within my breast Is most like sorrow keen, But sweet the tears that fall and rest Upon its leaves of green. And all the day in dreams I roam The old familiar way, And Oh, 'tis sweet to be back home Upon Saint Patrick's Day, 'Neath Leinster skies so blue and fair Among the shamrock gays, That deck the fields of old Kildare Upon Saint Patrick's Day. —MICHAELA

LONDON "BOBBIES" BEAR ON SHOULDER'S STATUE OF VIRGIN

London, March 3.—Catholic London policemen carrying shoulder-high the statue of the Blessed Virgin around a London Cathedral, might a few years ago have sounded like the irrational dream of an optimist. Yet this is what happened only a few days ago in Westminster Cathedral, when this great church was crowded with Catholics from all parts of London, taking part in the annual festival in honor of Our Lady of Lourdes.

It was a service for Catholic children at which the members of the Catholic Police Guild carried the statue of the Blessed Virgin. The London police are known the world over for their kindness to children; and it was fitting that in the midst of a procession of over a thousand children the Catholic policemen should carry the statue.

The evening service was a record, even for Westminster, which is notable for the size of its congregations. When the Bishop of Brentwood presided at the evening devotions, it is estimated that something like 10,000 Catholics were gathered in the Cathedral, which was packed to the doors.

GOD SAVE ALL HERE

There is a prayer that's prayed alone, In dear old Erin's land; 'Tis uttered on the threshold-stone With smiles and clasping hand; And soft, perchance, 'tis murmured low, With sigh and falling tear, The grandest greeting man may know, The prayer, "God save all here!"

In other lands they know not well How priceless is the lore That hedges with a sacred spell Old Ireland's cabin door. To those it is no empty sound Who think, with many a tear, Of long-loved memories wreathing round, The prayer, "God save all here!"

Live on, O Prayer, in Ireland, still Live on for evermore; The echoes of her home to fill When uttered at her door, And guarding by its holy spell The soul and conscience clear, Be braven on each heart as well, The prayer, "God save all here!"

THE CATHOLIC CHURCH EXTENSION SOCIETY

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MASS INTENTIONS Mrs. D. H. McGillicray, Reserve Mines 2 00 Friend, Hardisty, 2 00

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WEEKLY CALENDAR

Sunday, March 23.—St. Victorian and other martyrs. St. Victorian was Proconsul at Carthage under the Arian King Huneric. He and many others were put to death after cruel tortures because they refused to give up the faith. Monday, March 24.—St. Simon, infant martyr, was killed by the Jews in the city of Trent in 1472 during the Passover. They threw his body into the river but it was discovered and the crime punished. Tuesday, March 25.—The Annunciation of the Blessed Virgin Mary. This great festival takes its name from the happy tidings brought by the angel Gabriel to the Blessed Virgin concerning the Incarnation of the Son of God. Wednesday, March 26.—St. Ludger, Bishop, was the son of a nobleman of Friesland and was born in 748. He converted large numbers

of the Saxons in East Friesland and also the province of Westphalia. Against his will he was made Bishop of Munster. He was favored with gifts of miracles and prophecy. Thursday, March 27.—St. John of Egypt, after working with his father as a carpenter until he was twenty-five, withdrew into the desert. For sixteen years he lived in solitude and then he took up his abode in a cell where twice a week he would converse through a window with those who came to him. Friday, March 28.—St. Gontran, King, was the son of King Clotaire and a grandson of Clovis I. and St. Clotilda. He was crowned King of Orleans and Burgundy in 661 and conducted his reign in harmony with the principles of religion protecting the oppressed and caring for the sick. He died in 695. Saturday, March 29.—St. Johnas, Barachisus and their companions, martyrs, were executed after horrible tortures during the reign of Sapor, King of Persia. They had refused to obey the command of the King to worship the Persian gods.

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.  
THIRD SUNDAY IN LENT

**SATAN'S MODERN ACTIVITIES**

"At that time: Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spake, and the multitudes were in admiration at it." (Luk. xi. 14.)

Some people are inclined to think that possession by the devil is confined to the times of Christ. History, however, since His time, records thousands of cases where people were under the influence of the wicked spirit, and were freed only through the rite of exorcism as prescribed by the Church. On some occasions a simple exorcism was not sufficient, and it was necessary to add to it much prayer and fasting. But the Church's exorcism invariably produces the results required when to it are added the accessories demanded in certain obstinate cases. A remarkable case, reported at Rome a few years ago, was of a native of Africa, who was a member of the Church. The particulars were given by the bishop who performed the rite of exorcism over him. At first it failed, and he possessed one became more violent than he had been before the rite was carried out. But the bishop added long prayers and fasting and finally, after several applications of the spiritual medicine, the man was freed of the wicked spirit and was totally transformed in his conduct. Similar instances, almost by the score, could be cited, which have undeniable evidence to prove their reality.

Judging from the actions and words of many individuals of the present day, it would seem that Satan has many abiding-places. Not only are some obsessed by him, but many are in his possession. These latter have sold themselves to him and are promoting his cause. It is far easier to excuse the former than the latter; obsession may come, to some extent, from ignorance and weakness; but possession generally comes only through one's own consent. Neither holy water, nor prayers, nor fasting can work a very beneficial influence over him who is in partnership with the evil spirits. The devil does not work in all his subjects, but he needs only to work through some of them. As a message is flashed through space by the power of electricity, so is Satan's message spread throughout the world by the great power for evil of his camp followers.

It may seem useless to say these things to good Catholics, but they are said not because you are in Satan's grasp, but to warn you to stay far away from his haunts. He lives in more places than some people are inclined to imagine, and it is all too easy to the one not strongly guarded to enter his threshold. Some of the young of both sexes have many a time given him a hand, and today he is escorting them through life. They may have almost innocently exposed themselves to his influence, and he, creeping serpent that he is, bit them with his poisonous fang. And how often his bite proves fatal to the spiritual life of an individual! There are serpents crawling the earth, so poisonous that it is seldom a person is known to recover after having been bitten by them. Times without number has the bite of Satan acted similarly against man's spiritual life. And as he creeps and often hides (as does the serpent of the earth) where ordinarily we would not expect to find him, we must be on our guard always and everywhere. If we are strongly fortified by God's grace, his attacks against us, even from ambush, will not prove fatal.

Yet how many open disciples Satan has in this world! He dances in the hovels of his followers, and these hovels are liable to be found anywhere. Solicitors are sent out from them, who are often successful in ensnaring the young and innocent. Under the guise of amusement, the stain of uncleanness is placed upon their souls. How high-sounding the phrases of the language of these disciples of Satan! It sometimes will be art, again it will be modern culture, or social uplift. But when one knows it is all a trap to ensnare, he should realize that some apparently praiseworthy method must be adopted in order to lead him into the precincts of the evil one. There are few who will approach wickedness by the open road that leads thereto; in other words, wickedness, especially in the beginning, is not done for its own sake, but for a pleasure the person imagines it will bring. The evil spirit knows human nature, its ways and byways, and he acts according to this knowledge, and not by chance.

Even in many spiritualistic meetings or so-called seances, the devil is the chief actor. Apparent wonders are performed that seem to be to the benefit of some one who is present; but the serpent is creeping behind the facts manifested, ready to coil round the neck of some poor, ignorant, misled humans. He has not ceased since the apostles' times to change himself into an angel of light. Too late have thousands found out this truth, and today are practically wrecked morally and physically.

The Church is the only opponent Satan fears in this world. They who stay within her citadels will be protected against his attacks; but whosoever dares to step out and depend upon himself for safety soon will receive a spiritually mortal

wound. But when one remains behind the battlements of the Church, he must do what she, his guide, commands and suggests. Today parents are too blind to the faults of their children, and too neglectful of the dangers to which they are subjected. They allow them to wander, improperly and insufficiently protected, too far from the walls of safety. We know the times call for some freedom, but they might ask themselves whose influence is most prevalent among the youth of today. It is almost invariably the wicked spirit. License in youth means sin in maturity. The young human being needs cultivation, as do the crops of the field, with this difference, that from the crops the weeds are uprooted or cut and thrown away; from the youth, the spiritual weeds—the wicked spirits—can not be cast aside. So it is necessary that the youth be kept in such soil as does not produce these parasites. This soil is not the street by midnight with reckless companions; it is not the glare of the stage where modesty knows no home; it is not the dance hall where Satan administers a stimulant. Where is it? It is the Church, the home, the Catholic school, legitimate and unquestionable amusement places, companions about whom no question can be raised. God created it nowhere else.

**WHERE THE BEST TEA GROWS**

The tea plant flourishes best on the well drained side of a mountain in a country where there is plenty of moisture and a warm sun. Certain parts of Ceylon, India and Java are ideal for the growing of delicious tea, hence from these countries comes the finest varieties. "Salada" is a blend of the choicest qualities grown, in these, the three most famous tea-growing countries in the world.

**QUESTIONABLE LITERATURE**

"Evil unto him who evil thinks," it may be assumed, is the slogan adopted by the gentlemen who have become so deeply attached to the production of novels having to do with sex questions and such matters.

It appears to be rather a difficult matter even for the courts to decide what's what along the line of suggestive literature. Pure-minded, right-thinking people, however, have no trouble in arriving at a decision. Judge Ford of New York found no difficulty in promptly deciding when he found a certain book in the hands of a member of his family. There are many others who arrive at a correct conclusion with equal promptness.

Justice Wagner of the Supreme Court, Special Term, New York, has just given a decision which has a most effective bearing on the case. Thomas Seltzer demurred to an indictment charging him with unlawfully possessing an indecent book on the ground that the facts stated in his indictment did not constitute a crime.

Justice Wagner overruled the demurrer and the defendant was given leave to withdraw the same and plead to the indictment. Section 1141 of the penal Code says that "a person who sells, lends, gives away or shows, or offers to sell, lend, give away or show, or has in his possession with intent to sell, lend or give away . . . any obscene, lascivious, lewd, filthy, indecent or disgusting book, magazine, etc. . . . is guilty of a misdemeanor, and upon conviction shall be sentenced to not less than ten days nor more than one year imprisonment or be fined not less than fifty dollars nor more than one thousand dollars or both fine and imprisonment for each offense."

Commenting upon the case, Justice Wagner says, among other things: "Just as it is of national concern and interest to protect their health, it is equally important to protect our youth against the corruption of their morals so that we may do everything within governmental power to afford them physical, mental and moral verities and not have development arrested in these respects during the formative period. It is a national duty to prevent the moral or physical weakening of the family—The Nursery of Mankind. History warns us that in the wake of a moral deterioration comes physical deterioration and national destruction. Hence our interest in the strict enforcement of all laws to prevent the publication and distribution of corrupt literature. As it is the duty of our law-enforcing branches of government to enforce with vigor these laws, so it is the co-relative function of the courts not to narrow the law's application by accepting tests restrictive of the commonly accepted meaning of words."

The decision is of particular interest to all who believe in clean literature as it is of very special interest to members of the Clean Books League, who have been accused of trying to establish a censorship which would interfere materially with the so-called freedom of the press. Such, however, is very far from the object of the league. No censorship has been contemplated; none has been thought of. What the league desires is enforcement of the present law and the doing away of anything contradictory between federal and State laws. Nothing further than that. Surely no one who believes in law enforce-

ment can object to such a provision.—Catholic Sun.

**THE DEVELOPMENT OF THE PEACE MIND**

Strife, contention and war, whether they occur in private, social or international life, have their origin in the hearts of men. External circumstances, in the last analysis, are merely the occasions, not the real causes of the numerous quarrels and the ugly squabbles that have rendered this little globe the scene of so much misery. Fuel of itself will not burst into flame; it must be kindled into a blaze by the igniting spark that comes from without. So it is with the conflicting interests of men, which constitute the fuel of the war flame; they will only produce the devastating conflagration of armed contest, when ill-will supplies the fatal spark that sets them off into a raging fire. To think otherwise means to subscribe to the materialistic theory of economic determinism. Human passions are the torches that light the fires of war.

This, in a sense, is a consoling and comforting doctrine; for it shows that wars can be avoided. If it is man that precipitates war, then human effort can also prevent war. The heart of man is a plastic thing. It can be molded and transformed. Man, from a war producing creature, can be converted into a peace preserving being. It all depends on a change of mental attitude; such a thing, though it may be difficult, is not impossible.

The transformation can be brought about by education. Nations can be educated for peace as, in the past, they have been educated for war. They can be taught that it is more advantageous for them to settle their differences by peaceful means than by recourse to arms. The inherent belligerency of human nature, even if it cannot be entirely eradicated, at least may be perceptibly softened so that it constitutes only a remote danger. The work of civilization consists precisely in this gradual transfiguration of native human instincts. If it is possible to train the innate fighting instincts of the animal, it surely ought to be even more feasible to render man more peaceful and tolerant. We must get away from the fatalistic doctrine that war and bloodshed among men are necessary. It is this fatal illusion that has in the past frustrated all serious efforts tending towards the establishment of world peace. The present generation is beginning to repudiate this fallacy and it gives itself with laudable zeal to a world-wide movement for the inauguration of peace among men. In all nations we find disinterested men that bend their best efforts to the development of the peace mind among their compatriots. In due time, these noble endeavors will produce happy results.

No work could be more pleasing to the Prince of Peace. Hence, Catholics will of necessity play a leading part in this glorious movement that wishes to substitute mutual understanding, universal fellowship and helpful co-operation for racial animosity, national selfishness and senseless bloodshed. The Prince of Peace will bless these efforts and bring them to beautiful fruition.—Catholic Standard and Times.

**THE SHEPHERDS AND WISE MEN NOW COME TO THE CHURCH**

"There is no question," said the late Monsignor Benson, "that, considered in general, two kinds of persons are drawn toward Catholicism and remain faithful to it—the extremely simple and uneducated and the extremely shrewd and thoughtful. By 'uneducated,' I do not necessarily mean 'unlettered,' by 'shrewd,' I do not necessarily mean 'learned'; I mean, rather, the complete religious and philosophical amateur on one side and the highly cultivated on the other. . . . Now, as we turn to the Gospels, we find at the very outset . . . that it is from these two classes that are drawn the first visitors to the cradle of the Incarnate Word. It is the shepherds of Bethlehem and the Wise Men from the East that kneel there, the simplest and the wisest—the simplest, those who are accustomed to silence and stars and the elementary facts of birth and death . . . the wisest, those who have reached the confines of wisdom as it was then held . . . who were as highly trained and cultivated as the world could train and cultivate them. . . . These two classes, in fact, which, respectively, are not tempted to think that they know anything; and those who, by acquiring of knowledge, have come to know that they do not know anything."

One of these kings is Gilbert Keith Chesterton, the celebrated writer who recently joined the Church, and who knelt at the crib as a Catholic. The "star" of a keen mind started G. K. C. on the road to Christ. His bells were long heard as he journeyed on. He consulted the "Chief Priests" of his own Church of England. They put him in the right path, not, he tells us, by giving him any definite directions, but by their contradictory answers to his questions. He left them, followed the star of his keen mind once more, and when it stopped over where the "Child" was, falling down, he adored.—Southern Cross.

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CHATS WITH YOUNG MEN

FOR TODAY

Strength for today is all that we need; There will never be a tomorrow; Tomorrow will prove but another today. With its measure of joy and sorrow. Strength for today, that the weary hearts In the battle for right may quail not; That the eyes bedimmed with bitter tears, In the search for the true may fail not. Strength for today, for the weary feet On the down-hill track near the valley. That the morrow may find them climbing up To the heights where they may rally. Strength for today that our joyous youth May happily shun temptation, And build from the rise to the set of sun, On a sure and strong foundation. Strength for today, in the house and home, To practise forbearance sweetly— To scatter kind words and loving deeds, Still trusting God's love completely, Strength for the head and heart and soul— For the burdens of joy or sorrow— Strength for the path, whether smooth or rough— There will never be a tomorrow.

POINT OUT THE GOOD

Anyone can point out anybody else's bad qualities. If you want to distinguish yourself go around pointing out good qualities. Pick out the man whom every one dislikes. Select the one you feel could be best spared from your office, from your circle of acquaintances, from the community in which you live. Ask yourself if there isn't something good about him. Put him on a mental dissecting table. Cut him to pieces and see what's in him. Remember—you are looking for the good. Throw away the bad in him and forget it. Make a list of his good qualities. It will surprise you how many you can find. The next time you hear him criticized, tell people the things you know about him—the good things. You'll at least be different, and you'll find that it does you more good than it does him.—Catholic Universe.

WHICH WAY ARE YOU FACING?

Suppose a young man should start out with a determination to get rich, and should all the time parade his property, confess his inability to make money, and tell everybody that he is "down in his luck," that he always expects to be poor. Do you think he would ever become rich? Talking poverty, assuming the air of a pauper, dressing like a failure, having a shipshod, slovenly family and then, how long will it take a man to arrive at the goal of success? If a man wants to become prosperous he must believe that he is made for success and happiness, and that there is a divinity in him which will, if he follows it, bring him into the light of prosperity. It is the hopeful, buoyant, cheerful attitude of mind that wins. Optimism is a success builder; pessimism an achievement killer. Optimism is a great producer. It is hope, life. It contains everything which enters into the mental attitude that produces and enjoys. Pessimism is a great destroyer. It is despair, death. No matter if you have lost your property, your health, your reputation even, there is always hope for the man that keeps a firm faith in himself. If you want to get away from poverty, you must keep your mind in a productive, creative condition. In order to do this you must think confident, cheerful, creative thoughts. The model must precede the statue. You must see a new world before you can live in it. If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of their reversal of their thought, they could easily get a new start.—Selected.

LAUGHING AT ONESELF

The healthiest moral exercise in which a man can possibly indulge is that of ridiculing himself. It will save him from becoming the laughing stock of others; for there is one sure thing and it is this; if we do not laugh at ourselves, others will inescapably laugh at us. We have the choice of ridiculing ourselves, which when all is said appears as a harmless pastime, or of being ridiculed by others, which, if we become aware of the fact, is extremely painful and vexing. A strong sense of the ridiculous for one's own follies is a saving grace and an essential condition of moral improvement. The man, who possesses a well developed sense of humor, will quickly perceive that some of his own poses that strike him as heroic will strike others as ridiculous. If we only realized that, usually whenever trying to make a favorable impression, we, in reality, only succeed in prejudicing our case, we would be less concerned about appearances and more

bent upon being what we wish to seem in the eyes of others. It is well for us to remember that it is possible to be ridiculous. Now if the growing generation which is trying to win renown and impress its elders by staging what it thinks to be a titanic revolt against conventions, knew that it merely succeeds in making itself thoroughly ridiculous, it would soon drop the foolish gesture of revolt and conform to traditional standards. Youth is like childhood; it loves to occupy the centre of the stage and to have attention focused upon itself. If it notices that it is becoming an object of laughter rather than of shocked admiration, it will quickly retire to a less conspicuous place and do as others do. The older generation will be wise if it laughs at the follies of youth instead of thundering at it. Thus we may get the young generation to laugh at itself; and once this is accomplished its moral regeneration is assured.—Catholic Standard and Times.

DEPENDS ON THE MAN

There are two kinds of men in the world; those who sail and those who drift; those who choose the ports to which they shall go, and skilfully and boldly shape their course across the seas with the wind against it, and those who let the winds and tides carry them where they will. The men who sail in due time arrive; those who drift often cover greater distances and face far greater perils but they never make port. The men who sail know where they want to go and what they want to do; they do not wait on fortune or favorable currents; they depend on themselves and expect no help from circumstances. No man becomes great by accident. A man gets what he pays for in character, in work and in energy. There are few really fine things which he cannot get if he is willing to pay the price. Men fail, as a rule, because they are not willing to pay the price of the things they want. They are not willing to work hard enough, to prepare thoroughly enough, to put themselves heartily into what they are doing. The only road to advancement is to do your work so well that you are always ahead of the demands of your position. Keep ahead of your work and it will push your fortunes for you. Our employers do not decide whether we shall stay where we are or go on and up. We decide that matter ourselves.—Hamilton W. Mable.

OUR BOYS AND GIRLS

THE SHRINE OF MARY I remember a lonely chapel With a tender claim upon me; It was built for the sailor's only, And they call it the Star of the Sea. And murmuring chant of the Vespers Seem caught up by the wailing breeze; And the throb of the organ is echoed By the rush of the silver seas. And the votive hearts and the anchors Tell of danger and peril past; Of the hope deferred and the waiting. And the comfort that came at last. I, too, had a perilous venture On a stormy and treacherous main, And I, too, was pleading to Mary From the depths of a heart in pain. It was not a life in peril; O God, it was far, far more! And the whirlpool of hell's temptations Lay between the wreck and the shore. Thick mists hid the light of the beacon, And the voices of warning were dumb; So I knelt by the altar of Mary, And told her, her hour was come. For she waits till earth's aid forsakes us, Till we know our own efforts are vain; And we wait, in our faithless blindness, Till no chance but her prayers remain. And now in that seaside chapel, By that humble village shrine, Hangs a heart of silver, that tells her Of the love and the gladness of mine. —ADELAIDE A. PROCTOR.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The feast of the Annunciation is a festival, which, being appointed by the Church to be held on the 25th of March, almost always falls during the forty days of tears, of penitence and expiation. Then it shines upon the pious as a bright ray of the sun, which, penetrating from beneath the dark and melancholy clouds, casts upon the earth a lovely and animated tint, while the heavens still remain gloomy. Commonly called our "Lady of March," or Lady-day, it is to the religious year what the lovely flowers, which the people call the March violet is to the face of nature. Forty centuries had passed over the posterity of Adam. The hour of salvation had struck; the time predicted by the prophets had at length arrived. The brilliant day which the faithful Abraham had so anxiously desired to see at length shone forth.

All were awaiting the great event which was to regenerate the face of the earth. And it was thus that this new era was called forth—era of grace and peace; era of mercy and pardon. But let the inspired historian relate this adorable event: "And in the sixth month the angel of Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary. And the angel being come in, said to her: 'Hail, full of grace, the Lord is with thee; blessed art thou among women.' "And Mary said: 'Behold the handmaid of the Lord; be it done to me according to thy word.' And the angel departed from her." And the name of this virgin was Mary, Mary—a name to be venerated among the names of all God's creatures! Mary—a name sweet to the lip, and still more sweet to the heart! Mary—a name blessed in heaven and on earth; a name beloved by the innocent, and also by the repentant sinner. Hail to thee! Hail to thee! Blessed art thou amongst women!

Oh! how often have these words been since repeated—how often have they ascended as a perfume of delicious odor towards the royal throne upon which Mary is seated with the Eternal!—how many lips have they sanctified, and how many hearts have they filled with emotions of delight! Yes, yes! Mary is blessed among all women, and above all women. As early as the fifth century the festival bore the title of the Annunciation, or the Festival of the most Blessed Virgin, which was the most pre-eminent—indeed, the only great festival of those days. It is, however, also named in some liturgies "The Festival of the Incarnation of the World," or of "The Conception of Jesus Christ." Under this title, the festival of which we are now speaking, is the first of Christian festivals in the order of events, and the first also, in our opinion, by its grandeur, and the majesty of the mystery which it honors. All the other festivals, all the other mysteries of the redemption, are only the consequence of the Incarnation; the Incarnation is the source—all the others proceed from it. The child, when it can but lisp forth some few words, learns upon its mother's lap to say, "Hail to thee, Mary!"—and the old, bowed down with years and infirmities, with difficulty drag themselves to the altar of the Queen of the Patriarchs, and there use the same prayer as the little child. The aged and the young, the happy and the unfortunate, the rich and the poor, the strong and the weak—all wish to place themselves under the protection of the Virgin Mary, and all say to her, with respect and love: "Hail to thee, full of grace!"—Truth.

A BEAUTIFUL SIGHT

The reports that American officers in uniform had attended the translation of the remains of Blessed Sister Teresa of the Child Jesus from the cemetery of Lisieux, France, to the charnel of the Carmel where she died, and that they occupied a conspicuous place in the wonderful procession which followed the coffin, has made a very deep impression all through France, and has been the subject of much favorable comment in the French press. The following quotations from La Semaine Religieuse, the official bulletin of the diocese of Bayeux and Lisieux, show better than any other, how much this action of the Americans meant to the French people. "These men, formerly with the Army of Occupation which has only recently left the Rhine, were retained in Paris by their Embassy, and with the well-known broad-mindedness of the great Federal Republic, they were authorized to come to Lisieux, with full equipment, to render military honors to Teresa of the Child Jesus. "At their head, marching alone, came Captain Huff; behind him, in the center, came the American flag, the Star Spangled Banner, and the flag of the American Legion, carried by Lieutenant Hunnin and Sergeant Maire. When one thinks of the significance of this flag and all it stands for in history, aspirations, territorial extent and size of population; when one thinks of the symbolism of its colors and when one sees this flag, on such an occasion as this, borne so ostentatiously and so solemnly, it creates a very deep impression. "The twenty-five million North American Catholics, the delicate and eloquent interpreters of all the races from which they have sprung, could not, under the circumstances, have made a more beautiful gesture nor paid a more glorious tribute to her, who, in these vast English-speaking countries, so rich in hopes for the Holy Church of which they have become so valuable a part, is known, invoked, thanked and blessed 'The Little Flower of Jesus.' "

Endeavor always to be content in that estate of life in which it hath pleased God to call you to, and think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, health or estate.—Lady Fanshawe.

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NOVELTIES FROM THE BIBLE

Peculiar notions of Biblical names and events among some College and High school students are revealed by a survey undertaken by Dr. George R. Crissman, superintendent of the teachers' training school of the Central Missouri State Teachers' College at Warrensburg, Mo.

Sixteen per cent. of the High school students knew neither where Christ was born nor the name of His mother. Seventy per cent. did not know what to call the Sermon on the Mount, while 60% did not know what Christ said about loving one's neighbor.

Following are some examples of the answers given by students: St. Paul was "a book of the Bible" to 40%, while 12% thought the same of Pilate, although 25% hazarded a guess that Pilate was "an author of the Bible," James was "a river" to 25%, Galilee also was "a river" to 45%.

Agrippa was given the peculiar ranking of "an apostle" by 70%. Jude, on the other hand, was dubbed "a king" by 30%. By some ironical transportation of ideas Herod was declared by 3% of the students to be "an apostle," and while 12% thought Peter a king, 9% believed him to be a priest.

Thirty per cent. of the students said Gethsemane was a city of Egypt. To 20% "immortality" meant "death," and to 9% it meant "breath." Resurrection was defined as "the building of the temple." Nearly half thought the Scriptures were "quotations."

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It should yield us great satisfaction to consider that such a perfect Being as God is governs the world. This gives unspeakable encouragement to the practice and virtue of religion. Let us adore and admire the divine perfections. Let us love the Lord with all our strength, who is infinitely wise, good, holy, just and true.—Price.

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