

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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A GOOD HUMORED STRIKE

As I write this it is difficult to say which of two important matters is more strongly gripping the country's attention—the Postal Officials' strike, or the new Dail. Against a reduction of wages ordered by the Irish Government, on the grounds of the decreased cost of living, the Postal Officials have walked out—and paralysed trade. As no tendency to compromise has been shown by either side the country faces a grave crisis in this affair. But the strain is so great that it is felt some side must quickly give way—or more likely both sides will yield something. The Government holds that civil servants have not a legal right to strike, and it has, in consequence, declared picketing by the postal strikers to be illegal. The postal strikers defied the Government on both points, and not only walked out, but detailed their pickets to work at all points—and their pickets were promptly arrested. One thing for congratulation is that so far the fight between the Government and its servants has been carried on orderly, peacefully, and even good-humouredly. As there isn't any bitterness displayed the country feels that a rapprochement will be quite easy.

THE DAIL WILL APPROVE

The new Dail, Ireland's third Dail was elected, and it has now met for the sole purpose of considering the suggested Treaty between Britain and three-quarters of Ireland. When it has either accepted, or rejected the Treaty, it will be dissolved, and a general election will take place on the chief issue of approving, or disapproving, of the Dail's decision. Of course it is a foregone conclusion that the Dail, as it at present stands, will adopt the Treaty. The numbers of the different parties in the Dail are:—

Treaty..... 56

Anti-Treaty..... 84

Labour..... 17

Farmers..... 7

Independents..... 6

Trinity College deputies..... 4

124

The above numbers might, at first glance, lead readers to believe that the Treatyites are in the minority, being only 56 out of 124. But as a matter of fact practically all the parties except the 34 professedly anti-Treatyites are expected to vote for the International part. The seven members of the Farmer party are in favour of the Treaty—or indeed of anything that will bring peace. Of the 17 members of the labour party at least 13 or 14 are certain Treatyites. The Independents, too, are mostly Treatyites. The 4 deputies who stand for Trinity College, Dublin—four members of what used to be known as the Unionist Party—are, like all their kind in Ireland, very strong for the Treaty, almost enthusiastic. These latter four gentlemen will be the only enthusiastic Treatyites. The remainder of the big majority who will vote in favour of the Treaty will do so because rightly or wrongly they think that Ireland cannot, at the present juncture, gain any more from Britain. The Trinity College deputies will go heartily for the Treaty because they consider it will keep Ireland from gaining any more from Britain. When it comes to the final vote there will not be more than six recorded against the Treaty because, since 33 of the 34 anti-Treatyites have refrained from attending the opening of the Dail, it is an easy prediction that they will not put in an appearance later on.

OBSTRUCTIONIST ELECTED

The only anti-Treatyite who attended the opening was Laurence Ginnell and he came on purpose to embarrass his opponents. Mr. Ginnell was described by a press observer as looking extremely nervous and excited when he came into the hall. He spoke to no one but proceeded to the seat that he intended to occupy, there deposited his papers, and then with hands behind his back, began walking up and down behind the seats. As soon as the chair was taken, and business about to begin, Mr. Ginnell demanded to know whether this was a Dail meeting for all Ireland, or only a Partition Parliament (Parliament for 26 counties). Finding his question ignored he kept incessantly, and insistently, repeating it in a voice so loud and strong that hardly any one else could be heard. When, after a couple of times being warned by the Chairman to desist, and not heeding the warning, he still continued his loud and insistent demand, three or four attendants surrounded him, and conveyed him out of the hall.

This kind of thing was no new experience for Laurence Ginnell—for he had learned his obstructive tactics in the British Parliament. When Ireland's claims would not be

listened to there, and when Mr. Redmond, and his followers, would not insist upon the British Ministry listening to them, Laurence Ginnell alone amongst the representatives from Ireland would take the floor, and obstruct and defy the British Parliament—until, as now, he was forcibly removed. Mr. Ginnell has a long record as a worker for Ireland. He is a lawyer, and has, for a long time, represented a part of Westmeath. He was at first elected as a member of Mr. Redmond's Parliamentary Party, but he got so disgusted with that Party's slavish following at the tail of the English Liberals that he broke away from it, and defied the party and its leader. Mr. Redmond then endeavoured to have his constituents repudiate Laurence Ginnell. But though at that time Mr. Redmond's word was law through almost all of Ireland, Laurence Ginnell's Westmeath constituents had so much love for their member, and so much faith in his judgment, that they definitely parted with John Redmond in order to support Laurence Ginnell. And they sent him triumphantly back to the British Parliament again and again to harass the British Ministry, and embarrass the Irish Parliamentary Party. It may here be mentioned that Mr. Ginnell is the author of a very fine book on the Irish Brehon laws.

THE NEW DAIL

The new President of the Dail, Cosgrave, is a comparatively young man, and is a fine, earnest, clean-cut fellow, who, considering his years, has been a long time a true worker in Ireland's cause. He was a fellow-member of my own on the old Executive of the Sinn Fein movement in its early days—when the workers were few, and when Sinn Fein was either despised or smiled at by the "practical men" and by all the politicians. Beginning to work for Ireland at a very early age, he has never ceased nor eased up in the struggle. He is keen, bright, and clever, and is one who will make himself loved and esteemed by the multitude. It is no reflection upon Mr. Cosgrave, however, to say that neither he nor any other member of the Ministry could hope to fill the place left vacant by Arthur Griffith. And no other member of the present Ministry would be more ready to admit this than would Mr. Cosgrave himself.

In the person of General Richard Mulcahy, who has been Chief of Staff, the Minister of Defence is well chosen. Mulcahy is a man of marked ability who did a man's work in the days of the Terror, and as soon as he emerged from the necessary obscurity of that time, he has steadfastly grown in public esteem. Many consider him brilliant. The Minister for Foreign Affairs, Mr. Desmond Fitzgerald, is a very keen and clever, very young man, a good hustler, and an able writer—one who is likely to make his mark within the next decade. One of the most practical, and hard-headed, of the Ministers is Eamonn de Blaghd (Ernest Blythe). He is a Protestant Nationalist who has done a good deal of hard work for the Irish cause in the past half a dozen years. He is a clear thinker, and a good practical man of affairs. It seems to me that he is an ideal man for the post that he occupies—that of Local Government administration.

Another particularly appropriate appointment is that of Eoin MacNeill as Minister of Education. He is not only by far the most scholarly of the Ministers—but one of the very scholarly men of Ireland. And not only is he scholarly, but—something which does not always go with scholarship—he is an eminently fine educationist. Eoin MacNeill, who is a professor of old Irish in the National University, is a man who has for a good many years past given much and deep thought to the subject near his heart—that of Irish education. He was the chief founder of the Gaelic League, and one of the few to whom is due the credit of the whole Irish Language revival. He was probably the most earnest, and the most persistent, worker in that cause. He was a civil servant then—and all his spare time was devoted to the hard work of Language propaganda. MacNeill was, for long, Vice-President of the Gaelic League, under the Presidency of his loved fellow worker, Dr. Douglas Hyde. In more recent years, when the National issue was (properly) injected into the Language movement, and Dr. Douglas Hyde consequently retired from the Presidency, MacNeill became President, and leader of the Gaelic movement.

Then also he was the chief founder of the Irish Volunteer movement—and the leader of it for several years. As Mr. MacNeill is a very practical, hard-headed man, a cool and clear thinker, he succeeded in getting for the Volunteer movement, the support of hundreds of thousands of the Irish people who had been followers of Mr. Redmond, and who would not have gone into the Volunteer movement had it been headed, by, say Griffith, or other well known Sinn Fein leaders.

By wise judgment, and tact, he made the Volunteers both a big and strong body in Ireland—a body that became seriously menacing to the British authority. MacNeill made a bad misstep when he permitted Mr. Redmond and the Irish Parliamentary Party, to get control of the Volunteer movement. The Party would have entirely destroyed that movement—the object for which they entered it—had not several of the faithful, militant ones formed a new Volunteer organization whose earnestness and purity of motive drew to its ranks the real Nationalists, and real fighters.

MACNEIL AND THE EASTER RISING

Eoin MacNeill very seriously lost prestige at the time of the Easter Rising of 1916—the Rising had been agreed upon for Easter Sunday. But on the previous day, in consequence of grave information which MacNeill received—namely that of Casement's capture, and of the sinking of the German steamer "Aud" with a cargo of arms for the revolutionaries—he countermanded the order for the Rising, and despatched couriers with that order to various parts of the country. As we know, Pearse and his men did not approve of the countermanding, and they—though deprived of the general support of the country—decided to rise and strike a blow for Freedom anyhow on Easter Monday—with the onward results which we all know. Padraic Pearse granted that Eoin MacNeill acted to the best of his judgment, and he asked that no one should blame MacNeill. As might be expected however there were many who, despite Pearse's injunction, did blame MacNeill. But infinitely heavier, and more bitter, would have been the reproach that fell upon him had he not been saved by a stroke of the British by which they intended to ruin him. The fact that he was court-martialled, and condemned to life imprisonment was the saving of MacNeill. He went to the prison that had so often closed its cruel gates upon Irish patriots—the prison on dreary Dartmoor where this, one of the most scholarly men in Ireland, was set breaking stones to expiate his sins against Empire. But as a consequence of his countermanding the order for the Rising he has not since taken the leading part that had been his—and the part that both his great ability and tremendous earnestness would entitle him to take.

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

THE "IMPERIAL WIZARD"

Chattanooga, Tenn., Sept. 15.—Col. William Joseph Simmons, Imperial Wizard of the Knights of the Ku Klux Klan, Emperor of the Invisible Empire, and supreme commander of the white robed hosts whose boast it is that they are the guardians of all that is honorable, manly, and virtuous in America, has been formally accused by members of his own organization of dissipation through the use of intoxicating liquors and drugs to such an extent as to render him incapable of fulfilling his "Imperial" duties. Phil J. Hays, Exalted Cyclops of Lookout Klan No. 15 of this city and W. H. Holmes, a member of the same organization are responsible for the accusation which is on file in the chancery court here. The charge against the Imperial Wizard is contained in an answer filed by Hays and Holmes to a bill previously filed by Simmons in which he declared that the charter of the local Klan had been revoked for good and sufficient reasons and sought an injunction to restrain it from future activity. Both the authenticity of the "edict" dissolving the local organization and the legality of the document even if authentic, are denied by the officials of Lookout Klan.

As to whether or not the "edict" was really signed by the Imperial Wizard the answer filed before Chancellor W. B. Garvin reads: "While the so-called edict purports to have been signed by William Joseph Simmons, Imperial Wizard, it is denied it was in fact signed by him, for the reason that he was, it is believed, on August 23, 1912 and had been for some time prior thereto, on a prolonged debauch, during which time, it is believed, he was under the effect of intoxicating liquors and drugs and hence not physically and mentally capable of transaction of business of the Klan." The charges made public by the action of the local Klansmen have created something of a furore in Chattanooga, inasmuch as this is the first time an explanation of this nature has been advanced to account for Simmons' semi-retirement during the past few months. Coming close on the heels of the announcement that Edward Y. Clarke, Vice-Wizard and Acting Imperial Wizard, has been arrested in Indiana on charges of illegal possession and transportation of liquor, the accusations against Simmons have been the subject of widespread comment.

ADMIRAL BENSON

ON NEED OF ORGANIZATION TO DEFEND RIGHTS

New York, Sept. 16.—Catholic men of the far west are showing noteworthy initiative and energy in Catholic laymen's activities, according to Admiral William S. Benson of Washington, president of the National Council of Catholic Men, who addressed the members of the Catholic Club of New York on the aims and purposes of the organization of which he is president on Thursday night.

Admiral Benson, in sketching the work of the Council called particular attention to the virility of the laymen's movement in the western parts of the United States, from which he recently returned, and spoke of the efforts being made by misguided individuals and some organizations to throttle the work of Catholic education in the United States. He pointed to work in behalf of Catholic education as one of the most important in the program of the Men's Council.

"Do you not think," he asked, "that the saving to our descendants of the right of Catholic education would justify the organization of our manhood and womanhood into one body that would serve as a guarantee, expressed by the hierarchy, that we ask no special favors as Catholics, but that we propose to conserve every right under the Constitution, just as we perform every duty that is demanded by its contents?"

AIMED AT PAROCHIAL SCHOOLS

"What do you think causes reasonably well enlightened men who are club members and subsidiary to one of the great Fraternities that operates in this country, to take up the cudgel against our parochial schools in one of the States in the West, and will cause them to spend one day from their respective duties to spread a petition the support of which was put up to the Electorate of that State the matter of closing up all private schools? Was any school in the minds of these men but our parochial schools? There was not, and you know it, and I know it."

"What about the very first Amendment to the Constitution of the United States? There is not a Catholic man or woman who enjoys the protection of that great instrument who would for any reason favor its abolition. Though I admit there is none of a division of opinion on the Eighteenth Amendment, there is none on the first."

"Will you permit me to say, somewhat in a personal way, that for nearly fifty years I have served no master but my Government and a good wife. Conscience tells me today that if I have absorbed any definite conclusion it is this: America is sound at heart and the principles of the founders of our Government will continue to prevail, because they have been buried upon the honest foundation of complete human liberty as expressed by a majority of the people."

"It has been my conviction, as it undoubtedly has been yours, that vicious laws have been passed in the States and the nation through the persistence of an organized minority and may I say to you that it is my observation that the hue and cry which is echoing through many parts of our country today is one more of these unwarranted, fanatical propagandas that designing, cunning men are advocating for their personal ends."

"As citizens, Catholic in our Faith, we pin our allegiance to the Constitution in all its parts. We protest against the attacks that are continually being hurled at us from every side, for we are, first of all, law-abiding in our contact with our fellow citizens, and we demand that the law only shall be obeyed, and enforced by officers selected for their duties by properly constituted authority."

NEED OF ORGANIZATION

"The need for an organization I think becomes apparent to you, that will unfold within its membership every man or woman who by identification with Holy Church according to her precepts, stands in many communities penalized and ostracized by his fellow citizens because of his faith alone—and this condition is reflective of either one of two things, envy or ignorance, or both of them combined. "Envy is the base of most of the hostility we see manifested on many sides—and upon what does this envy subsist? Chiefly upon the material evidence that reflects the life effort of good men and good women who abandon the world and its pomp for the purpose of serving God in conformity with their conscience, humbly asking for nothing but their daily bread. By organizing into bands and by the persistency of their spirit and through the generosity of the American heart these communities may have assembled much of the world's goods."

"You may ask: 'Is it the purpose of the National Council to become a political factor?' and I most solemnly say, 'No, it is not'—

but in saying this I am fully conscious of the certainty of our position, that with eight million adults registered under the banner of the National Council of Catholic Men and Catholic women, those who manage the political parties in this country will never be asleep long enough to permit any man to enroll under the prestige of any party if such a man cannot stand the scrutiny of full-fledged and thorough American ideals.

"The National Council, as a subsidiary of the National Catholic Welfare Council, has one big job on its hands, and that is to bring the message of the necessity of organization into every home of our country where the Catholic religion is the base upon which faith and morals are predicated. There are problems that are peculiar to local neighborhoods; the actions of organizations that are outrageous to the consciences of our fellow religionists, who, because of their faith, and because they are few in numbers, are compelled like the early Christians to be martyrs in fact. They do not ask us to fight for them, the exigencies demand that we organize for them, and in doing this we will free them of a bondage as galling as ever humankind were scourged with."

PLEA FOR EDUCATION

"One feature of the program of the future worthy of the most earnest support is the Department of Education in the Welfare Council. What is there in the history of the past that will justify any reasonable, sane American citizen in raising his voice in protest upon our self-imposed task of educating our children in the elementaries of their religion, even when it requires the foregoing of possible pleasure and may entail probable sacrifice? I ask you with all the sincerity of my soul, are we measuring up to a man's part both in our civic and religious duties?"

"My observations lead me to believe that the Catholic men of the far west have more initiative and more vitality in movements making for the good of the Church than some of their eastern brothers. The immeasurable progress that has been made by the Catholic men of the west when we consider the great difficulties under which they are working is evidence that they take movements for the good of the Church much more to heart than we in the east do. I found surprising proofs of this in States like Montana, Kansas, Colorado, Wyoming, Idaho and Washington, where in spite of the comparative scarcity of the Catholic population splendid Catholic associations are flourishing, and constructive programs of Catholic work are being carried on by parish and diocesan units of the Men's Council and other organizations."

"I was particularly impressed with the manner in which the El Paso members of the Men's Council are attacking a very serious problem which is confronting them in taking care of almost 100,000 Mexican immigrants in that diocese. Despite the fact that well-financed proselytizing agencies have been operating in El Paso for more than a decade past, these men, taking their first active steps within the past year, have organized a social service bureau and a Catholic community center. The El Paso members of the Men's Council are doing a great deal to counteract the influence of the organizations referred to, and to conserve the Catholic faith among the Mexican people. They are stemming the tide which would eventually sweep these people into the ranks of various Protestant denominations. They are endeavoring to instill a better civic spirit in a community where due to misinformation and the activities of mischief makers, Catholics have for a long time been under attack. They are publishing a monthly bulletin which serves as an admirable medium in the absence of a diocesan paper to keep Catholics informed as to what they are doing."

CHURCH CONSECRATION RECALLS HEROIC WORK OF TRAPPIST MONKS

Paris, Sept. 14.—The consecration of the church of the Trappist monks of the monastery of Notre Dame des Dombes which is to take place September 20, after a delay of several years, will be an event not only of more than usual interest in itself, but will recall to the public at large the unusual history of the monastery and the courage of the monks who founded it. About sixty years ago, when the government authorities in Paris, the Departmental Councils and local authorities were concerned with the question of drainage and sanitation of the unhealthy Dombes district, Mgr. de Langalerie, Bishop of Belley invited the Trappists to found a monastery in his diocese. In answer to his call, 42 Trappists from the Aiguebelle monastery, under the direction of Dom Augustin, (in the world Marquis de Ladouze, of an ancient Perigord family) courageously undertook the moral and material development of this abandoned part of the country.

GUILD WEEK REMINDER OF DAYS OF CATHOLIC ENGLAND

London, September 14.—On September 10 Preston City ended the week of celebration in memory of the "Guild Merchant." It was at one time a Catholic celebration, and although it no longer exclusively has that characteristic, the roots of the celebration go back to the Catholic past, and it is, in fact, an occasion of the highest interest to students of Catholic social reform. For close on 800 years this celebration of the Preston Guild Merchant has gone on, taking place once every 20 years. Nobody seems to know when this celebration first began. But it was celebrated fairly regularly from the year 1328 down to 1542 after which date the celebration seems to have been held every 20 years.

Now what is this Preston Guild, which after 800 years still causes the citizens of Preston to deck their streets with flags, to hold processions and pageants, and to carry on

a week of civic rejoicing? It was not a guild in the modern religious sense although it was most certainly a Catholic and a religious guild combined with certain civic interests. Apart from the Catholic Church itself, the Preston celebration is perhaps the only real link we have with the Catholic Middle Ages, for although it has degenerated into nothing more than a civic holiday, it is the degenerate survivor of the old Catholic trade guilds.

K. OF C. WILL HONOR FOUNDER OF ST. LOUIS

St. Louis, Sept. 25.—The St. Louis General Assembly of the Fourth Degree Knights of Columbus is pushing to completion plans for the erection of a memorial to the arrival of Pierre Laclède Liguist, commonly known as Laclède, at the spot where in 1764 he put up the first rude buildings in which to house his men and merchandise, thus laying the foundation of the city of St. Louis.

Laclède, who was a member of a fur trading company of New Orleans, had ascended the Mississippi River, stopping at St. Genevieve, Fort Charles and other points, as far as the mouth of the Missouri River. He selected as the location of a trading post some land that is now the intersection of Second and Walnut streets, or near the foot of Market street, and he commissioned Auguste Chouteau, a young member of his party, to secure material for the needed structures and superintend the work, in which he was assisted by thirty men.

Chouteau and his men landed at the site chosen on February 14, 1764, and the well-timbered banks of the river provided an abundance of building lumber. Laclède called the place St. Louis in honor of King Louis XV, of France, who occupied the throne at that time, and also to honor Saint Louis, his patron, a still more renowned King of France. Laclède died on June 20, 1778, of a fever, on one of his trading boats, it is said.

The memorial planned by the Fourth Degree Assembly will take the form of a huge boulder, which has already been secured, and it will be inscribed with the date of the arrival of Laclède and Chouteau. The original intention was to hold the ceremony this fall, but it has been postponed until next spring.

The co-operation of the city officials is being enlisted, and that of the descendants of Laclède and Chouteau, as well as the members of the Missouri Historical Society and of the Catholic Historical Society of St. Louis. It is intended to hold a civic celebration on the occasion, the date of which has not been definitely announced. The unveiling of the boulder will be followed by Solemn Vespers at the Old Cathedral at Third and Walnut streets.

CHURCH CONSECRATION RECALLS HEROIC WORK OF TRAPPIST MONKS

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By means of work begun at the price of untold fatigue and great sacrifices, the monks drained and restored to culture several hundred hectares of swamps. Many of the courageous pioneers gave up their lives at the task, but their devotion was manifestly blessed by God and inspired the successful initiative in others, so that today the unhealthy, barren Dombes plateau has become one of the greenest and most prosperous regions of France.

On the day of the consecration, which will be under the direction of Mgr. Manier, bishop of the diocese, assisted by thirty other prelates, bishops and abbots of the order, and during the octave following the ceremonies, the entrance, usually so strict, will be lifted, and all visitors, men and women will be permitted to visit the buildings and attend all the ceremonies.

His Eminence Cardinal Mauron of Lyons has promised to preside at the Eucharistic celebration on September 24.

CATHOLIC NOTES

Jackson, Cal., Sept. 22.—The first of the funerals of the forty-seven victims of the Argonaut Mine disaster were held today and others will be held tomorrow and Monday. Twenty-five victims of the disaster were Catholics and will be buried in the Catholic cemetery here.

English Catholics must have experienced the elation of coming triumph on reading in the London Times of recent date that "the 'Angelus' is now rung thrice daily, after a lapse of 400 years at the Church of St. Magnus the Martyr, London Bridge, where a new rector, the Rev. H. J. Fynes-Clinton has recently been appointed."

Chicago, Sept. 23.—Prepared to accommodate ten thousand students the three Knights of Columbus Free Evening Schools for ex-Servicemen and women in Chicago will open for the fourth year Monday evening, October 2nd. Registration began last Monday evening and the number of entrants during the week indicates that the capacity of the schools will be taxed.

Washington, Sept. 25.—Plans for the erection of a new athletic stadium at the Catholic University, with a seating capacity of twenty thousand in its stands when completed, were revealed here on the resumption of studies this week. The new stadium will occupy a tract of land to the side of the new Catholic University gymnasium and will include a running track, football field and baseball diamond.

Rome, Sept. 11.—Pope Pius recently gave a very sympathetic audience to a group of 120 Catholic gymnasts hailing from Gand in Belgium. "You are Catholic gymnasts," said the Pope. "These are two names which represent a complete program, and so we make you no other recommendation than that you be what you are called, because this phrase corresponds with the very wise maxim, 'Mens sana in corpore sano.' You are gymnasts, that is to say, youths with bodies healthy and vigorous. You are Catholics, which implies that you are healthy in the more noble sense of the word, as your souls know Jesus Christ and His law."

Washington, D. C., Sept. 25.—Since only representatives of organizations which are affiliated with the National Council of Catholic Women, will be privileged to vote at the second annual convention to be held in Washington on November 21-25, the N. C. W. C. urges all organizations, which have not done so, to renew their membership in the national organization. It is to be hoped that every Catholic woman's organization in America will be represented at the coming conference. Each affiliated organization may send one official delegate. Individual members will be allowed to enter into all the discussions and to enjoy the privileges of the convention except that of voting.

San Francisco, Sept. 25.—The first Catholic social service school for women on the Pacific Coast will be inaugurated here tonight under the auspices of the San Francisco Circle of the Federated Convent Alumnae. The Right Rev. Mgr. Charles A. Ramm, president of the State Board of Charities and Corrections will deliver the first of a series of lectures to be given by men and women prominent in the field of social service at tonight's session, which will be presided over by the Rev. M. R. Power, chaplain director of the Federated Alumnae. The course will also include round table discussions and practical field work.

London, Sept. 16.—Beginning its existence with only three students, and taking up its abode in a small cottage in Oxford, the Catholic Workers' College, founded in the university city last year under the auspices of the Jesuit Fathers and the Catholic Social Guild appears to have exceeded all expectations of its promoters. The college does not aim at preparing its students for academic degrees in the university. Its university is the university of life, and its graduates are prepared to go out and fight in the world of industrial competition for the principles of Christian and Catholic social justice.

Washington, D. C., Sept. 23.—Upward of 1,800 Catholic social and charitable workers, mainly from the East and Middle West, focused their attention upon social problems of national import at the eighth annual meeting of the National Conference of Catholic Charities, held at the Catholic University, Washington, September 17 to 21. Steady progress in the organization and development of Catholic charities was reflected in reports submitted at the conference, one of the most successful that has been held, and plans were laid for an even more impressive gathering at Philadelphia which, upon invitation of His Eminence, Cardinal Dougherty, was selected as the meeting place of the organization in 1923.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON
AUTHOR OF "BY STRANGE PATHS"

CHAPTER VIII.—CONTINUED

"I didn't know what in the world to get you," he said, "and then I got this, and put it in my pocket to-night to give you; but somehow I thought you might care for it, and I was nearly going to bring it back home with me."

He was unwrapping the package as he spoke, and drew forth a fountain pen.

"This is the kind I use myself," he said, "it is not the usual sort, and I want to explain it to you—indeed the young man in the shop told me to be sure and give the lady a demonstration before she started using it herself. I was rather amused at him taking it for granted that it was intended for a lady friend."

Then unscrewing the pen, he showed Mary how to fill it, and screw it—how it was to be cleaned and so on.

And Mary listened with a smiling face and with pretty words of thanks—but with just a tiny pang of disappointment. She tried not to feel it—not to think of it—but it came back to her again and again, as she lay sleepless through the small hours.

No! she had not expected a fountain pen—she had hoped for something very different. Then she began to worry over the sleeve-links. Would he think it forward of her? Perhaps she shouldn't have given him anything—no jewelry anyway? She tossed and turned and worried, but could not find an answer to her perplexities!

But in the morning, as it is usual with all, she felt fifty times better and brighter, and when later in the day, Theodore Delaney rang her up to thank her for the links, she told her how delighted he was with them—although he scolded her a little too—and that he was going to a medical dinner that night, when he would wear them, she felt at peace with herself and the world once more.

And so the great festival of Christmas came round and Clare Castlemaine in a letter to Mrs. Webb, told her first impressions of an Irish Catholic Xmas:

"Dearest old Webbie, except Angel who always remained her favourite—she liked Shamus the best. There was something so gay and boyish about him, he was so full of fun—so fond of teasing, and yet so tender and considerate—that to his half-English cousin he proved an irresistible mixture. He was an ardent Catholic, as she knew, but some of his dearest friends were amongst the non-Catholic sects, and she had never heard a bigoted or intolerant speech from his lips. He took to Clare from the first, and now that she felt equal to going about more, he often asked her to accompany him in the evenings. They went to the Abbey Theatre together, and there Clare for the first time saw Irish plays acted by Irish players, and laughed at the remembrance of the stage Irishman whom she had sometimes seen on the London boards. She went, too, with him to various meetings—Norah Donovan and Anthony Farrell generally accompanying them—and there she heard speeches from men whose names were destined to be written on the pages of Irish history later on, although neither she nor they understood it then. She began to understand—the Irish point of view, and to look at things in general from an Irish standpoint. But all this was not easy and took time, for when one has been accustomed all one's life to gaze upon the world with the serene and placid stupidity of the average Englishman, it is rather puzzling to suddenly find oneself gazing at the same world from a totally different vantage ground."

Her friendship with Anthony Farrell progressed rapidly, in fact it had gone beyond the bounds of friendship, as each of them knew in their heart.

As for Shamus and Norah they had been sweethearts since they were children together, but they knew that they would have to remain sweethearts for some years yet, before they could attain to the little home which the two of them were busy planning in their own minds. But they were young and strong—full of hope and energy, and so content to wait.

Oh! Blessed be God! Who in His infinite mercy ordains that the future is hidden from us!

As for Mary Carmichael she seemed to be living in a happy dream most of her time. St. Columba's with its rigid rules, hard work, and monotonous food became for her a veritable Paradise on earth. In the morning she thought, "I will see him today!" or if they were not to meet—"I will talk to him over the phone—I will at least hear his voice!"

And she was full of such a deep gratitude, such a fervent love for God who had been so good to her, never do enough for Him now. "Oh! if I could only show Him how grateful I am! If I could only do something to prove my love for Him!" She used to think many a time.

And then when Lent drew near a sudden thought entered her mind. But it was a thought that she would

come, and also Mr. Anthony Farrell of whom, I think, I told you before. Dr. Delaney had to go to his mother and sisters, who live somewhere in Terenure direction. To tell you the truth, I was rather surprised that he didn't ask Mary Carmichael to spend Xmas with his people, for I imagine that they are now practically engaged, and I think she felt a bit disappointed but she was quite jolly in spite of it—indeed, everyone was in high spirits. Such a gay dinner, Webbie, and yet not half as elaborate as we are accustomed to on the other side of the water and yet twice as happy. That is what impressed me the most of all this Xmas—the importance attached to the spiritual side of the Festival. In England it always seemed to me that the so-called Christians simply regarded Xmas as a time for eating and drinking more than usual—but here, all that comes secondary to the great religious aspect of the Feast. They never seem to forget here that it is a holy sacred time, a time for rejoicing and gaiety certainly—but all within limits.

"Now Webbie, I am tired, so good-bye for the present, and write soon again to
"Yours lovingly,
"CLARE."

CHAPTER IX
"LENT"

The first few months of 1914 passed uneventfully for all our friends. How little did people imagine what that year was to bring forth, and what terrible devastation and bloodshed would overwhelm Europe before its close.

Clare Castlemaine had quite settled down with her cousins and daily grew fonder of them all, so that the thought of leaving them became very painful to her. Still to continue as their guest for an indefinite period was out of the question. Although not poor, neither were they wealthy, and even though so many of the family were earning, still she knew that the expenses of the household must be fairly heavy. So after a pretty hard tussle both with her uncle and with Mary, Clare gained her point, and it was settled that she should remain as a paying guest for as long as she liked. She was perfectly content from that on, and threw herself more fully into the life around her.

Perhaps of all her cousins—except Angel who always remained her favourite—she liked Shamus the best. There was something so gay and boyish about him, he was so full of fun—so fond of teasing, and yet so tender and considerate—that to his half-English cousin he proved an irresistible mixture. He was an ardent Catholic, as she knew, but some of his dearest friends were amongst the non-Catholic sects, and she had never heard a bigoted or intolerant speech from his lips. He took to Clare from the first, and now that she felt equal to going about more, he often asked her to accompany him in the evenings. They went to the Abbey Theatre together, and there Clare for the first time saw Irish plays acted by Irish players, and laughed at the remembrance of the stage Irishman whom she had sometimes seen on the London boards. She went, too, with him to various meetings—Norah Donovan and Anthony Farrell generally accompanying them—and there she heard speeches from men whose names were destined to be written on the pages of Irish history later on, although neither she nor they understood it then. She began to understand—the Irish point of view, and to look at things in general from an Irish standpoint. But all this was not easy and took time, for when one has been accustomed all one's life to gaze upon the world with the serene and placid stupidity of the average Englishman, it is rather puzzling to suddenly find oneself gazing at the same world from a totally different vantage ground."

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And then when Lent drew near a sudden thought entered her mind. But it was a thought that she would

not harbour at first, for it brought with it pain—pain and self-sacrifice. But the thought returned again and again with a persistency that would not be gainsaid, and at last Mary found herself compelled to give it her attention.

And this idea that filled her mind with such a strange mixture of joy and pain—what was it? Nothing more or less than the resolution to give up all communication or intercourse of any kind whatsoever with Theodore Delaney during the time of Lent—not to meet him or to write to him—not even to ring him up!—on the overworked phone at St. Columba's. From Shrove Tuesday until Easter they were to renounce each other, and to become as strangers.

But even as she was making up her mind to this penance, she shrank from the very thought. But over and over again she found herself thinking "God has been so good to me,—so good—so good—can I not do this for Him! Just to give up what I love best for six weeks? What is it after all when I am to have him afterwards for all my life!"

And still she faltered at the thought of the ordeal—for that would be a bit of real self-sacrifice she knew but too well. Not to see his beloved face—not to hear his dear voice, for six long weeks! Could she do it? For her Divine Lord—yes! Otherwise it had been impossible to her.

She broached the subject one night to Dr. Delaney, as they were taking a long walk together near Ballsbridge.

"What are you going to give up for Lent?" she asked him.

"Well now, that's just what I was considering a few days ago, and he answered, "I suppose we will have to forego theatres and the pictures—eh?"

Oh! that little word "we"—how it pierced her heart tonight!

"Oh, of course," she said, "but that's nothing! I always give them up—don't you? But I have been thinking, then, that this Lent, as God has been so good to us—Well, I was thinking that we ought to do something a little harder."

Dr. Delaney looked down at her whimsically. "Well, what do you want me to do?" he asked teasingly. "Live on bread and water, or give up smoking? I'd prefer the former, although as a matter of fact, I always limit my tobacco fairly strictly during Lent."

"No, I don't want you to live on bread and water, or do without your pipe," said Mary, "but—but I thought perhaps that you could do without me."

Theodore Delaney almost stopped on the footpath to stare at her.

"Do without you, Mary?" he asked, "what on earth do you mean?"

Then she explained to him, and told him what she was planning for Lent. As she had expected, it did not meet with his approval, and he argued against it pretty strongly, but in the end he found himself unable to hold out against Mary's unanswerable plea—"Our dear Lord has done so much for us!—can't we do this one little thing for Him?"

And so it was arranged. From Shrove Tuesday night until Easter Saturday morning, they were to be absolutely separated. But on Easter Saturday morning at 9 a. m. he was to ring her up on the telephone, and in the evening they would meet once more!

"That's if we are both alive, you wicked girl!" said Dr. Delaney, "six weeks, why it will be an eternity!"

Mary laughed too, but rather shakily.

"You may send me something for the fifteenth," she said.

The fifteenth of March was the day on which Mary Carmichael had been received into the Catholic Church, and to her it was always a very special day of thanksgiving and rejoicing. Also on that day she was accustomed to get little gifts and congratulatory notes from those of her friends who were really intimate with her.

"Well! I wasn't likely to forget that day, Mary," said Theodore, "and I suppose I may write—just a little note."

"No, don't write," she said, "but you may send me a new prayer book—I want one very badly. Get me a copy of 'The Flowers of Nazareth'—I never use any other. But you know, dear, I won't acknowledge it—only it will make me so happy to know that you remembered me on that day."

They were to meet for the last time before their voluntary separation, on Shrove Tuesday, and as on that day both happened to be very busy—Dr. Delaney especially so—it was late in the afternoon when he rang up Mary on the telephone.

"I have to go to Terenure this evening, can't get out of it," he told her over the wire. "Could you be at Harcourt Street station at ten o'clock? I know it's rather late, but I can't possibly manage to meet you any earlier."

Of course she would be there! Where and at what hour would she not have gone to meet him on this—her last—night?

It was just ten o'clock when Mary left the tram at Harcourt Street railway station. It had been raining all evening—a cold drizzle, unpleasant and depressing. She took her stand under the clock from which she could see the various trams passing and re-passing on the street, and at seven minutes past ten she espied Dr.

Delaney's well-known figure and familiar walk, as he crossed the street towards her from a Terenure car.

They shook hands almost in silence—the gloom of the night seemed to have affected them both.

"Rotten evening—isn't it?" he said, and Mary assenting in silence, they started to walk down Harcourt Street together.

Neither of them mentioned a tram, or thought of such a thing—both had taken trams on their way to meet each other, but they started to walk to St. Columba's as a matter of course. Surely their time together was short enough tonight without taking a tram!

Altogether it was rather a silent walk. They spoke but little, and that on impersonal matters, until they came within sight of St. Columba's.

TO BE CONTINUED

RECOMPENSE

Samuel threw his great cloak about him; the winds were strong tonight and too chilling for his liking. Overhead the silent sky was white cloud coldly swept by on its eternal journey. The streets were deserted, approaching night was coming to disagreeably upon the world to be welcomed by the people of the great city. These had taken refuge indoors, leaving the twilight hours to those whom necessity kept upon the pavements.

The ash-bue had deepened into inkish blue ere Samuel reached his home far at the end of the hilly street that wound its way into the heart of the city. As he approached the house the man drew a sigh of heavy trouble, and scanned his frontage half eagerly, half sorrowfully. With another sigh he stepped across the wide stone porch and was about to enter when he noticed a figure on a low bench which stood along the garden-side of the veranda. Samuel stepped quietly towards his unbidden guest, but ere his words of dismissal were uttered, he drew back with a feeling of unaccountable awe.

Before him sat a boy, not more than twelve. His head rested on the arm which was flung over the bench-back, while his face, though calm and full of peace as he slept, revealed extreme weariness, was small and full of peace as he slept. On several moments Samuel scanned the figure with interest. The boy was, he saw, tall and graceful; even the odd-tinted tunic he wore seemed to fall in harmony with any motion of its wearer. His hands were purest white, finely formed, but strong and sinewy. And then the face—delicate, beautiful, firm and sweet—surely, the lad must be of royal descent, decided the Jew. Again the winds blew coldly, and tenderly the man touched the sleeping child.

"Awaken, my child," he said; "come within the house. Thou must abide with me until the morning, for the night is chilly, and thou art but lightly clothed."

The boy arose and followed the old man without a word. At the door Samuel reached within a small side crevice and drew forth a lamp, beckoning the young stranger to follow him as he found his way through a low stone passage evidently leading to the back of the house. Once only he turned, gave the boy a silent, searching look, then continued his way, becoming more occupied in his own thoughts and more rapid in his pace as he neared the door which terminated in the long hall.

With careful softness he pushed the door inward, standing a moment on the threshold as though loathe to disturb the scene within. The room in which they now stood was large, comfortable and tastefully furnished, as could well be seen in the glow of the great fire in the open grate near the side end of the apartment. Samuel gave one long look forward, then, with motherly tenderness, stepped softly toward the only occupant of the room.

"Esther," he whispered, as he stooped beside the chair near the fire, "thou art still sorrowfully dreaming thy moments away, while thy silken threads are all about thee, neglected and unwoven. Hast thou succeeded at all in thy work to-day?"

The boy whom Samuel had brought with him, stepped to the side of the room where, unnoticed, he could watch father and child. Samuel, he noted, was addressing a girl of scarce ten summers. Near her was a tabourette on which was piled skeins of varied colors, while on her right stood a small, and evidently neglected, weaving frame. Her face was strong and pretty, but her expression was most fretful and depressed. The question of her father seemed to increase its sorrow and she made no other answer than to throw her arms about him and cry piteously like one who was fast losing hope. The strong man too let fall unbidden tears, and drew her close to him as though to impart some of his strength to her desolate heart. Suddenly, amid the silence, he remembered his guest.

"Esther, my child, we have another with us tonight; a boy near thine own age whom I have brought within our home to shelter from the cold winds without."

As Samuel spoke, the boy himself stepped forward, standing in front of the little girl with extended hand. Esther turned with scarce a show of interest; her eyes fell upon him as she asked:

"Where is he now, my father?" The youth placed his hand on hers and spoke for the first time.

"I am here beside thee, Esther," for he realized that she was blind. The memory of the evening which followed was the sweetest consolation; the greatest hope of Samuel and his blind child. How oft in the after years had they not rehearsed its every moment. The first sound of the boy's voice, what peace it had brought. The old man and the little girl had poured their separate and combined griefs into his boy's heart without scarcely realizing they were doing so. They had told him that only a year since, first the mother, then the child, had been stricken low with a dreadful fever. The mother had died and the girl had lived, but had faced the new life blind and desolate. Samuel, in his sorrow, had sought to engage his little Esther in every work which might, perchance, take her mind from her affliction. All had failed, even the weaving at which she had become so skilful before she had lost her sight. The last few days something akin to despair had come to the hearts of both father and daughter, and both were suffering a pain beyond human aid. Duty and thoughtfulness had prompted Samuel to end the happy hours by offering to lead the boy to work, but deep in the man's soul, and deeper in the little girl's was a yearning that the sweet, silent boy should never leave them. He had spoken so seldom, yet so full of sympathy and understanding, that they had unconsciously gathered new courage.

Esther sighed softly as the boy arose to depart for the night; then, as though in answer to that sigh, he had spoken those words on which, through the long years that followed ere they met again, she lived and hoped. As the boy had passed her, he had stooped and, placing some skeins of silk in her hand, said gently:

"Learn in patience to weave, Esther, now while thou art young, and I promise thee that some day thou shalt weave a cloth so wondrous that it will be venerated until the end of time."

Lightly his hands touched her fingers, and then he had passed her the room.

Early on a fresh spring morning, just eighteen years after the visit of him whom she fondly called her "Boy-Propheet," Esther, daughter of Samuel, slipped quietly into the park of the palace in which she now lived. Arrived here, she sat near a tiny, humming fountain, and commenced her work. First, she unfolded with fond care a white mass of finely-woven linen cloth. Her deft fingers then began the work of fashioning, tightening and securing the border which finished the exquisite fabric. Meanwhile, her thoughts journeyed at her will.

"Eighteen years," she mused. "What a long time!" How changed her life had been since her Boy-Propheet had come to her! Who might he have been? Why, indeed, had he asked no questions of him while he was with them? Only the next morning, just after he had departed, a beautiful lady and a venerable old man had met her father and asked him if he had seen a boy whom they described exactly as the visitor of the previous night. Three days, they said, they had searched for him in vain. Samuel told them of the boy's visit, and then gave all the information he knew—that the boy on leaving had said he was going to the Temple.

Eighteen years ago! Yes, she, Esther daughter of Samuel, had learned much during those years. She had patiently woven day by day, until her name was whispered now as Jerusalem's most dexterous daughter. So it was that, when Samuel had departed this world to repose in the bosom of his fathers, she had been brought by her present mistress to this palace and, as her hands fashioned beautiful designs on marvelously-woven fabrics, her life also had developed into a pure, noble and gracious womanhood. One only yearning was left unsatisfied—she had not yet woven the cloth of which her Boy-Propheet had foretold. Her desire to do so had become more intense with each unfolding day, because her heart told her that when at last the little prophecy was fulfilled, she would again meet him, how he alone knew.

The sun had risen high in the heavens ere the last silken thread was secured, but Esther saw it not. Her face brightened with childlike delight as she folded the long scarf and prepared to go. This was her sweet mistress' birthday—and the scarf was Esther's love-gift.

The place was singularly quiet as Esther found her way to the upper veranda where her lady always spent these morning hours, but Esther did not notice it, for her mind was too intent on her gift.

At the door leading outward she paused, "I am sure," in the silence whether her mistress was present, but at the sound of her voice she crossed the porch and knelt beside her.

"Fair mistress," she said, "I wish you special joys on this your birthday; and when thou hast received them may they never end, may they ever increase. I beg you to accept my scarf with my grateful and devoted love."

A little cry of delight from her lady told the blind girl that her gift was giving the joy for which she had so carefully woven it.

"How beautiful! How beautiful, my Esther," murmured the lady. "Come, sit here with me awhile, you understand me so well. Though it is my birthday, I am troubled exceedingly. There, I have draped your gift about me and shall wear it as we speak." She drew Esther tenderly to a low stool beside her, and for a moment, or so both were silent.

From where they sat most of Jerusalem was visible. A pair of stone steps led from the veranda to the street below, which rock and hilly as it was, seemed to be a long, straight connection between the extreme ends of the city. Off in the distance, the Governor Pilate's Palace boldly threw back the sunlight, while to the right, almost opposite to them, the Temple rested, its turrets and domes speaking the silent language of expectation to the throngs below.

Turning from the scene, the mistress commenced to speak on the subject nearest to her heart:

"Esther, hast thou ever heard of the Nazarene—Whom some say is the Christ?"

"Yes," replied the blind girl. "I have heard of Him. Often have I longed to see Him, for they say that His touch has opened deaf ears and sightless eyes. Perhaps my lady, He may some day come near and open my eyes to the light of day."

"Alas, Esther, I fear not! This very morning my servants told me that the Nazarene has been betrayed by one of His Own followers, and that Pilate has sentenced Him to crucifixion. This it is that has made me sad, and though I have never seen Him, I feel His presence and my heart tells me woe unutterable will come to our city if He be crucified."

"Hark, what is that?" called the blind girl in fright, for scarcely had her mistress ceased when horrible cries filled the air. Both women ran to the railing and turned toward the sounds now growing nearer and more distinct. Esther clinging in blind fear to the lady of the palace.

"It is the Nazarene!" the latter cried. "They are leading Him to be crucified."

Soon the rabble filled the streets and coarse cries rent the air. As the terrible procession drew nearer, the lady could distinguish the three cross bearers. Which was the Nazarene? Oh, how she longed to speak to Him, to have but one look from His Eyes; but the heads were bent low as each man stooped beneath his burden, and the crowds were closing in to close upon them to attempt any approach.

Nearer, nearer, nearer came the crowds and their victims. Now, they were beside her garden wall, now, they had stopped just below her. It was then that the Bearer of the first Cross raised His head and slowly, painfully lifted His eyes, not to the rabble about Him, not to the Roman guard, but straight into her eyes. He looked in piteous appeal. Like one suddenly maddened with anguish, the lady threw Esther from beside her, and made her way down the steep stone steps to the street, then through the crowds she swept, her silent, frenzied action causing those between herself and the Nazarene to move aside without question. His burden had bent him low, so when she reached Him she had to kneel to see His Face. Once more the Eyes of Christ met hers and a wave of faith and compassionate love flooded her soul as she tore Esther's scarf from her shoulders and held it towards the poor, blood-stained Face of the Nazarene. Lower He bent; she felt the pressure of His Face on her hands as He buried it within the folds of the veil. That was all. Another instant she was pushed aside. The procession passed on, and the Lady Veronica went sorrowfully up the steps to the porch she had left.

"Esther, oh! my Esther," she cried as she reached the top. "Thy birthday gift shall be the treasure of the world. Come and see."

At the sound of her voice the blind girl came forward, then a cry of exultation rang from her lips. In a moment she was on her knees before the scarf her fingers had fashioned. The dim eyes of the girl had brightened, their sight fully restored, and were now looking in rapture on the blood-stained Face of Jesus of Nazareth as He Himself had imprinted it on the Lady Veronica's Veil.

For a moment she bowed in adoration, then burst forth in a canticle of gratitude.

"Jesus of Nazareth, Thou it was Who came to me in the days of my youth. Thou wert my Boy-Propheet, and Thy prophecy is true, for on the cloth my hands have woven Thou hast left the Likeness of Thy Holy Face? I adore Thee, I thank Thee, my Lord and my God!"—By Dolores, C. I. M.

A THOUGHT

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small, and Thy ocean is so wide." How touchingly beautiful the words and the thought. Might not the same petition be uttered with as much directness every morning and evening in our daily life: "Keep me, my God; keep me from the perils and temptations that throng around me as I go, so helpless, so prone to wander, so forgetful of Thy loving kindness. I am tossed to and fro

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at the mercy of the world; I am buffeted about by sharp adversity and driven before the storm of grief and sorrow. Except Thou dost keep me I must perish. Keep me, my God, for Thy ocean is so wide; the journey is so long, and the days and years are so many. In Thee, O Lord, do I put my trust."

THE GERMAN CENTER PARTY

PRESIDENT'S STATEMENT EXPLAINS NEW PROGRAM

By Rev. Dr. Wilhelm Baron von Capitaine Cologne, Sept. 1.—While recent modifications in the program of the Center Party, permitting the nomination of non-Catholic candidates for office in the coming elections, were not the result of unanimous opinion among its members, yet it is safe to say that in view of the critical condition of the country they were welcomed by the great majority. The necessity of Catholics and Protestants uniting against the materialistic and non-Christian forces of Germany was never more urgent.

A significant statement on the new program was made by the president of the Center Party recently.

THE NEW PROGRAM

"We must not speak of the reform of the Center Party as one of principles," he said. "The political character of the party, however, must assume a wider scope than it has in the past. In the coming elections a greater number of non-Catholic candidates must be presented.

"The Center Party at all times has been a political party and as such it has opened its doors to members of Protestant churches. After the death of Dr. Rathenau a terrible catastrophe threatened the German Republic. We all suddenly awakened to the fact that we were on the brink of an abyss and that nothing but the union of all those who were of the same opinions, whatever might be their confession or calling, was necessary to save our land and our people.

"A replacement of old and good Catholics and of the brave Catholic deputies is not intended. The principles of the old Center Party have not been changed at all, they were in fact reiterated in the convention of January 1922. There is no intention to eliminate these principles. The salvation of Christian culture will be our aim at all times. Therefore we will demand confessional schools with all the energy with which we demanded them in times past. A Protestant can be a member of the Center Party only in case he is willing to stand by our fundamental principles and acknowledge them in public life. The Center press has been exhorted to give a political form to the political sections of our newspapers. But it will, as heretofore, regard all political events from the viewpoint of Catholicity.

DUTY OF PRESS

"We must not, in these days when the Catholic press is suffering under so many burdens, impose new burdens upon it. But the party is right in demanding that our press feature political articles which will awaken political interest and an understanding of the conditions we face as a nation among our people. There is no doubt that the Center Party, if necessary, will defend the liberty of the Church if it should be threatened by State measures."

There is no questioning the fact that the Catholics of Germany were not in favor of the manner in which the new constitution was brought into existence. But at the same time it must be acknowledged that never was a constitution brought into existence which had to face graver tests. Many things have arranged themselves in a manner which is far more satisfactory than could ever have been expected, due largely to the good will of those who were in power. The third anniversary of the constitution has now passed. It would be unlawful now to destroy it by violence or artifice. Catholics cannot assume the role of anarchists. Liberty of conscience, religion and private property are being respected. The rule of the majority must be respected. The murder of Rathenau undoubtedly gave pause to those who were outstanding in their criticism of the constitution and the manner in which it was adopted. Notable church leaders, as well as notable political leaders of the Center Party, secured the adoption of resolutions which would tend to weaken the spirit of resistance and reaction which had become so powerful.

THE NEW CONFLICT

The former minister, Dr. Stegerwald, pointed out that there was no longer any combat between Church and State, but that the combat was between two religious and cultural opinions, the one Christian and the other materialistic. Catholics and Protestants, he declared, had a common cultural opinion and a well-founded common social opinion that could unite them. They could, in the crisis, work together as faithful allies.

It is opinion such as this that has prompted the new political policy of the Center Party, and important developments for the future of the country and for the conservation of Catholicity are expected to result from it.

DOUBT AND CERTAINTY

Father Hull, the noted editor of the Bombay Examiner, is himself a convert to the Faith, hence he has had experience of the religious doubts that frequently agitate the conscience of the sincere and virtuous non-Catholic. To a correspondent who attempts to exalt the benefits of doubt over those of certainty, as a stimulus to faith, he gives the following exhaustive answer in a recent number of his paper:

"Our correspondent goes on to expatiate on the advantages of doubt as a stimulus to faith. We regard a good deal of this sort of thing nowadays, for the obvious reason that doubt and uncertainty abound, and all well-disposed people feel that they have to make the best of it. It must be acknowledged that a state of doubt can produce in some souls a stimulation which certainty does not produce. It is the stimulation of search and discovery, with all the sporting chances of success or failure. Nay, the pleasure of search can even develop into a passion, such as led some German philosopher (Lessing I think) to say that 'If God gave me the choice between the possession of truth and the search for it, I should certainly prefer the search.'"

"That is all very well if God's designs were to leave us in a state of doubt, and to make our particular probation to consist in the earnestness with which we strive to solve it. In this striving an immense amount of heroic virtue could be exercised. But if, on the other hand, God's design has been to impart to us a revelation ready-made, and thus to give us a starting point in knowledge of the truth; that in that case it is not His intention that we should be wasting time and energy in trying to find out things for ourselves which He has already revealed. What He wants us to do is rather to live in the joy of our knowledge, and to make that a starting point for progress; not in the way of seeking for the truth, but in the way of deepening our grasp and appreciation of it, and turning it to account for the building up of character and virtue on the lines laid down.

"It is, therefore, resolvable into a question of fact. Has God designed to give us a revelation ready-made, as the firm and certain foundation on which to build up our spiritual life and work to the highest ideals which that revelation places before us; or has He merely put into us an aspiration for truth, and left us groping in the dark trying to find out by degrees what point we have to start from, and what goal we have to strive for?"

"The world is divided into two classes of men: (1) Those who are convinced that God has given them the truth as a foundation ready-made, and (2) Those who are convinced that He has not, and that if we want a foundation we have to grope about to find it. If we compare these two classes, we may find in given cases, that those in doubt are leading more strenuous lives of spiritual effort in quest of the truth than those who enjoy the full possession of the truth, and merely rest in its possession without any effort to make use of it. But this does not mean that the state of doubt is (ideally or abstractly) a better state than the state of certainty. If the proper outcome of the state of doubt is an earnest endeavor to arrive at the truth, so also the proper outcome of the state of certainty is not to rest in it as a goal, but to make the truth a stimulus to further advancement in the truth, and the conversion of knowledge into life.

"Any one who has grasped the truth of the Christian revelation will find that it offers to him a tremendous opening for effort—for self-realization and self-development on the lines laid down, working towards that ideal goal of perfection which the Christian ideal portrays. The great feature of the Christian ideal is that it is an unattainable ideal: 'Be ye therefore perfect as your heavenly Father is perfect. But the fact of its unattainability is not meant as a discouragement. It is meant rather to provide just that stimulant of search which the earnest victim of doubt prizes so highly. There is certainly one advantage in the state of doubt, in that it furnishes a stimulus to spiritual efforts in hope of attainment; but there is a still greater advantage in the state of certainty, viz., that it furnishes a stimulus to spiritual efforts in the certainty of attainment.

"To illustrate the difference let us make a comparison. Here is a man who finds himself in an interminable stretch of bog of which he knows not the way out but has to search for it; not far away is another man who finds himself in the midst of a chain of mountains, which he has to scale in order to reach his home. There is a striking difference between the two. The man on the mountain at least has solid ground under his feet. He can look around him, above and below, and plan out his track and reckon on his chances, making advancement all the time. But the man in the bog has no such satisfaction; he cannot even gauge the nature of the ground on which he stands. Any step may land him in a quagmire; in whatever direction

he walks he may find himself confronted with an unexpected and impassable ditch. He may wander round for ever, and never find the one narrow track by which alone he can escape.

"Hence I can never sympathize with any argument on the superiority of doubt over certainty. The advantages of doubt have merely the nature of consolations in saving a man from despair. They never amount to more than making the best of a bad job, and the mere satisfaction that one is trying one's best under difficulties. Whatever stimulus may arise from finding oneself in the dark and trying to work forward in spite of the darkness, can equally arise from finding oneself in the light, and seeing the goal in front and the way to reach it. But, more, there is little satisfaction in timid groping which may plunge one down a chasm at any moment; there is much satisfaction in stepping briskly forward on a well lighted road and counting the milestones of one's safe and certain progress."

We should like always to go with a fully favorable wind, but this does not make a good sailor.

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LONDON, SATURDAY, OCT. 7, 1922. WHAT IS CANADA'S STATUS WITH REGARD TO WAR?

We have been told times without number, told in Parliament, in press, and in Imperial Conference, that Britain takes no foreign step without informing us, and seeking our advice. We have had it drummed into our ears by the apostles of the "New Status" that we now have an "effective" voice in the Empire's foreign affairs.—Ottawa Journal.

Yes, we have been told all this, and more, about that tremendous national development which has made Canada an equal amongst the Sister Nations of the British Commonwealth. But so keen and well informed an observer as Sir Clifford Sifton, in the Historical Review, in an article which we noted at the time, pointed out that many of these declarations were in flat contradiction with each other, and in the sum were unsatisfactory, vague, worthless, and he concluded that the constitutional status of Canada required some more satisfactory and definite, more authoritative and final interpretation than that afforded by the stumpy speeches of politicians.

Now a situation has arisen which proves to a demonstration the truth of Sir Clifford's contention, the wisdom of his advice. There is a very babel of opinions as to what are our duties and obligations with regard to the situation in Turkey. This ominous situation may be cleared up before the RECORD reaches its readers; but the questions raised will none the less insistently demand satisfactory and definite answer.

Did the Canadian people, the Canadian parliament, or the Canadian government have any effective voice or any voice whatever in determining the policy that led to the verge of a war that might bring disaster to the British Empire and to the world? Or was it all intended merely as a menacing, war-like gesture to have its influence on the game of secret diplomacy in which neither the Canadian people nor the Canadian parliament nor the Canadian government has any part whatever. Indeed it would be interesting to know whether or not the Canadian government was even informed beforehand of the moves in the diplomatic game that might affect Canada so vitally. There are those who loudly and emphatically tell us that in any case Canada's duty is blind obedience; hers not to reason why, hers but to do and die. There are others who care as little for the merits of the question in issue or the obligations of Canada as a member of the British Commonwealth, and in any case would give not a man, not a penny.

Between these extremes the Government of Canada has chosen the golden mean.

Refusing to precipitate Canada into a war of questionable wisdom or necessity, involving untold obligations, the Government have wisely decided to look before they leap, to insist on knowing why, and to give the people of Canada through their responsible representatives in parliament an opportunity of deciding intelligently what course Canada shall pursue in the fulfilment of her duty to herself and to the Empire.

Democracy is far from perfect as a form of government; it often falls distressingly short of its own ideal; but while none of us is blind to its imperfections and shortcomings

we are all definitely wedded to it for better or for worse and will never surrender the civil rights and liberties which, more effectively than any other form of government, it secures to us. Now it is of the very essence of democracy that the people should not be committed to any great undertaking without their own consent; that even their own freely chosen representatives have absolutely no right to so commit them without a special mandate from them. (We admit that the people's will may sometimes find adequate democratic expression by means other than the ballot.) Any proposed measure may be discussed openly, may be opposed strenuously by every lawful means; if by the will of the majority it become law it claims our obedience only while it remains the law of the land; it is still our privilege, our right, and it may be our duty to denounce it and to agitate for its repeal.

Now what question involving such far-reaching and incalculable commitments could come before our Government as that which involves the country in a war whose consequences it is impossible to foresee?

If our jingo Imperialists had their way Canada might as well be governed by a Czar or junta from London. It would be the absolute surrender of our democratic rights under our cherished self government in the most important matter that can affect a nation, that of peace or war. But the motherland is in danger, she calls to us for aid, the fruits of our hard won victory in the World War are at stake; and even if we be not moved by sentiments of affection and loyalty we are absolutely bound to participate by the Treaty of Sevres which we signed and ratified and pledged ourselves with blood and treasure to maintain.

As to the call and need of the motherland there is abundant evidence that the British Government, or the faction thereof for the moment dominant, do not, in this matter, speak for the people of Great Britain. Labor through its press, its leaders, and its public meetings raises its voice unanimously and menacingly against this new war; and labor represents, numerically at least, the majority of the British people. The general press is sharply critical and predominantly opposed. Prominent Englishmen are outspoken in their condemnation. Of these we shall quote one of the great foreign ministers who by the very nature of things is pre-eminently capable of sound and informed judgment in the premises. The following despatch should be pondered by every Canadian who is honestly trying to see his duty in a situation made obscure by the clamour of conflicting voices:

London, Sept. 20.—Grave warning of disaster to come unless Great Britain and France act in concert in the Near East, is uttered by Viscount Grey of Fallodon, former secretary for foreign affairs. In a letter to the Times, Viscount Grey denounces the British Government's attitude, as announced last Saturday, regarding the permanent freedom of the Dardanelles as a terrible mistake "the reply to which has been the withdrawal of the French flag from Chanak."

"If our mistake proves fatal to Franco-British co-operation," says Viscount Grey, "the consequences may be more disastrous than thought can measure or words can express."

"If the Government contemplates separate action in the Near East, we may be heading for disaster." The former foreign minister concludes by recalling the separate action of Great Britain in Egypt in 1882 which, however, ultimately beneficial to Egypt, resulted in bad blood between France and Great Britain which poisoned international relations for twenty-two years.

"A repetition of that situation in the present circumstances will endanger everything which we hoped had been saved by the Allied efforts and sacrifices in the Great War," says Viscount Grey.

That the British Government were divided amongst themselves is evident from the fact that two separate resignations (that of Lloyd George and that of Lord Curzon) were tendered before a decision was reached when the matter was under discussion.

It is quite evident, therefore, that the motherland called to us with a voice far from unanimous. In reality the motherland discussed freely, criticized sharply, denounced vigorously, condemned as unwise, even disastrous, the proposed war into which some would have Canada plunge blindly

regardless of its wisdom, its necessity, or its consequences. Fools rush in where angels fear to tread. Evidently Canada can still take lessons in democracy from Great Britain. If in the British League of Nations Canada is to play a dignified and useful part she must have some worthier ambition than that of being an inarticulate tail to the British political kite.

The policy which we are asked blindly to endorse in order to preserve the fruits of victory is, according to Lord Grey, precisely that which "will endanger everything which we hoped had been saved by the Allied efforts and sacrifices in the Great War."

And the Treaty of Sevres is non-existent. An illuminating instance of just how ill-informed our whole discussion of this matter has been is the contention of ex-Premier Meighen that Canada signed and ratified the Treaty of Sevres and is bound to honor the obligations therein assumed.

To which contention Premier King has published this lucid and important reply:

"In view of the significance of this (Mr. Meighen's) statement and the inference based upon it, it is important that the public should be accurately informed with reference to any obligation on Canada's part in the connection referred to. In the first place, there is, in reality, no Treaty of Sevres. On August 10, 1920, the Allies formulated certain proposals to Turkey. These were embodied in the form of a treaty which was subsequently signed by representatives of the Allied countries, but which never became operative, and by which no one, therefore, was bound. A second and third set of proposals have since been framed, and there is now a fourth under consideration."

Whether or not, as some now assert, the sham Turkish government at Constantinople assented to the Treaty of Sevres matters little as everyone knows it does not represent the Turkish people; and this by the subsequent proposals to the real rulers of Turkey was recognized by Great Britain as well as by the other Allies.

The difficult situation in the Near East may be cleared up without war; but it has brought home to Canada questions of vital importance to which Canada must find a satisfactory answer. Her "effective voice" in British foreign policy is sheer buncombe; we must consider if Laurier was not right when that great Canadian and sane Imperialist held that the Government of Great Britain must be solely responsible for British foreign policy, for, though it necessarily affects Canada, no means have been or can be devised to give Canada an "effective voice" therein other than the assertion and maintenance of Canada's right to participate or not participate in foreign war. The recognition of this right will be the surest guarantee that British politicians will inform Canada and consult Canada before adopting a policy that may lead to a war in which they expect active Canadian participation.

The French colony of Senegal, which unquestionably furnishes a large proportion of black troops to France, must not be considered as furnishing also the model status for a "sister nation" in the British Commonwealth. Amid grandiloquent professions of having attained a higher national status Canadians must ask themselves if they are not really sinking toward the level of the Senegalese instead of assuming the responsibilities and maintaining the rights of British subjects in a self-governing Dominion.

SCHOOL QUESTIONS The Presbyterian Church of Canada has issued its "Report of the Board of Home Missions and Social Service" for the year 1921-22. We are not told why, but in fact it does discuss at length the Separate school question of Ontario. If it discussed this question from a religious point of view, we could understand its place in the Report; but the writer does not approach the religious side of it at all, and his underlying principle resembles more the "materialistic conception of history" so familiar to Marxian Socialists.

The Report begins by comparing and contrasting the School Systems of Ontario and Quebec. The point it tries to make is that, since the schools of the majority in Quebec are denominational, therefore Separate schools for the minority are a necessity, not a privilege; whereas in Ontario, since the

schools of the majority are non-denominational, the teaching of religion in them being forbidden, therefore Separate schools for the minority are a privilege, not a necessity.

The author of this argument, like the Orangemen, is too materialistic in mind to see that schools devoid of religion may be as objectionable to the minority of Ontario as Catholic schools are to the minority in Quebec. The Catholics of the United States have two millions of their children in Parish schools which they support by voluntary contributions in addition to the taxes they must pay for the support of Public schools. The payment of sixty million dollars per year or more for elementary parish schools is proof positive that they hold religious training to be a necessary part of school work. This is their protest against the materialistic conception of secular schools. The women's section of the Report is not so materialistic. Referring to their mission schools, it says that "their pupils receive religious instruction every day, and so responsive to it do they prove that the visitor is apt to sigh wistfully and wish that all our Canadian children had similar privileges." After quoting statistics in the case of Saskatchewan the Women's Report adds:

"With an overwhelming preponderance of non-British-born children of school age, what an opportunity for service opens up to the Christian teacher! If any teacher is wondering where she may make the best investment of her life, no better place can be found than the (Public) schools of the West. Here she can make a real contribution to the nation by making these foreign children into good upright Canadian citizens"—and Presbyterians.

In the matter of school taxes assessed on the properties of companies, the Presbyterian Report has the hardihood to maintain that "Roman Catholics already enjoy greater rights in this respect in Ontario than Protestants do in Quebec." Since the Protestants of Quebec receive in full the portion of company taxes which they asked for when the Constitution of the Canadian Confederation was being framed and since the Catholics of Ontario do not receive in full the school taxes which that same Constitution guaranteed to them, the statement of the Report must have been made in ignorance of the facts.

In Quebec the law assumes that a company does not profess any religion. The shareholders may all be Catholics; but their company as such is considered to be neutral, and the school taxes assessed upon the company's property are divided between the Catholic schools and the Protestant schools in the proportion of their respective school attendance, except in Montreal and the city of Quebec, where the division is made on the basis of population. When all the shareholders are Protestant or mixed the same rule applies. The Report of the Presbyterian Church of Canada says that this gives to the Protestant schools of Quebec fewer rights than the Catholic schools now have in Ontario. Well, we hereby offer, in the name of the Catholics of Ontario, to accept the Quebec plan of division in exchange for the one we now have in Ontario. In fact, we would most thankfully accept the Quebec plan in Ontario, and we ought to know our own interests rather better than does any Presbyterian. It is astonishing to find this bit of unfair special pleading put forth in the name of the Presbyterian Church of Canada. We do not think it worth while to follow the long argument by which the Report strives to make its contention seem plausible,—it is so transparently misleading and inconclusive.

The last paragraph of the Report on this subject is notable as an expression of drastic nationalism. It is being recognized since the War that such nationalism is the chief menace to civilization. The Report advocates a National School System without any link of connection between it and the religions of the people. What a fine Germanic bureaucracy would be constructed in a Federal Department of Education! The truth is that the existence of Separate schools in Canada today is a protection for the liberties of all the people in presence of a strong tendency to shape all the details of our lives by legislation through an army of officials, commissions, bureaus, etc. The article on this subject by K. L.

Roberts in the Saturday Evening Post of Sept. 23 is worth reading. He quotes the Congressman of Delaware as saying in the House:

"There are more than two hundred and fifty different commissions and bureaus of the Federal Government already in existence. . . There is nothing in the heavens above, the earth beneath, nor the waters under the earth that is not comprehended in the activities of some government agency."

Mr. Roberts says: The pages of that compendium of learning and repository of wit and humor, the Congressional Record, give us an insight into these nose-sticking activities. Representative Albert Johnson, of Washington, a member of the Committee on Printing, one day received a publication of the Federal Board of Vocational Education entitled, Diary of Home-Making Activities. Since it was in his line of business it caught his fancy and he let it follow it up and told the House about it:

Mr. Johnson (reading the diary passionately in the faces of his fellow congressmen): The instructions on the first page say that the home-maker is to write down just what she does through the day, and she is asked to sit down three or four times a day and make a note of everything she has been doing—even the little things that seem of no account. It particularly urges her to be careful to include the little services, for, as it says, "They seem little to you but multiplied they become large." These are to be sent to farmers' wives and the wives of mechanics, the plain people. The companion to this diary for the plain people is a diary to be kept by married women who have received college educations. It goes further than the one for farmers' wives. The college-bred wives are asked to tell what they did and why they did it. The trick is to get the mental operation. The instructions say that they need not give their names for the following reason: I quote:

"Since every person thinks about things which she is reluctant to mention, we have safeguarded your identity by not asking you to sign your name. But if with this safeguard there are still items which you do not list, we ask you to make a mental note of them and to indicate in the place provided on the supplementary information sheet the kinds of things you are reluctant to enter."

That is going pretty far for information. Women with college educations are asked to report what they did and why they did it. Here is printed a sample diary page: 7.30. Dressed, prepared breakfast. 9.30. Lay flat on my back and read the paper. She gives the reason she did that that she was tired and curious to read the news and had finished the morning routine. (Laughter.) 9.45. A neighbor came in to show me her new coat and gown—I admired them—we discussed clothes and husbands. The reason was: I knew she was wanted me to. The subjects interest her. (Laughter.) 10.15. Hunted for Italian address book. 10.45. Wrote secretary's minutes for Unitarian Alliance. Cleaned out jets in oil stove in bathroom. The reason she did that was this: My husband said they needed it to get full strength of gas. Next she wrote a letter to a library student. Helped our chameleon change his skin. (Laughter.)

The reason she did that is right here in the document. She says: I am very fond of him and enjoy cheering him up.

The diaries are to be returned to the Board of Vocational Education! We are in the midst of a movement whose objective is to substitute the State for the Church and do by external civil regulation what the Church does by inculcating principles of conduct. The Protestant Churches, feeling their inherent weakness, seem disposed to hasten the substitution, thinking possibly and foolishly that they can continue their present influence on public opinion under the new conditions.

THE SISTER NATIONS IN A NEW CRISIS BY THE OBSERVER The English Government has called on Canada for a contingent to go to the Dardanelles and help to prevent Mustapha Kemal from crossing the Straits and taking possession of Constantinople. We can do as we like about it; and no power can compel us to act one way or the other; but the case brings us face to face with a situation which I have been calling attention to in this column for the last three years, from time to time. Where do we stand in relation to the foreign policy of England? How far are we committed to back up all that she may see fit to do in

the mixed and muddled affairs of European diplomacy? How much have we had to do with the diplomatic shuffling and dealing that have been going on since the month of November 1918? What are our views on the actual situation, or have we any? Have we even any accurate knowledge on the moves and counter moves and shifts and changes that have taken place the past few years?

I ventured to point out a good while ago that we might be faced at any time with the choice of going into war again without any clear knowledge of how we got there, or else of swallowing at a moment's notice some of the ardent nonsense we had been talking about the Sisterhood of Nations.

We are now in that situation; if the sisterhood theory is all right, we are expected to give it practical effect; if not, we shall have to revise our ideas about it. That some sort of a sisterhood may be possible between Canada and England and the other Dominions, without imposing on us the duty of arming every time that England arms, will not, I suppose, be disputed; not by me, at least. But, the sort of sisterhood that has been talked about in Canada for the most part, is another thing altogether; it means a mere readiness to back up with our lives and property all and everything that any English government may do in regard to any part of the tangled and sometimes rotten threads of European diplomacy.

I pointed out long ago that a sisterhood which gave to a number of the sisters no say whatever in the management of the affairs in which all had a vital interest, would never fulfil the functions which a sisterhood ought to fulfil. If we have to fight whenever England fights we shall have to have a say in the selection of the statesmen who are to lead us into scrapes. But Mr. Lloyd George has very plainly stated that the foreign policy of England is not to be touched by us; but that it must be directed from London. If that be true, we cannot hope to have any direct voice in it; for we shall never have a vote in the election of members to the English Parliament; and no Body that is not controlled by the votes of England will ever be allowed by Englishmen to direct the foreign policy of that country; that is certain.

We are now brought face to face with the necessity of defining in our minds, as a preliminary to defining it in a constitutional way, what our position is to be in respect of future wars. There are some people in Canada who find no trouble about this; the moment they hear that England has declared a war, they consider that Canada is at war; and they ask not a question and feel not a doubt.

Their devotion is entitled to respect; but their attitude is an impossible one for Canada as a whole to adopt. In the first place, we have not, as people of Great Britain have, the right to vote for or against the public men to whom is entrusted the power of making war. That is a very important difference between us and the voter in Great Britain; he has a say in the selection of the men who may put him into a war or may keep him at peace; so that the acts of those men are, in some sense, his acts; and if a war is made of which he does not approve, he has to fight; but he has the power to banish those men from public life afterwards. But those in Canada who recognize in the statesmen of England an unlimited right to call us out to war, put themselves in a poor position and one in which no civilized people of this age could long be content to remain; namely the position of having their lives pledged to a certain policy without having themselves a word to say, either in the choice of that policy or of the men by whom that policy was chosen.

Whether the present steps that England is taking are or are not justified, so far as England is concerned, is a question about which Englishmen have something to say to their Government, either in approval or in disapproval at the polls; but there are no polls at which any views of the Canadian people can be made to affect that Government or any member of it. It seems plain enough, then, that Canadians not only may, but should, look at the latest row in the "near East," from the point of view of Canada's own interest in the matter.

It further transpires in the course of the journal that Father Fritz not only exercised his minis-

What that interest is depends on the extent to which the general interests (of which Canada's form part), are endangered. At present, they do not seem to be in a very bad way. There does not seem to be a very great hurry for Canada to go in.

And when the affair is over, the main question will still remain: What is Canada going to do about the situation in which she finds herself in the course of her development from the status of a mere colony (in which status, I may remark, some people would like to keep her) to the status of nationhood?

NOTES AND COMMENTS

Writing to the editor of the Christian Guardian an "Italian Pastor" bewails the decreasing interest in the so-called "Methodist Italian Mission," and the danger through apathy and discouragement to the "workers" concerned. "From what I have heard and observed," he writes, "I am convinced there is ground for concern in the future of our Italian work unless necessary steps and precautions are taken without delay." And as to the nature of these "precautions" the reader is not left in doubt. They embrace the "facilities" which the wealth of Canadian Methodism affords for furthering the temporal interests of the Italian immigrant, his own education being a case in point, which would not have been possible but for these "facilities," and for the extension to him of which he is "very grateful."

Whether it is that the purveyors of said "facilities" are tiring of the continuous drain on their resources or not, does not directly appear, but from the tone of the letter throughout this is the natural inference. The evidences of such decline in interest are: "the rare at which we are losing some of our splendid ministers," and "the decrease in number of our Italian Missions," from which noticeable symptoms the writer of the letter is "led to think that the Italian Mission may be following the footsteps and the fate of our once aggressive French work."

THIS LETTER is perhaps the best testimony that could be afforded of the effectiveness of the work being done among the Italians of Ontario by the Redemptorist Fathers and Carmelite Sisters. The latter particularly by their assiduous care of orphaned or neglected children in the several Italian colonies—a work animated solely by spiritual aims—and their constant visitation of the homes of the poor, have gone far to convince the Italian people as to the identity of their truest friends. The insolence and mendacity of the Methodist propaganda on the other hand has stood the test neither of scrutiny or time, and with the shrinkage of material resources the only inducement for adhesion to it, on the part of those open to such influences, disappears.

FROM UNLOOKED FOR sources the world sometimes gets a glimpse of not only the antiquity, but the beneficial and enduring character of Catholic missions. A recent instance of this is the publication by the Hakluyt Society of the journal of Father Samuel Fritz, a Jesuit, who in the seventeenth century spent thirty-seven years of his life in the Amazon region of Brazil, and in the year 1698 walked across South America, from Para to Lima, a distance of several thousand miles. An eye-witness writes of him in that year: "Father Samuel was a tall man, ruddy, spare in appearance, venerable, with a very curly beard. His dress was a short cassock of palm fibre reaching to the middle of his leg, with hempen shoes on his feet, and a cross of chonta-wood in his hand. When our people suddenly saw that Apostolic man accompanied by some Indians of strange face and dress, that he had brought with him from the Marañon, they were struck with astonishment, thinking that they saw a Pachomius [an Egyptian Cenobite monk of the fourth century] that had just come up from the deserts of the Thebaid. A large part of Lima ran together for the spectacle; and there was no one who, by the mere sight of him, did not hold him for an holy man."

It further transpires in the course of the journal that Father Fritz not only exercised his minis-

terial functions, preaching and baptizing the native, and opening to him the Way of Life, but taught him to level and survey the land, to cultivate the same by means hitherto unknown to him, and to improve his primitive habitation. To enable the missionary to do all this he of course had mastered their language. And, we may be sure, like our missionaries of the present day, he was content to share the humble lot of the simple people among whom his lot was cast. For as already stated it took him thirty-seven years to make the journey, which was through one of the most difficult and even to this day almost inaccessible regions of the earth's surface. But the Catholic missionary has always been the world's path finder and pioneer of civilization, and Father Fritz was no exception to the rule, even though that world has for three centuries consigned him to oblivion.

BOY LIFE

"Talks to Boys" By Rev. J. P. Conroy, S. J. Published by permission of the Queen's Work Press

ON COLD-STORAGE PIETY

A short time ago I met a young man, a friend, whom I had known very well as a boy at school. He had been a lively boy, verging even upon noisiness, but always regular at his confessions and a frequent communicant. After a little survey of the time since our last meeting I asked him about his Communions.

"Oh," he answered, "I've cut down on all that, Father."

"What's the matter?" I inquired.

"Doesn't it fit in any longer?"

"Yes, of course it fits in, but a fellow doesn't need all that so much after college."

"How do you reach that conclusion?" I asked in astonishment.

"Why, it's this way," he replied. "I did so much of it at school, went to confession and Communion so often, that I don't have to go often now. I don't need it."

This young man had the idea that somewhere in his spiritual system he had stored away a lot of piety, like meat and eggs and poultry in a cold-storage plant; and he thought that by some spiritual jugglery, in which he was altogether passive and took no part at all, these provisions would feed themselves into his soul without his reaching out a hand for them.

"Oh, they're there, all right," he said to himself, "laid away safely on the shelves."

Where? Oh, he doesn't know. Somewhere—any old where.

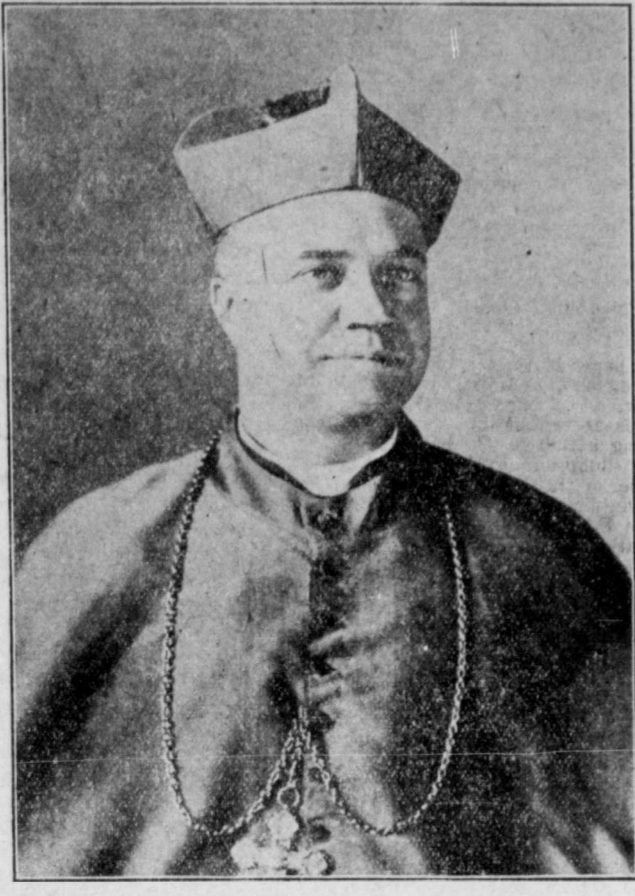
Are the shelves easy to get at? He doesn't know; doesn't care, either. He doesn't intend to grope in after the provisions. He doesn't need to. They'll come out by themselves when they're wanted, like the cuckoo in the clock when the hour strikes. Just so, when temptations come, his old prayers, his old efforts, resistance, his past confessions, Communions, will appear automatically, reassert their former sway, and, like a night watchman, keep out the burglars while he goes right on sleeping.

In a word, he isn't a human being any more. He is a perpetual-motion machine. He used to have to make an effort to fight off temptation, but now some mechanical device will fight it off for him. It used to be difficult to be good. Now, with more temptations, it is easy.

This sort of boy always goes to the bad at last. He is sure of himself, overconfident; he can't lose. So he walks right into temptation, amid scenes and companions dangerous to faith, morals, decency even, until finally he finds himself in the mud, eating husks with the swine.

The machine didn't work in the way he had guaranteed it. It didn't turn out the prayers, the watching, and the fighting-power, automatically. The old prayers did not ward off the new temptations. The old confessions did not forgive the new sins. The cold-storage plant burned down somehow—and very often keeps on burning in the next world.

The fact is, there is no such thing as cold-storage piety. By constant attention indeed, we do get strong in soul, but never so strong that we can stop strengthening, nourishing, repairing, defending. And the stronger we get, the more of these we need. A tree, for example, needs much more moisture, much more root space, more air space, when it is full grown than when it is a twig. A flower gets more attention when blooming than when at first put in as



MOST REVEREND JOSEPH MEDARD EMARD, ARCHBISHOP OF OTTAWA

DUTY OF OBEDIENCE

INVOLVED IN CHRIST'S DIVINE PLAN OF UNITY

The English-speaking priests of the Diocese of Ottawa, in their address of welcome to His Grace, Archbishop Emard, set forth concisely and in singularly appropriate language the whole economy of that divinely instituted government in the Catholic Church which was designed by her divine Founder to maintain that unity for which Christ prayed and for which those who have cut themselves off from the Church are now vainly yearning.

We consider the address, which was read by the Rev. M. J. Whelan of St. Patrick's Church, quite exceptional enough to make it fall outside our rule regarding matters of purely local interest.

THE ADDRESS

"Your Grace: The Eternal Pastor and Bishop of our Souls, in order to continue for all time the life-giving work of His redemption, determined to build up the Holy Church, where-in as in the house of the living God, all who believe might be united in the bond of one faith and one charity. In this Catholic Church He established visible shepherds, to be employed by His Holy Spirit as living instruments for the instruction and sanctification of mankind, namely the apostles and their successors in the Catholic episcopate. In order that the episcopate also might be one and undivided, and that by means of a closely united priesthood the multitudes of the faithful might be kept secure in the oneness of faith and communion, our Divine Saviour sent Blessed Peter over the rest of the apostles, and fixed in him, and in his successors in the See of Rome, the abiding principle of this two fold unity and its visible foundation. To this Roman Pontiff, the Vicar of Christ, the visible Head of the whole Church on earth, its infallible Teacher and universal Shepherd belongs the office of providing each individual diocese of the world with its own bishop, who, in the diocese thus assigned to him by Peter, becomes the true pastor who rules and feeds his own flock by the divine authority of the Holy Ghost.

"These important truths of divine revelation were brought very vividly to our minds last January, when it pleased God to call out of this world, within a week of each other, our universal shepherd and his last pastor, the Roman Pontiff and the Archbishop of Ottawa, Benedict XV. and Charles Hugh Gauthier, to whom God grant eternal rest in bliss. It is not the will of the Divine Head of His Church, Jesus Christ the Son of God, that through the death of any bishop, the faithful should be left long as a multitude without a shepherd. Hence sixteen days after the summoning to a higher life of one of the most eminent in the long line of Roman Pontiffs, Providence provided the Church with a worthy successor in the person of His Holiness Pope Pius XI., and one of the first cares of our Holy Father after his assumption of the universal pastorate, was to provide the widowed diocese of Ottawa with a new archbishop. In looking around for a worthy successor of the apostles who would be able to bear the burden of the laborious episcopate of this metropolitan See of Ottawa, the Holy Father's choice fell happily upon one who had for thirty years successfully shepherded a diocese in the Province of Quebec, upon Joseph Medard Emard, Bishop of Valleyfield.

"Whosoever had been chosen by the Holy See as our Archbishop would have been loyally welcomed by us, for the obedience which we have sworn to the Pope and promised solemnly to our Ordinary, is not conditioned by accidents of person or race or tongue. In the Catholic Church one does not choose his superior; one obeys them, and in obeying them, one obeys Him that sent them, Christ Himself. What would have been in any case a Catholic duty unconditionally fulfilled, becomes in the present instance, on account of the singular worthiness of the individual chosen, a pleasure and a joy.

MUCH STILL TO BE DONE

"For, in an age when so much of the organized intellect of mankind is arrayed against Catholic Christianity, Your Grace's clear, cogent and scholarly exposition of revealed truth will point out the way to men of good-will. In a country where the increase of population and of wealth is constant, your administrative ability will enable the Church to keep pace with this great material progress, by building a sufficient number of churches and schools. In a crisis of world history, when each nationality is pressing its own claims, your serene judgment, which moves more than once has been felt in important moments of our national history, will determine for each of the two races of your diocese, what priests, what religious and what institutions it requires for its complete spiritual development and also what sacrifices of its own will it must be ready to make for the common Catholic good. In this Ottawa Valley march has been thus during the past hundred years, as a result of the joint efforts of

RIGHTS AS CITIZENS

HELENA, MONT., SEPTEMBER 18.

Preservation of the rights guaranteed to every American citizen by the Federal Constitution was emphasized as the paramount need of the present day in a sermon delivered by the Very Rev. M. T. O'Brien, Rector of St. Ann's Cathedral, Great Falls, during the Pontifical High Mass which marked the opening of the annual convention of the Helena diocesan council of the National Council of Catholic Men here. He warned against the danger of allowing organized minorities to exert influence out of proportion to their numerical strength or importance in determining questions of public policy.

"Your attention is directed to the grandest document ever penned by the hand of man, the Constitution of the United States," Father O'Brien said. "In the perusal of its text you will find that the great principles upon which it was founded are embodied in three words, liberty, justice and equality. Liberty, of conscience whereby every man is free to worship his God when and how and where it may be his good pleasure, without interference or dictation. Justice—rendering to every individual what is his rightful due without prejudice or favor. Equality, by which we understand that every citizen of the United States whether by birth or by adoption has equal rights, equal opportunities and equal privileges with every other citizen of equal standing no matter what may be his religious affiliations or what may be the color with which God may have clothed him. That Constitution must be kept inviolate from contaminating fingers. That Constitution must be safeguarded in its all but sacred wording, in its very detail. As citizens of the United States you are bound to cherish it. As citizens of the United States you are pledged to support it. As citizens of the United States, you must die for it rather than permit our nation's honor to go down in disgrace. That Constitution is for all the people and it never was the intention of those who drafted it that it should be the instrument of any clan, or any organized body of men, or any distinctive class of women. If we are Americans let us be such in the dark as well as in the light, in work as well as in word, in truth as well as in spirit."

Turning to the remedy for the conditions he complained of the speaker continued:

"What is to be done to stem these tides of infidelity, immorality, and unrest? We need organization. By that I do not mean that we are to band together as a unit to overthrow the nation or the grand principles upon which it was founded. But I do mean that we must organize to uphold and maintain intact the saving principles of that grand old constitution of the United States in its entirety and not allow them to be dragged down in shameful disgrace. We need organization to place God back in His rightful place and also place at the head of our nation and in our congress, men broad in principle, unbiased in religious affiliation, unhampered by fraternal prejudices, impartial and just to all men.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

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Rev. G. T. Daly, C. S. S. R.

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What is, then, the yielding power of money invested in the Catholic Church Extension Society? Money given to the promotion of God's Church on earth yields glory to God, help to the Church and spiritual benefits to the soul. Glorious interest comes from a small investment? Naturally to appreciate this exchange of values one must have on life the Christian outlook.

By the supreme and universal law of Christian solidarity mankind is one in the downfall as it is one in the Redemption by Jesus Christ. Divine Providence in its mysterious dealings with man wishes him to participate by every means possible in the forwardings of the plans of his own Redemption by the establishment and continued aggrandisement of the Church. The participation in God's greatest work is a source of honor and joy for one who can fully appreciate it. How could we consecrate our life to the fulfill-

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1890	25.70
1891	25.70
1892	24.20
1893	23.70
1894	23.20
1895	22.70
1896	22.18
1897	21.68
1898	.....	21.18
1899	.....	20.68
1900	.....	21.41
1901	.....	20.02
1902	.....	19.65
1903	.....	19.28
1904	.....	18.90
1905	.....	18.55
1906	.....	18.20
1907	.....	17.87
1908	.....	17.47
1909	17.34
1910	16.95
1911	17.90
1912	17.42
1913	14.14
1914	13.44
1915	12.70
1916	12.16
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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

EIGHTEENTH SUNDAY AFTER PENTECOST

THE OUTWARD SIGN

Whether it is easier, to say, Thy sins are forgiven thee, or to say, Arise, and walk!

The Gospel of this Sunday tells us of a paralytic who, being brought to Jesus, besought Him to cure him of his malady. As was the custom with our Divine Saviour, He first considered the question of forgiving the sins of the afflicted man, before taking up the matter of curing him.

It is wonderful how Christ has provided us with the means of knowing with a degree of certainty that our sins are forgiven us. But it was only His method of caring for our needs. There was never a time when He did not leave a person with some sign that the desire of his heart had been fulfilled.

October is the month of the Rosary. During this time the recitation of the Holy Rosary becomes a public devotion in our churches. Every day of this month which shares with May the distinction of the most beautiful month of the year the sweet fragrance of this garland of roses will ascend to the Queen of Heaven as a tribute from her faithful children.

Our divine Master would have His work in the Church continued in the same manner. He has left with us words and signs which openly manifest the wonders that are being worked in us. How happy we Catholics should be that we are so fortunate as to have such assurances as our Church affords, of God's favors and graces to us.

But should this not be so! It should, as it is Christ's method and Christ's command. Besides, it gives a Christian more assurance than anything else on earth could give him that he is receiving inward graces and favors while these outward ceremonies are being performed and these words pronounced.

During the month of October from millions of Catholic hearts and from hundreds of thousands of Catholic churches will ascend this sweet strain of music to the Heavenly Queen. St. Dominic to whom is ascribed the popularization of this most popular devotion wrought miracles of intercession through the power of the beads in his day.

Roman Pontiffs have let no occasion pass of commending the Rosary and enriching it with numerous indulgences. While academic theorists are speculating upon the ruin of a world, and trying vainly to excogitate theories for world regeneration, let the Christian Catholic imitate the pious and learned statesmen of the past who when weapons failed and human wisdom proved insufficient took their beads in their hands and never failed to find help and consolation. The way to world peace and national security is over the road of prayer, and of all prayers the Rosary has proved by long experience to be the most efficacious in troublous times. The month of October furnishes an opportunity that should not be neglected.—The Pilot.

can any one who has been thus blessed fail to manifest it by a pure and good life? The grace of a good Communion will not cease when we rise from our knees after a fervent thanksgiving. Neither will our lips that have been touched by the sacred body of Christ pronounce good things only when in the sacred house of God. The effect of the grace we have received will continue in our daily routine, not as in a course, but by lending to us the appearance, as well as the reality, of righteousness.

Listen not to the ravings of your enemies. They do not understand the reason for the ceremonies and rites of your holy church. Endeavor, with all your powers of persuasion, as well as by your exemplary life, to teach them why your Church makes use of these signs. Try to make them feel your assurance of the forgiveness of your sins, after you have humbly manifested them to your confessor, accepted the penance imposed upon you, and heard the consoling words, "I absolve thee from thy sins."

Let them know that sweetness fills your soul as you receive your Divine Lord in holy Communion and what holy inspirations seem to spring up within you. You can teach them that it is not the outward sign alone that you love, but that it is the inmost persuasion you have, a gift of your faith, that grace comes to you. But facts speak more strongly than words, and good deeds influence more than persuasion. So by "your fruits" you will teach a lesson more lasting than ever you could teach by words.

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"CLOISTERED BUT GREAT"

Some months ago H. G. Wells, an English author of little real merit but of great press fame, was asked by a writer for one of our popular magazines to name the six greatest men in history. His answer was disappointing and the reasons he alleged for his choice still more so. Since then similar questions are making the rounds in our metropolitan dailies. The latest that has come to our notice is: Name the twelve greatest women of America. Name after name is being proposed and commented on. As a last resort, Beatrice Fairfax, a column writer of the Chicago Evening American, puts the question to her readers for a settlement. Many letters were received at her desk, but for some reason or other, as she says, were not considered worthy of publication.

In the issue of July 7, however, she published one of the letters received and at the same time gives her reasons for doing so. Her reasons and the letter follow in full: The following letter offers an interesting nomination and to support the suggestion gives realistic account of the work of the woman mentioned. It is signed by Alexander Locke (Indiana).

"There is one woman in the United States whose influence reaches from Canada to Mexico and from the Atlantic to the Pacific coast. Few of the public know of her, and she, consequently, has not gained any part of the recognition which her quiet and humble greatness deserves.

"This lady was born of distinguished and wealthy parents. It was estimated that her father was worth fifty million dollars. Her parents married in accordance with their social standing and now rank in the most exclusive set. The fulfillment of the same ambition was at her command, but she chose an entirely different life and has followed it with the utmost success.

"Her share of her father's estate was approximately \$10,000,000. She took this wealth, withdrew from the world, founded a society of nuns, devoted to the education of Indians and Negroes.

"She either maintains outright or contributes in great part to the upkeep of more than 125 schools. These institutions are in almost every State, particularly where there are large settlements of Indians and Negroes. In this manner she is directly educating thousands and thousands of poor children.

"The work accomplished, the manner in which it is accomplished, and the good resulting therefrom emanate directly from one great soul, and we who have been partakers are proud of the wonderful sacrifice and humble greatness of our benefactor.

"In your article you list one or more women who are at the head of one institution. This lady does not get the attention of the press and therefore has not had the chance of general recognition given to these others. She chose the cloistered life and her greatness is likewise cloistered.

"I am not certain that she is alive; however, if living, I would not consider any list of the twenty greatest women in the United States complete without including the name of Mother Katherine Drexel, for over thirty years head of the convent of the Sacred Heart near Philadelphia.

In complement to this letter we can only add that Miss Katherine Drexel founded the Community of the Sisters of the Blessed Sacrament in 1889 at Philadelphia, Pa., for missionary work among the Indians and the colored people of the United States. The formal approbation of the Holy See was given to the Congregation in July, 1907. (Cath. Ency., Vol. II, p. 599.) The mother-house, known as St. Elizabeth's Convent, is located at Cornwells, Pa. The sisterhood now

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CHATS WITH YOUNG MEN

'TIS OCTOBER

When the leaves of the forest are changing to red, And the Rosary sounds for the living and dead; When seed-wheat for next harvest is scattered around, And the green turns to gray on the sod-covered ground, 'Tis October.

When the evenings are chill and the mornings are white; When the summer's fierce heat yields its withering blight; When we think of the winter ahead with concern, And the dead who are sleeping in sanctified urn, 'Tis October.

Then I linger with love on each well-fingered bead Of my Rosary's decades and dream Of some friend of old-time, and I pray for his soul, That it soon may attain to its heavenly goal, In October.

O pray for them, pray, and may Heaven grant release To each loved soul in prison and give to them peace; Use the month of the Beads for the peace of the dead, And may God shower blessings on every head, In October.

-J. T. McDONOUGH

THE HIGH PLACES

The lives of successful men who have frequently been great men illustrate in remarkable manner what by many is falsely regarded as a platitude,—namely that with few exceptions all rose from the ranks to prominence and influence in the history of their country.

We recently read in the papers of the action of the President of a railway company who requested all the men in conference with him who had risen from the ranks to stand up. And every man arose.

We are sometimes disposed to think that Abraham Lincoln and the type which he represents were symbolic of a generation that is past, and that such characters could not exist today. Not at all. Experience shows that the man of energy and courage, starting at the lowest rung of the ladder of success, must eventually attain the top if he does not pause to look backward and pity himself. Self-pity is a fatal deterrent to success as the history of civilization aptly proves.

Speaking at the commencement exercises of one of our leading colleges this June, a man now prominent in the world of letters well illustrated this spirit of perseverance which every time wins the coveted prize. Citing his own case, he averred that he had not received the opportunities of a college education, and urged the young men before him to make the most of theirs. And yet we venture to assert that few if any of the youth addressed will attain a more enviable record in the services of humanity than him who gave the excellent advice.

The trouble with most men seems to be that obstacles prove too much for their courage. The enervating spirit of the age which is inured to ease and comfort and inimical to anything like hardships, is a stumbling block in the path. Marcus Aurelius understood human nature quite well when he warned against the easy path. "Begin the morning by saying: 'I shall meet with the busybody, the ungrateful, the arrogant, the deceitful, envious, insolent. All these things happen to them because of their ignorance of what is good and evil. But I can neither be injured by them, nor can anyone fix on me what is ugly, nor can I be angry with my kinsman nor hate him.'"

No man can hurt another so much as he can hurt himself if he so disposes, and no man hurts himself more than he who fails to live up to the best of his capabilities.

There are an infinite number of little occasions which help to put a man out of tune at the beginning of his day and disgust him somewhat with life and its complexities. He sees about him those who are inclined to sit back and take things easy, and to put forth the least effort with the expectation of the greatest reward. Men are rude, impolite, heedless, dishonest, lazy, and he is supposed to be kind, polite, thoughtful, honest and industrious. He sits beside another in the train, and the edge of a newspaper is persistently thrust into his eye. He stands on the platform of the subway, and is rudely knocked into a post in the mad rush for precedence. He sits in the office of the manufacturing concern where he has worked for fifteen years and plots while someone else receives the profit of his patience. He finds that one whom he trusted has betrayed him. He tries his best and is overwhelmed by sickness, debt or some other unkind circumstance. On all sides he sees other men equipped with the means whereby they may ascend the ladder of success more swiftly. He himself must climb slowly and painfully up.

On the spirit with which he meets these adverse circumstances wholly depends his hope for the future. And what difference does it make did we but regard things rightly, whether he reaches the top or whether

through no fault of his, he remains half way down the ascent? So that he light up some dim corner of the world with his little candle of a faith serenely shining and a peace that cannot be overthrown by all the forces of the world,—has he not done his part? Not all may hold high places, and the little candle throws its beams far into the night.

Success is often ephemeral, while the peace of a good conscience is something which shall not pass. It is the sole possession which can be kept without agitation in this restless racing world.

There is something in all life untranslatable into language, the philosopher tells us. There are many apostles of the successful life whose names do not appear in the lists of successful men, whose achievements are not lauded from the house-tops: "Without pomp, without trumpet, in lonely and obscure places, in solitude, in servitude, in compunction, in privations, trudging beside the team in the dusty road or drudging a hireling in other men's cornfields,—schoolmasters who teach a few country children for a pittance, lone women in dependent condition, matrons and young maidens, rich and poor, beautiful and hard-favored, without concert or proclamation of any kind. . . . There are many such isolated souls who, in spite of defeat or apparent failure, reach a very high place in the interior citadel and leave their mark on the world.

The poet, standing on the Bridge at midnight, looked over the sleeping city and in spirit saw passing to and fro the great restless throng. Each carrying his burden, "of sorrow," and passing to the dim beyond. And some of these walked with heads upright, and faces shining, albeit their garments may have been poor and their burden most onerous. And others there were who walked aimlessly, while on their faces was written greed, discontent, unrest. They passed, leaving only footprints and a great silence. Nobody cared whether they journeyed nor whether they would return.

And some of these, although they walked not in the high places of earth, yet walked toward a Place that is very high—The Pilot.

OUR BOYS AND GIRLS

MY BEADS

Sweet blessed beads I would not part With one of you for richest gem That gleams in kingly diadem; Ye know the mystery of my heart.

For I have told you every grief In all the days of twenty years, And I have moistened you with tears, And in your decades found relief.

Ah! time has fled, and friends have failed, And joys have died; but in my needs Ye were my friends, my blessed beads! And ye consoled me when I wailed.

For many and many a time, in grief, My weary fingers wandered round Thy circled chain, and always found In some Hail Mary sweet relief.

How many a story you might tell Of inner life, to all unknown; I trusted you and you alone, But ah! you keep my secrets well.

Ye are the only chain I wear— A sign that I am but the slave, In life, in death, beyond the grave, Of Jesus and His Mother fair.

-REV. A. J. RYAN

SPIRITUAL COURTESY

It sometimes happens that those who may be the most exact in the courtesies of social life unconsciously treat Our Divine Lord in a manner that they would by no means use to their most casual acquaintances. Perhaps you have noticed it, perhaps not; yet I am sure you will agree with me when I point out a few of these lapses from good manners, says Hallam in The Grail.

Some years ago I entered a church during the noon hour with a non-Catholic friend. There were a goodly number of people there who had stepped in during their dinner hour to pay a visit to Our Lord. On leaving the church I asked my friend if it were not edifying to see so many giving a few minutes to prayer out of their short leisure. I was disagreeably surprised at her reply: "The well," she said, "to be perfectly frank, I was far from edified. True I saw beads passing through their fingers, and their lips moving; but neither kept pace with their eyes. Every person that entered the church seemed to be scrutinized by those already there."

I had not noticed it, and told her so.

"Then spare a minute from your own prayers next time, and notice," she said. For herself she had frankly entered the church to see its beauties, not being a Catholic—yet she had bowed her head in prayer for a few moments. She frequently visited our churches, "for the artistic delight," she said, and had always noticed the same thing.

"Do you mean to tell me?" she asked earnestly, and I thought a little wistfully, "that all those people really believe that Christ is Himself in His Own flesh and blood there on that altar?"

Of course I assured her that not the slightest doubt existed in their minds.

"May God pardon them," she replied. "They seem to treat His presence with as much indifference as if He were the janitor."

I winced at her statement. Her expression seemed almost a blasphemy! An angry retort rose to my lips; but, on catching the expression on her face, I restrained it.

To her that faith was denied. So stupendous a fact as that of the Real Presence was beyond her comprehension; but that anyone could believe it and not be prostrate in adoration was beyond her comprehension! (She has since been received into the Church.)

But indeed is there not some degree of truth in her accusation? If the figure of the Sacred Heart were to assume flesh and blood and descend from its pedestal to the altar steps what would be our demeanor? Should we not indeed

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prostrate ourselves at those Divine Feet? If we knew that Our Lord would assume for but one hour that appearance of the form of the human body that is there present; would we have one glance for anything or anybody but our Divine Saviour?

In a soul's union with God nothing is lost which she unites with Him.—Benson.

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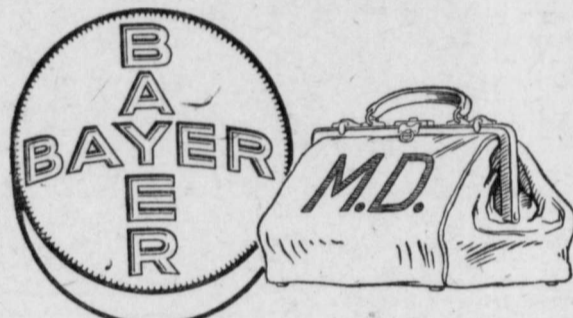
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Conditions are identical in Canada and all civilized countries where the same foolish food habits prevail.

The food mistakes of civilization and therefore of us Canadians—of me and mine—of you and yours—are too much "denatured," "deficiency," "excess acid," white flour, refined cereals, meats, and sweets; too little whole grain cereals, milk, eggs, leafy vegetables and fruits, the immemorial natural food of the human race.

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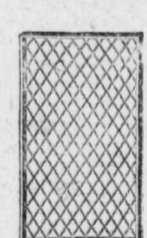
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WEEKLY CALENDAR

Sunday, October 1.—St. Remigius or Remi, the son of noble and pious parents was acclaimed Archbishop of Rheims when he was only twenty-two years old.

Tuesday, October 3.—St. Gerard, abbot, was of a noble family in the county of Angoulême, France.

Wednesday, October 4.—St. Francis of Assisi was born in 1182. He was early inspired with a love of poverty and humility.

Thursday, October 5.—St. Placid, Martyr who was born in Rome in the year 515 of a patrician family.

Friday, October 6.—St. Bruno, was borne at Cologne, about A.D. 1030. He cultivated his rare natural gifts at Paris and was later made canon of Cologne and later at Rheims.

Saturday, October 7.—St. Mark, pope, succeeded St. Sylvester in the Apostolic Chair on the 18th of January, 886.

VOCATIONS INCREASE YEAR BY YEAR

U. S. RELIGIOUS ORDERS AND SECULAR CLERGY BOTH REPORT GAIN

Washington, D. C., Sept. 11.—Catholic seminaries and preparatory schools for religious orders in many parts of the country will be taxed to their capacity when they open for the school year 1923-24 according to all indications.

Aside from the natural increase due to the general growth in population, important factors in this harvest of vocations, according to the Rev. Francis P. Havey, S. S., of the Sulpician Seminary, Brookland, are the development of the parochial system, the linking up of parochial schools with Catholic high schools and colleges and the creation in the last twenty years of large Cathedral Colleges exclusively for boys destined for the priesthood.

BALTIMORE REPORTS GAINS

Reports from six important religious institutions in the archdiocese of Baltimore which contains within its confines the largest number of seminaries of any archdiocese in the United States, indicate the substantial increase in the number of clerical candidates.

Holy Cross College at the Catholic University will have twenty-eight theological students, an increase of three, and has reached the limit of its accommodations. Additional wings will have to be added to the college.

St. Peter and Paul's Monastery at Cumberland, conducted by the Capuchins, will have twenty-two students, a gain of five. St. Joseph's Seminary of Baltimore, whose students, when ordained, work exclusively among the colored population, reports an increase of six.

An increase of close to thirty per cent, has been recorded for the Olathe Seminary at the Catholic University, which last year had thirty-six theological students, but this year according to present indications, will enroll fifty-one.

St. Mary's College, in Howard County, Maryland, conducted by the Redemptorists will have a class of twenty-seven, an increase of two students.

The Sulpician Seminary at the Catholic University of which Father Havey is president, has been taxed to the limit of its accommodations since the opening of the institutions in September 1919. Original accommodations were for 86 students and for the past two years the edifice has accommodated 117 students, from twenty-five different dioceses. These represent the overflow from St. Mary's Seminary, Baltimore, in which institution there were enrolled 825 students last year.

According to Father Havey, important factors to be taken into consideration in connection with the increasing vocations in the United States, which is reflected as well in religious orders of women as in men's communities, and among the secular priests, are the construction of new seminaries in Chicago and New Orleans and the construction of the Sulpician Seminary in Washington.

Indications that the number of vocations, in proportion to the Catholic population of the United States, has increased rapidly during the past ten years is furnished by comparative figures from the Catholic directories of 1912 and 1922, which are as follows:

From these figures it is computed that in 1912 there was one seminarian to every 2,600 Catholics while in 1922 there was one seminarian to every 2,081 Catholics, a decided increase in the number of vocations as compared with population.

This year an even more decided increase is expected. There is still a great need for vocations, however, and many seminaries, especially of religious communities, are appealing for candidates.

CATHOLIC WOMEN'S LEAGUE

THE SECOND ANNUAL DIOCESAN CONVENTION OF THE CATHOLIC WOMEN'S LEAGUE WILL BE HELD IN WINDSOR, OCTOBER 17 AND 18.

The second annual Diocesan Convention of the Catholic Women's League will be held in Windsor, October 17 and 18. Headquarters will be at St. Alphonsus Hall. Dinner and luncheon, will be served at the new Prince Edward Hotel. The following ladies form the Executive of the League in Windsor: President, Mrs. M. McHugh; 1st Vice-President, Mrs. E. Lyons, 2nd Vice-President, Mrs. J. Kennedy; 3rd Vice-President, Mrs. J. Egan; Secretary, Miss Hergott; Treasurer, Mrs. F. Lenard; Corresponding Secretary, Mrs. Hamilton Nicholls; Diocesan Councillor, Mrs. Francis Cleary; Local Councillors, Mrs. M. Benette and Mrs. Cove.

One of the measures adopted by the Finance Department to bring the conversion proposals, which are now being widely advertised, to the attention of holders of 1922 Victory Bonds was the mailing to registered holders of a copy of the Minister's announcement. Over 100,000 bond holders were communicated with. Replies were not called for, as those who wish to continue their investment are asked to surrender their bonds to any Branch of any chartered Bank, signifying the maturity of the new bonds desired and obtaining receipt on the official form provided. Nevertheless there have been many replies. "Everything has been so satisfactory that I would like the investment to continue," wrote one holder and there have been many letters of like tenor from persons who became investors in bonds for the first time in 1917.

ANSWER TO CORRESPONDENT

A correspondent wishes me to give her, through the columns of THE CATHOLIC RECORD, information as to where ladies may be trained for the same missionary work as we are engaged in. There are communities at:

(1) Maryknoll, N. Y., U. S. A. Motherhouse of the Foreign Mission Sisters of St. Dominic; Mother Mary Joseph, Superior; 35 Sisters; 44 novices; 35 Postulants. They are doing missionary work in Southern China.

(2) Sisters of the Immaculate Conception, 314 St. Catherine's Rd., Outremont, Montreal. Motherhouse, novitiate and convent, Mother Marie du St. Esprit, Superior General; Sisters 60, Rev. A. Lapierre, chaplain. They are laboring in Canton, China.

(3) Missionary Sisters of the Orient, Sherbrooke, P. Q. Mother Marie du Sacré Cœur, Foundress and Superior. The first band of these sisters have recently proceeded to China, Swatow and Kweichow. Their special object is to train native Chinese Sisters and catechists for work among their fellow countrywomen.

J. M. FRASER.

HEAVY SHIPMENTS OF CATTLE

Toronto, Sept. 16.—Since August first the movement of live stock from Western Canada to the Eastern markets has been unusually heavy. Shipments consist almost entirely of beef cattle. The character of this business is such that fast service by the railways is an essential, and in this respect the Canadian National Railways are making records between Winnipeg and Toronto yards. Trains of from forty to fifty cars of stock are quite usual, and fast time is made possible by the splendid equipments and the lack of curves by this route.

Average Cabins." By Isabel C. Clarke, 8vo. Cloth. Richly colored, tensely dramatic, yet withal ever graciously human and appealing. This purposeful story from Miss Clarke's virile pen reveals anew the author's ability to charm.

The evolution of the plot, laid amid the grandeur of England's magnificent lake country, reaches its climax when Denis Lorimer, bit of human driftwood—brilliant, unfortunate—to whom Father John Ponsford in his charity and zeal for souls, has given the asylum of his home, falls in love with Father John's young sister, Janet, and then, suddenly ill, and apparently at the point of death, reveals to Father John, in sacramental confession the story of a life, blackened by the stain of dishonor.

The priest, his lips closed forever by the seal of the confessional, cannot use the information he possesses to save his sister from the man unworthy of her! Here is a problem! Can there be a solution?

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ORGAN 100 YEARS OLD

BUILT FROM BAMBOO BY PHILIPPINE PRIEST

Las Pinas, Rizal Province, P. I.—The Rev. Victor Faniel, a Belgian missionary in the Philippine Islands with a talent for music and fair mechanical skill in tuning and repairing musical wind instruments, was lately called by his confrere the pastor of Las Pinas to examine the potentialities of an unusual pipe-organ set up in his church. It is probably not duplicated anywhere in the world and therefore command the interest of all lovers of art and precious relics of the past.

The instrument, which was much deteriorated in the earthquake of 1863, when six of its 23 stops were rendered useless and have remained so ever since, has just reached its one hundredth year of existence. It was Father Diego, a Spanish Recollect Friar and the parish priest of Las Pinas from the year 1797-1881, who built it with the aid of his native parishioners, spending five years at the task. To preserve the bamboo stalk from the attacks of grubs, he took the precaution to imbed them first in sand from the beach. That accounts for the partial preservation in good condition of the instrument up to this day.

The Las Pinas church organ was not the only, nor was it the first, specimen of Padre's skill in organ building. Previous to the year 1822 he sent to the Queen of Spain an instrument for which he received in return from Her Majesty a golden chalice, golden cruets and a copper bell, all of which treasures are still religiously preserved and devoutly used in the parish church of Las Pinas. The organ counts 953 pipes—832 of which are of bamboo and 121 of metal—and it has a five-octave manual, and a one-octave pedal

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keyboard. Of its stops, which number twenty-three, the drum and nightingale sound like those of other organs, but by pouring a little water into their mechanism a song as of birds is produced. The organist has ordinarily a bottle of water by his side to use when he wants the enchanted birds to sing.

To secure the preservation of this unique and monumental piece of workmanship, the parish clergy, upon the advice of artists and connoisseurs, drew the attention of the American authorities to it, in the hope of securing means to repair it and to save it from further decay. Unable to obtain assistance in this quarter they are trying to find a Maecenas among their acquaintances to help them in preserving this masterpiece of patient skill and pious devotion.

FINE HUNTING

"Where to Hunt, Fish and Paddle in the New North," is the title of a new publication dealing with territory along the Transcontinental Line of the Canadian National Railways in Northern Ontario and Quebec. Full information is contained therein relative to where game may be found, guides, camps, equipment, etc., and in addition a series of comprehensive maps. This virgin country offers ideal sport for the hunter. Apply to any agent of the Canadian National Grand Trunk Railways for free copy, or write C. K. Howard, General Tourist Agent, Toronto.

DIED

McELHON.—At Dereham, Ont., on Saturday, Sept. 16, Annie Dunn, beloved wife of Henry McElhone, aged fifty-two years. May her soul rest in peace.

From a strictly financial viewpoint the offer of the Minister of Finance to issue new 5 1/2 per cent. bonds running for either five or ten years, as desired, in exchange for bonds of the 1922 issue, is most attractive. Commenting on the advantages of the conversion, the Financial Times says: "The holders of these bonds have until September 30 to decide their course of action. From the showing already made, it appears as though a very substantial proportion of the holders will be willing to accept the new issue rather than the cash. This might be naturally expected in view of the scarcity of high grade bonds now offering in the market. At the same time there appears to be a very substantial supply of money seeking investment, so that the conversion plan is obviously one not to be overlooked, as a return of 5 1/2 per cent. on such gilt-edge security will soon be a thing of the past."

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