

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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CARDINAL O'CONNELL TO HOLY NAME MEN

RELIGIOUS DEVOTION AND CIVIC LOYALTY PLEDGED

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

Following is the text of the address delivered in Washington by His Eminence William Cardinal O'Connell, Archbishop of Boston, Papal Legate to the National Convention of the Holy Name Society, before the delegates to the convention and the Society's guests:

"To this noble assembly of Christian manhood gathered here in the capital of the nation, representing millions of Christians men in all parts of our great country who have enrolled themselves as soldiers of Christ under the glorious banner of His Holy Name, we offer a most sincere and heartfelt greeting.

"The whole American Hierarchy of the holy and apostolic Church of Christ welcomes you to her maternal protection and affection; but most of all and greatest of all, the Vicar of Christ Himself, the Chief Shepherd of all Christendom, Pius XI, gloriously reigning, embraces you in his paternal affection and blesses you with his Apostolic Benediction.

"Our Holy Father, not content with sending you from the throne of the Fisherman a gracious and salutary message, has deigned to honor this occasion and this assembly in the most distinguished manner. By sending to this convention his personal representative in my humble person as his Apostolic Legate, it is as if he himself were with you here in person to encourage you, to stimulate you to greater zeal and greater love and greater devotion to the sacred cause which this confraternity upholds and maintains. What a singular honor our Holy Father has conferred upon us all by this very special proof of his affection and benevolence! I can find no words to express my own profound gratitude for this most touching proof of his consideration for me personally and for all gathered here. Surely this noble act of Pius XI, must bind us all still more closely and intimately to the See of Peter and the Supreme Pontiff, whom God preserve for many years, that he may himself witness the abundant fruits of his zeal for God's glory and the Church's progress.

"We see also in this most significant gesture of the Vicar of Christ another most clear evidence of his special admiration and affection for America. As one thoroughly versed and profoundly learned in the story of the nations, past and in the making, Pius XI, has from the very first days of his pontificate realized fully the mighty influence exerted by our beloved country in all those things which concern the stability of order and government. And he knows thoroughly well the fine attitude which this nation has always taken towards the equilibrium of good government without which permanent relations between the peoples of the earth cannot endure. But most of all, he has again and again manifested by public utterance and action his deep appreciation of America's magnanimity and generosity in its mercy and tenderness towards the weak and suffering of Europe, and of Asia as well. And so in this latest of his gracious acts, we see another obvious sign of the Sovereign Pontiff's great desire to show for all America and all Americans his particular gratitude and affection.

"From our hearts, touched and moved by these constant acts of paternal kindness towards us and towards our country, we send across the seas to the Father of all the Faithful the expression of our deepest and sincerest devotion and affection, and we fervently pray that our people and our country may ever continue to merit and enjoy this most consoling confidence and love from him who for us is the visible head of God's Church on earth.

PRAYER FOR PEACE LEADERSHIP

"And to this we add another prayer that America which he loves and admires so much for her true liberty and matchless generosity may with God's help ever strive by her prestige and her moral leadership to bring about the realization of his constant prayer and desire: the Peace of Christ in the Reign of Christ.

"And now one may ask: what is this society whose representatives are gathered here from the ends of the nation? What is this confraternity which Pontiffs, and Cardinals and Bishops hold in such high esteem? What is the purpose of this organization which in a few brief decades has covered the land with its wonderful increase? In a word, what is this convention all about, and why does it assemble here at the seat of the government of our good Christian men. Behold month after month the ever growing numbers of those who throng the churches, kneel in devotion before the Tabernacle, and gather about the altar rails in order to

and the answer to these questions is as clear and straight as truth itself. "We have come and we have here assembled first to renew our pledge of loyalty to Jesus Christ, the Son of God, our Saviour, and we have chosen this great capital of our nation as our meeting place in order that at the very seat of our national government we might pledge once more and reaffirm our unshaken and unshakable allegiance and love for our beloved America and renew the spirit of fidelity to her sacred institutions and the maintenance of her law and authority.

POWER OF THE HOLY NAME

"This Society of the Holy Name has for its aim and purpose that which its title obviously indicates—to honor the name of the Redeemer of the World, the Prince of Peace. Everyone can therefore see at a glance that this devotion is as fundamental as religion itself. Indeed in its full comprehensiveness it is religion itself, for in its exercise we behold the supreme adoration of the eternal Godhead—the binding in bonds of love all humanity with the Creator and Redeemer of men.

"In the sacred name of Jesus the first Apostles wrought those wondrous deeds which showed that the seal of God's power was upon them. The dead were raised to life again, the blind again received the gift of sight, the lame arose and walked—all at the invocation of that Divine Name which, uttered first at Palestine, within a few years resounded throughout the world. And as it was echoed from mountain peak to mountain peak, it sanctified the valleys and the plains. Out of savage tribes by its power came new nations and new governments. The rough barbarian was transformed by it into a peaceful citizen. The rude mud-brick, once the name of Christ had hovered in benediction over them, became noble cities and in the central place of honor the noblest monuments of architecture reared their glorious arches towards heaven.

"The Holy Name of Jesus was ever the fruitful seed of true knowledge. The rude rustic from the understanding of all that this Name implied turned his gaze from the earth toward the light which religion ever brings to even the lowliest name the humblest of humanity. Out of the jumble of unformed dialects the monks who erected the great schools of learning, high over whose portals was the divine monogram of Christ, framed the laws of gentle speech and the new languages.

SAVED CIVILIZATION AND CULTURE

"The veneration and love of Christ's sacred name is the miraculous power which saved Europe to civilization again and again. When the utter ruin and destruction of all law and learning threatened humanity in the degenerate and the utter downfall of Greece and Rome, when later the barbaric tribes from the North and the East threatened to overwhelm all culture and all learning and all civil order, it was the power and love of the Holy Name, held fast in the hearts of Christian men that stemmed the tide of utter desolation and complete destruction, and patiently and laboriously sustained the very foundations of human culture and morality. And when, centuries after, the division of Christendom, hitherto one and united, hurled all Europe into a conflict so enormous and so fratricidal that the fundamental principles of Christianity itself seemed on the very verge of decay and death, again it was the name of the Holy Name, who, when the din of battle had passed and the clouds of confusion had rolled away, came out of the conflict unharmed and unharmed—nay, strengthened by the conflict for greater endurance and nobler triumphs.

"These were our ancestors in the Faith, noble Holy Name men, who when the choice was offered between honors bought by disloyalty and poverty and deprivation incurred by their invincible fidelity, gave up all and suffered all rather than yield the priceless gift of the Christian Catholic Faith. These are noblemen of nature and of grace. In our veins courses their blood.

EXERTS SUBLIME INFLUENCE TODAY

"The power of the Holy Name has not diminished in the passage of the centuries—nay, each new generation of Christian men, loyal to the sacred tradition of their fathers, manifest their love and their fidelity to Christ's Holy Name and to the Church, founded and conserved by its divine power. Indeed, within the last few short decades this holy confraternity, in this country especially, has grown by leaps and bounds until there is scarcely a city or a town in all America where its fame and its influence have not penetrated.

"And this wonderful influence is no mere shadow. It is a sublime reality. Behold the constant increase in the frequent Communion of our good Christian men. Behold month after month the ever growing numbers of those who throng the churches, kneel in devotion before the Tabernacle, and gather about the altar rails in order to

partake of the Bread of Life, sealed with the name of Jesus. Anyone who knows anything of Catholic doctrine and Catholic practice realizes what those things mean.

"They mean the growth in holiness of sturdy men. They mean the sanctifying influence of Christ's sacraments which cast out sin and wickedness and meanness of life and bring into the soul the beauty of Christian virtue—a firm and unconquerable faith in their divine destiny, in the strengthening and purifying of lives dedicated to noble ideals, in deepening the foundations of a life for God, in the upbuilding of all those finer and purer elements of character which produce the permanent fruits of our true civilization. Such men are not only the glory of the Church—they are the very backbone and foundation of the nation.

STAINCH FOR RELIGIOUS LIBERTY

"Such men in private life are the edification of their entire community—good husbands, good fathers, good citizens—and because they know by their daily experience in the very midst of temptation, the dust and the turmoil of human life, the supreme value of the knowledge and practice of Christian Catholic principles, they stand as they must ever stand for the freedom of the faith of Christ and the complete liberty of a Christian education for their children.

"Humbly before God and the world they walk their simple way; but with the unconquerable strength of defenders of the Holy Name they stand and will ever stand unawed and unafraid of the forces and the influences, whenever they come, which may menace them in their rights human and divine. These they are ever ready to defend because they well know that bound up with the very fundamentals of religion are the rights fundamental to humanity—the sacred rights of the individual and the family.

"Now since upon these same rights and duties the permanent welfare of the nation depends, it is clear that the men who are faithful to the Holy Name and what that name stands for, constitute a splendid array of the finest elements upon which the welfare of any country may absolutely depend.

BULKWARK OF NATION AS CITIZENS

"Respect for authority? Why, as children they have understood this. It is no new doctrine for them. It is the foundation of their spiritual and civic life. Obedience to law? Why, this is part and parcel of the fibre of their very souls. No new-fangled theories with high-sounding names about fantastic privileges, and the right of class, or of social anarchy can ever surpass the firmness of the Holy Name into forgetfulness of the real doctrine of Christ, the foundations of which are justice and love. And so it must be evident to all that in the fearless loyalty of true Holy Name men to the glory of God and the welfare of this country, America has a great army in battle array, strong with the strength of God, who in every time of national stress and strain may be entirely depended upon as a bulwark against anarchy, disloyalty, and disorder, which, wherever they appear, menace the very foundations of national and international peace and prosperity.

"And so we have a right, a glorious and well-earned right to assemble here on the soil made sacred by Washington and Lincoln, both of whom, not merely as private individuals but as heads of the nation, have again and again given utterance of their complete and sure confidence in the sterling qualities and the unflinching loyalty of our noble Catholic manhood.

PLEDGE OF CIVIC LOYALTY

"And here under the protecting shadow of the dome which crowns the halls of national legislation, we salute at the same time the cross of salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion, and loyalty to him who sits upon the throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States.

"With this double salutation to God and our country, we open this first National Congress of the Holy Name Society. And invoking upon all here present and upon all whom those present represent the blessing which our beloved Holy Father lovingly imparts to us, the blessing of the Father, the Son and the Holy Ghost, we go out from these halls, chanting as we march the battle-cry of the consecrated army of Christ:

"Up, Christian Soldiers, Christ who goes before us, Shows us His cross and leads the way; Pius, our Pontiff, guides, and God is o'er us, Victory is ours, if we but watch and pray. Pierce is the fight For God and the Right; Sweet Name of Jesus, In Thee is our might."

THE ULSTER SCHOOL MEASURE

Dublin, Ireland.—The report of the Northern Minister for Education, Lord Londonderry, has just been issued and covers the activities of his Department for the year 1923. This report has been awaited with much interest because the period under review was the first under the Education Act passed by the Northern Parliament in the early part of that year.

That Act, framed on the English model, sought to decentralize the system of control, and to give each district practically complete control of education. The great weakness of the Act—which in some respects was quite a good measure—was that in framing it, Lord Londonderry completely ignored the views of the Catholic minority and in fact struck at the very roots of Catholic policy in education. He ignored not only the vigorous protests of the Ulster Hierarchy but the appeals of several broadminded non-Catholic clergymen, who realized that a great injustice had been done to the four hundred thousand Catholics who live under the Northern Government.

Moreover, local control as provided in the Act, was bound to prove injurious to Catholics in those districts where they are in a minority and where sectarian feeling runs high. Most of the Catholic schools have therefore preferred to maintain themselves on voluntary subscriptions and forego the grants which they should otherwise receive.

The report, which, of course, only deals with those schools under the Ministry's control, says that the number of elementary schools has been reduced by twelve, in pursuance of the Government's policy of amalgamating establishments which are adjacent to each other. Great stress is laid on the need for having the school buildings better equipped, more hygienic, and with better sanitary arrangements. Very few buildings, it is pointed out, are in accordance with modern ideals; and in Belfast overcrowding has gone almost to the point of danger. Much is being done to remedy those defects.

With regard to attendance, the law has been more stringent and there is a marked improvement in the cities, although in the rural districts attendance is still unsatisfactory. Taking all the children on the rolls, and not merely those within the compulsory ages, the percentage of attendance is 77.5 as against 70 in 1922 and against 72% for all Ireland. A novel proposal in Ireland is that the school day should be divided into two sessions in the urban centers where the pupils live near the schools. It is also pointed out that the Ministry wishes to encourage teachers to draft programmes for their own local needs.

The secondary and intermediate schools two much-needed improvements have been carried out. The teachers have been placed on a definite scale of salaries with fixed increments, and the old system of paying grants for examination successes has been abolished in favor of capitation grants. It does not appear from the report that much progress has yet been made in reforming the technical schools, though something has been accomplished. It is announced that St. Mary's Training College for Catholic women, in Belfast, has entered into formal relations with the Ministry and will provide suitable training as a residential college for 85 women students.

An examination of the report shows that practically every serious line with those introduced or contemplated in the South.

EXCAVATIONS BRING ROMAN BATH TO LIGHT

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

Materials, thought to have been parts of the Bath of the Roman Senator Plautio Laterano, have been brought to light by recent excavations incident to repairs of the floor of the Baptistery of the Lateran Basilica. Senator Laterano was the owner of the entire group of buildings given by the Emperor Constantine to Pope Sylvester and his name has been perpetuated in the great mother-church of Christendom.

Pieces of tubing encased in masonry and a number of flat carved stones, originally parts of a sarcophagus but utilized as part of the flooring, have been unearthed. All were parts of the old Roman building upon which the Baptistery itself was constructed. One of the stones shows the bust of a figure wearing a toga in the central circle. All this material has been carefully put aside for examination by historians and archeologists. It will not be used until its value has been determined by competent authorities.

While the Baptistery is being repaired eight paintings by the noted artist Andrea Sacchi, representing scenes from the life of St. John the

FAMOUS BELGIAN JESUIT DEAD

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

Louvain, Sept. 15.—There has just died in Namur, at the age of eighty-three, a Jesuit writer, preacher and lecturer who bore a name—Malou—not unknown to students of Catholic history in the United States and to those who are interested in a great and romantic life.

The name Malou is illustrious in Belgium in the political, scientific and ecclesiastical annals of the land. The uncle of Edward Malou, the venerable uncle who has just died, was the late Bishop of Durbuy; his father, Jules Malou, was at one time Premier and Minister of Finance, and his grandfather was John B. Malou, a member of the Belgian Senate.

But it is the great-grandfather who bore the name nobly in the New World. He was Gen. Pierre Malou, Belgian patriot and American missionary, whose body lies buried at old St. Peter's church, Barclay street, New York City. This eminent man was at one time the owner of a great estate in New Jersey on which was a mansion of such pretensions that people came from far and wide to admire it. He was about to bring his wife from Europe to become mistress of it when death overtook her. Broken-hearted, General Malou confided his two sons to relatives and entered the seclusion of a Russian Catholic convent as a lay brother.

While thus humbly hidden away, he was recognized by a former staff officer in the garden of the Jesuit institution at St. Petersburg where he had taken up his exile and his identity revealed. His superiors then required him to take up the study of theology, and upon his ordination to the priesthood, sent him back to America. New York City and Madison, N. J., were the chief fields of his labors, from 1811 to 1827, the year of his death.

For a time his name appeared among the members of the staff of the New York Literary Institute, which at that time was patronized by the sons of the best families. He also was connected with St. Peter's, where he lies buried.

It is singular that his great grandson, Edward Malou, the Jesuit Father who has just died, followed closely in the footsteps of his eminent ancestor. He took his LL. D. degree, was admitted to the Brussels bar and traveled extensively before, in 1869, he imitated his great-grandfather and entered the Society of Jesus. He taught at Brussels, Mons and Namur, and was much sought-after as a spiritual adviser. Among the thousands who mourn his passing are Count de Broqueville, Belgian Premier before and during the War; Senator Baron d'Huart, and Count de Brie, Governor of the Province of Luxembourg, who were his nephews.

RABBI AND MINISTER PRAYED AT BEDSIDE OF DYING PRIEST

New York, Sept. 23.—How a Jewish rabbi and a Protestant minister knelt and prayed at the bedside of a Catholic priest, was told here in a sermon by the Rev. Dr. A. Hamilton Nesbitt, pastor of the Mott Avenue Methodist Church and one of the chaplains of the New York Police Department. The Rev. John J. Coogan, Catholic Chaplain of the Police Department, who died recently, was the priest. Dr. Nesbitt and Rabbi Isadore Frank, a Jewish clergyman, Dr. Nesbitt related how he and Rabbi Frank rushed to St. Vincent's Hospital when they were informed Father Coogan was seriously ill.

"When we got to his door we were ushered in," Dr. Nesbitt said. "We soon realized that Father Coogan was dying. We both voluntarily tip-toed out. There were in the room a priest, Father Coogan's brother, his sister and two Sisters of Charity. The priest was Father Duffy of the Church of the Holy Cross in West Forty-second Street to the staff of which Father Coogan was attached.

"Father Duffy was reading the prayers for the dying, and the sister, brother and two nuns were joining in. One of the gentle nuns tip-toed out after us and asked us to return. We said we felt we ought not to do so. But the Sister said, 'You come and pray with us.' So the Jewish rabbi and the Protestant preacher knelt by the side of Father Duffy and merged their prayers with those of the Catholic priest for their dying fellow chaplain.

"And then the Jewish chaplain and Protestant chaplain walked by the side of the other Catholic chaplains in the sad procession through Forty-second Street and up Fifth Avenue after the funeral in Holy Cross Church. No, there is no Ku Klux Klanism in the New York Police Department."

LOURDES PHYSICIAN REPLIES TO CRITIC

By M. Marchand (Paris Correspondent, N. C. W. C.)

Doctor Vachet, a Free Thinker and contributor to many anti-religious papers, recently pretended to explain the "mechanism" of the Lourdes cures in a Paris paper. This instantly brought forth an interesting and peremptory reply by Dr. Marchand, who presides at the Lourdes Bureau of Medical Verifications.

According to Dr. Vachet, the person affected by the miracle is the author of the miracle. The imagination of the sick person is affected by the marvelous tales, the hymns and the enthusiastic demonstrations of the Government's policy of amalgamating establishments which are adjacent to each other. Great stress is laid on the need for having the school buildings better equipped, more hygienic, and with better sanitary arrangements. Very few buildings, it is pointed out, are in accordance with modern ideals; and in Belfast overcrowding has gone almost to the point of danger. Much is being done to remedy those defects.

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CATHOLIC NOTES

New Haven, Conn., Sept. 18.—The Prospect Hill estate of Major Louis E. Stoddard here has been purchased by the Dominican Sisters for use as a college for young women which the Sisters plan to open. It is understood that the price paid for the estate is approximately \$250,000.

London, Sept. 16.—Eighty-five million dollars is the estimated total of the late Duke of Norfolk's wealth, which falls to his fifteen-year-old son. It is seven years since the old Duke died, and it is only now that the gigantic work of proving and valuing the vast estate of the Catholic nobleman is nearing completion.

Notre Dame, Ind.—The well known Catholic poet and journalist, Charles Phillips, has been appointed to the faculty of Notre Dame University. "The Teacher's Year," a new book by Mr. Phillips, has just been issued through Kenedy & Sons. Mr. Phillips is associate-editor of "The Catholic School Journal," Milwaukee.

Paris, France.—La Croix relates that upon his recent return from Morocco, Marshal Lyautey, Resident General of France in that country, landed at Bordeaux on Sunday at about 10 o'clock in the morning. The authorities went to bid him welcome on the bridge of the tug. "Excuse me, gentlemen," he said. "It is time for Mass. I do not wish to miss it." And, leaving them there, he disappeared quickly.

Washington, Sept. 26.—Every convent throughout the nation from which Catholic Sisters went forth to serve the Government as nurses in the Civil War is to have a perpetual memorial of their patriotic services in the form of vines of ivy and myrtle taken from the site of the "Nuns of the Battlefield" Memorial monument erected here by the Ladies Auxiliary of the Ancient Order of Hibernians. These plans were announced here today by Mrs. Ellen Ryan Jolly, LL. D., Chairman of the Committee which had charge of the erection of the monument.

Hull, Eng., Aug. 28th, 1924.—"True Christian Gentleman" were the words used at the funeral oration over the remains of the late Commander Regan, R. N. R., T. P., O. B. E., at St. Charles Catholic Church, Hull, Eng. Com. Regan was a staunch Catholic and noted for his gentleness and generosity. He was a daily attender at Mass and no Catholic function was complete without him. He gave his services as Naval Transport Officer during the War free, being the only unpaid Naval Transport Officer in the British Empire; he was thanked by the Admiralty and received well deserved honors.

London, Eng.—To atone for the wrong done to St. Joan of Arc by Cardinal Beaufort, Bishop of Winchester, a church dedicated to St. Joan is to be erected at Farnham, where Cardinal Beaufort lived. Recently a statue of St. Joan was erected in Winchester Cathedral opposite the Cardinal's tomb, with the same intention. Cardinal Beaufort took an important part in the trial of the Maid of Orleans, and it was by his orders that her ashes were flung into the Seine. The new church which Catholics are erecting at Farnham will be near the site of the Cardinal's palace. It will cost \$50,000.

Paris, France.—An imposing Italian pilgrimage recently donated a beautiful statue of the Virgin, in Carrara marble by the sculptor Zanoni, to the Lourdes sanctuary Presided over by Cardinal La Fontaine, Patriarch of Venice, and by Cardinal Pompilli, there were not less than 4,000 pilgrims, among them several Archbishops and Bishops, 300 priests, and three nephews of Pope Pius XI. Among the volunteer stretcher-bearers, who were in Lourdes at the same time as the Italian pilgrimage, for carrying and caring for the sick, there was a young man of Auvergne, Paul Merat, who, in May 1924, had been cured at the Grotto of Potts disease. During the week he was seen carrying the heaviest burdens from 4 o'clock in the morning till 10:30 at night.

After a controversy lasting since the downfall of the temporal power of the Papacy in 1870, the municipality of Rome has appropriated money to repair the pavement of the circle in front of St. Peter's. These repairs will be a part of the general dressing up of the city in anticipation of the crowds expected here for the Holy Year of 1925. The square in front of the great Basilica has been many years in need of repair for many years. On the theory that it formed an integral part of St. Peter's the civil authorities have consistently refused to supply the funds for the necessary work. On the other hand the Vatican has contended that the square is one of the public show places of Rome, that it is open to the public at all times and that, therefore, it is the business of the city to attend to its upkeep.

GERTRUDE MANNERING A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER XXV.—CONTINUED

That night Mr. Mannering wrote to Lady Hunter a short, agonized letter, telling her all, feeling as he did so what a terrible shock it would be to her; for his last letter from Beachdown, ten days before, had told her that Gertrude, if not decidedly better, was at least no worse, anything like danger never having been mentioned to her. To Rupert he felt unable to write—utterly unable to tell the news that Gertrude was certainly dying; so Father Walsley had promised to do it for him as gently and kindly as possible with a request that he might come home for a few days if his sister should grow suddenly worse, and he should be sent for.

The next afternoon, when Mr. Mannering was sitting by Gertrude's sofa, her little hand laid in his as he tried to read quietly for her from a book Father Walsley had brought that morning, he was summoned from the room by a message that he was wanted down stairs, and having reluctantly consigned Gertrude to the care of the servant who was her especial attendant, he went into the drawing-room. As he entered, he drew back with a start, for Lady Hunter stood before him, dressed plainly and darkly, and looking terribly pale.

"Mr. Mannering," she began at once, as he took her hand, "don't send me away, though I know the sight of me must be painful at first, being as I am the cause, however innocently, of—it all. Let me stay, at least for a time, and help to nurse her, to relieve you a little, though my presence will be but a poor substitute to the poor darling herself. Is it really true, that it is so hopeless? We were so terribly shocked, Mr. Mannering, Sir Robert and I, for you as much as for—her almost."

Controlling his emotion as well as he could, he answered her, still holding her hand: "It is true, Lady Hunter; God help me to bear it—not to repine! Do not call yourself the cause of it all, Lady Hunter, if you do not wish to add to my grief, you who have been so kind to her. It is so very, very good of you to come like this—more than we could ever have asked for or expected. You see, much as I can do for her, much as I seem to grudge every instant away from her—and his voice faltered—

"There are things you will be able to do and think so much better, for you will have to excuse me if there are times when I feel incapable of anything—seem paralyzed, somehow, when I realize—it all."

She laid her hand kindly on his arm. "I am so glad I have come, Mr. Mannering, and so will Sir Robert be—so grateful to you for letting me stay. May I see her now?" And she looked up with the tears in her eyes.

"I will go up first a minute to prepare her, Lady Hunter. It might perhaps startle her to see you without being told you are here, for we did not even observe your cab drive up, as the blind is down in her room." And he went upstairs quickly, already feeling a kind of sustaining comfort in Lady Hunter's presence—the soft yet strengthening comfort which only a woman can really give.

"Gertrude darling," he said, as he entered the bed-room, "there is a lady down-stairs who wants to see you, to stay and help to nurse you." Gertrude looked up with her old, bright smile: "Not Julia, is it, papa?"

"Yes, my darling." "Ah, how good of her, papa! It makes me so happy, because she will help you like no one else could, and make you take rest when I could not persuade you, papa darling."

A minute or two later Lady Hunter was by her side, with her arms round her neck, and her tears flowing freely but quietly, because she controlled herself with a strong effort for fear of agitating the dear little invalid.

for a time?" persisted Lady Hunter, in her inability to arrive at the resignation which yet awed and impressed her so in the dying girl herself.

"Julia, papa asked them that many a time over, Father Walsley told me; but they say that there is nothing to be done now but to let me be quiet and undisturbed; that, with this other complaint, to take me away again might only do harm, for, you see, I only grew worse at Beachdown. I believe they think that I have inherited mamma's delicacy of constitution, only that it has never shown itself before, because I have always been so well and—happy. They say that even—without this complaint I have now, if a fever or any sharp illness had ever come to me, I might have had from you, love, now—after it has been so much—my doing?" And Lady Hunter's voice rang with pain. But Gertrude put her hand gently on her cousin's lips.

"Don't say that, Julia, don't; it grieves me so, and poor papa too, that you should think that for one instant."

Just then Mr. Mannering came to the room, and Lady Hunter rose to go and take possession of the bedroom which was to be hers during her stay. As soon as the maid left her in it alone, she sat down just as she was, with her bonnet still on, and leaning her head in her hands, stayed there motionless for the next few minutes, as if in deep thought and perplexity. Then she rose quickly and went to a small writing-case which the maid had already taken out of her trunk for her, and sat down before it.

"It must be right to do it; at least it cannot be wrong. It would be cruel not to let him know—not to save him, perhaps, from a life's remorse, and I am the only one who can do it." And with trembling hand and quickened breath she wrote as follows:

"Whitehall Grange, August, 18—, My Dear Stanley: I do not know whether I am doing right, but I cannot think I am wrong, as, if what I am going to tell you is indifferent to you, no harm will have been done, as no one knows I am writing, and I shall have fulfilled what seems to me only a duty of kindness owed to so close a friend as yourself. Stanley, Gertrude Mannering is dying; I have come here today to help to nurse her, if I can. She has been ailing for months; but though she herself says she felt from the first she should never recover, it is only lately that any one else suspected danger, especially her father, who is, I need not tell you, half paralyzed with grief. It is a decline, they say, which may last for weeks yet; but she has also a heart complaint, which may end her life at any time, if all agitation is not avoided as much as possible. She is very peaceful and calm, and quite willing to die, except for her father's sake; so peaceful as to be painful to see in one so young—at least it is so to me, though it impresses me strangely. I suggest nothing, Stanley, and recommend nothing; but leave all to yourself. Neither to her nor her father shall I say I have written until I hear from you; but I think I may say that, though you are never mentioned, nothing but forgiveness is felt toward you for what may have been stern in your conduct towards the dear child who is dying. I cannot write more. You will forgive abruptness, I know, in this distress."

"Ever your most sincere friend, JULIA HUNTER."

Then she addressed the letter to the hotel in Paris where from his last to her she knew Stanley would now be staying, and going downstairs, quietly put it into the post-bag which they showed her lying in its place in the hall.

TO BE CONTINUED HER WOMANLY INSTINCT

The man walking slowly along the quiet side street of the town, looked up with interest at the notice in a pretty brick house. "Rooms for rent," he read, and he looked at the neighborhood as if to determine its worth as a future home, he passed through an open gateway and up the walk to the door, where he rang the bell. In a short time it was answered by a servant who made a good pretence at appearing pleasant. He nodded toward the sign in the window.

"I really don't know—that sign ought to have been taken down—I doubt if there is a room for rent—please step inside and I'll make sure." He stood just within the little hallway while she stepped into an adjoining room; from this there emerged presently, evidently the mistress of the house, still holding the goods on which she had been sewing.

"I'm sorry," she said in a sort of apologetic way, "if you have been misled by that sign; I have another room for rent—but only open it in an emergency."

"If you have anything at all available," he said with a light laugh, "lead me to it. I am not over particular—besides, I rather like the surroundings and this place would be convenient to my future place of business." She pondered that a brief moment—and as she did so he sized her up.

She was of medium build with a rather pretty, sad sort of countenance, somewhat as if she would resent any effort at pity; she seemed on the defensive, and he thought the attitude unbecoming in one evidently so situated as to be forced to gain a livelihood by the means she indicated. She removed the needle she had pressed against her lower lip while she cogitated.

"Well," with a softening of the features that really made her pretty, "if you care to see the room, and again assuring her that he did, she had the servant maid bring the key and they proceeded up stairs for an inspection. Throwing the door open, he stepped inside, aware of her rather deprecating air. He glanced swiftly about the neat interior, noted that it was scrupulously clean, that it had an outlook on back yards and that the light was consequently, not of the best; but he could see nothing wrong about it.

"This looks all right to me," he said, "I am glad you like it, for I have had several roomers here and after a time they made themselves so disagreeable over what they thought its many flaws that I had about decided to keep it under lock and key for the future." He assured her that there was little danger of his kicking on the mere look of the place and after agreeing on the price he established himself in the room. There was nothing wrong about it outside its secluded feature, little sunlight and the back yard noises of all busy towns. But he was too busy about his studies and experiments to think of that. It was isolated enough to fend enquiring and prying eyes and that was its chief merit in his eyes.

The hired girl proved to be of the garrulous type; she began by insinuating the real reason for the lack of desire to keep the room rented. By degrees he gained her confidence enough to have a recital of an affair in the house—delivered while she swept about the room, with him jealously watching her every motion to make sure she didn't disarrange his bits of material.

"The room had been rented about a year before; she never liked the tenant, had her suspicions of him all the time, in fact she recognized the symptoms of the female happy only in when detecting flaws in everybody else—and said to find that she had detected the flaws. At any rate, the fellow behaved himself precisely as did the other roomers, Miss Pettigrew, the lady who had admitted him, supported her mother and father by renting apartments, helping out with sewing occasionally. They owned the property, were not by any means poor; with the right class of roomers, it made a respectable, easy living.

"But of course," went on the tattletale, sweeping vigorously, and eyeing suspiciously his various tools scattered over the room, "Myrtle—that's Miss Pettigrew—had to take an interest in him. He showed he liked it too, although from the first her parents protested. Not that Myrtle was of the easily won kind—not at all—she had lots of chances—yes, sir—but it just does seem a woman's luck to pick the wrong one—after lots of choosing—don't it?" He pretended to agree with that in an amused fashion.

"What's the chance?" he asked in the easy going way of the man very much at ease under all circumstances. She shook her head doubtfully.

"I don't know," she said in a sort of apologetic way, "if you have been misled by that sign; I have another room for rent—but only open it in an emergency."

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One day he called her to the room; there was a nice shelf over the fireplace that had pulled loose from the wall. "If you will put me to do it," he said, "I will put that shelf back and fix it right—no," as she started to say something, "it won't cost you a cent. I have the cement here and will be glad to do it."

"And I will be glad to have it done, it has been neglected because we have used this room so little in the past year." He went to work leisurely and soon had the marble slab pried up from the wall. Against the wall, behind it, he saw a white paper and taking it out, found it to be a letter. With no qualms of conscience he dusted the soot off and read: "Dear Bob," it ran, "beat it while the beating is good. Tom just got out of Danemora after doing a couple of years." He looked at the letter and then at the girl who was looking at him with a light of remembrance.

"Bob," she said, "why?" "Just curious," he answered as he went back into the room and dropped the letter into the fire. "Womanly instinct, eh?" he mused. "I think I'll let her go through life with that delusion," as he watched the flames turn the letter black.—New Freeman.

ST. PATRICK'S LOST CHAPEL IS LOCATED London, Eng.—The site of the "lost chapel of St. Patrick" has been located in a field at the edge of White Sand Bay, St. David's City, Pembrokeshire. Ruins have been uncovered and antiquarians claim that they are undoubtedly on the site of the original chapel, though they cannot be sure whether the remains are of a chapel built at a later date on the original site.

Historical data and local tradition have long asserted that a chapel associated with the Apostle of Ireland once stood in the field in which the ruins have now been unearthed. For a long time the field has been known as "Parc Capel Patrig."

Archaeologists have been busy in the field for some time past and have now unearthed the walls. The chapel stands about ten feet from the highest point reached by the tide. The site was covered by

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sand blown up from the sea, and over the sand was a layer of turf to the depth of nearly a foot.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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AGAINST NATURE

Nonresistance to evil is profoundly repugnant to our nature, to obey the teachings of Christ means that our nature will come to feel disgust for what now pleases it, and find happiness in what now fills us with horror.

Jesus does not believe in the perfection of the natural soul, of the original soul. He believes in its future perfection, only to be reached by a complete overturning of its present nature.

Jesus who stands with Jesus is against the old animal nature and working for the higher nature which must conquer it. Everything else is idle talk, dust and ashes.

All men anxiously take thought for the morrow. They are always afraid lest the ground give way under their feet, lest there may not be enough bread to last to the next harvest.

Those who refuse Christ have many easily understandable reasons for not accepting Him; they would need to renounce their old personalities and they cannot see that their renunciation from this as a natural consequence.

After the promulgation of the old Law there was amity between blood kin; and the citizens of the same city bore with each other and did one another no harm; but for strangers, if they were not guests, there was only hatred and extermination.

Every one of us has a hankering to judge his fellows. To sit in judgment makes us feel that we are above those judged, better, more righteous, innocent.

says, "Judge not that ye be not judged, condemn not and ye shall not be condemned, forgive and ye shall be forgiven."

Every man boasts of being really manly, that is, a grave, mature, wise, substantial, worthy person, who understands the nature of things and who can reason and have an opinion on all subjects.

The serious-minded man, the devout, the pure, the Pharisee, avoids if possible the company of sinners, of the fallen, of the defiled, and receives as equals at his table only the righteous.

The savior of men is so great that every one tries to take as much as he can from others and to give back as little. Every one seeks to possess; praises of generosity are only an attempt to cover professional beggary with a decent mask.

No one who disobeys this command can call himself a Christian; though he is on the point of death if he does not love his neighbor, he has no right to call himself a Christian.

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whole book, the Kie Siang-Ngai, to say that men should love each other. He writes, "The wise man who wants to improve the world can improve it only if he knows with certainty the origin of disorders; if he does not know that, he cannot improve it."

For M-Ti, love or, to translate it more exactly, benevolence composed of respect and indulgence, is the mortar to hold citizens and mutual love should come, countries would not resort to blows, families would not be troubled, thieves would hold their hands, princes, subjects, fathers and sons would be respectful and indulgent and the world would be better.

In Egypt every dead body took with it into the tomb a copy of the book of the dead, an anticipatory apology of the soul before the tribunal of Osiris. The dead praises himself: he has been righteous and has given to the needy, "I have saved a one! I have made no weep! I have not killed! I have not commanded treacherous murder! I have defrauded no one! I have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the traveller halted on his journey, banquets to the dead."

But there is, they say, Hillel, the Rabbi Hillel, the great Hillel, master of Gamaliel, Hillel Hababli or the Babylonian. This celebrated Pharisee lived a little before Jesus and taught, they say, the same things which Jesus afterwards taught. He was a liberal Jew, a rational Pharisee, an intelligent rabbi; but was he therefore a Christian? It is true that he said these words, "Do not do unto others what is displeasing to you; this is the whole Law, the rest is only explanation of it."

It has been said that Jesus added nothing to the Mosaic law, and only repeated the old Commandments. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

burning, wound for wound, stripe for stripe." Thus speaks Moses in Deuteronomy. "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them."

TO BE CONTINUED

IRISH PRIESTS' GUILD SETTLES BIG STRIKE

Dublin, Sept. 15.—A strike which had for three months held up one of the most extensive building schemes ever undertaken in Dublin has been settled as a result of the intervention of the Priests' Social Guild.

great swamp of casuistry. The descendants of Jesus were the martyrs who blessed their torturers.

And Philo, the Alexandrian Jew, the Platonizing metaphysician, some twenty years older than Jesus, left a treatise on the love of men; but Philo, with all his talents and with all his mystical and Messianic speculations, is, like Hillel, a theorist, a man of pens and ink-pots, of learning, of books, of systems, of abstractions, of classifications.

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LONDON, SATURDAY, OCT. 11, 1924

WHAT FASCISM HAS ACCOMPLISHED

Reading our papers one might imagine that the Fascists bludgeoned their way into power. As a matter of fact they carried on their heroic fight against great odds. Communistic socialism held all Italy in its terroristic grip. And the Red tyranny was absolutely ruthless; it was Russian. The little groups of ardent, disciplined, ex-service men whom Mussolini was gathering together, were often outnumbered by the Communists, a hundred to one. But little by little, in village and city, the ruthless Red Guards, Red Leagues, Red Unions, Red Chambers of Labor, the whole Leninized machine functioning for the social dissolution of Italy, found opposed to them a new and indomitable force, few as yet in numbers, but of a spirit that could not be quenched. The history of those early months of Fascism is an epic of youth, of courage, of self sacrifice, fighting incredible odds. Blood was shed only in self defense, or when the murder of a Fascista had to be requited, in which case the Communist assassin paid the death penalty. For nearly two years the Fascisti groups, each group numbering not more than five to twenty men, fought the prevailing forces of Communism in a determined but unequal struggle, surrounded by hostile communities.

Richard Washburn Child was the American Ambassador to Italy during the rise of Mussolini to place and power.

Those who prattle about democracy and deplore the dictatorship of Mussolini as destructive of "democracy" will at least accept this distinguished American's testimony as unbiased.

"By their fruits you shall know them." Applying this satisfactory and adequate test we get a fair idea of what Mussolini has accomplished for his native country. The American Ambassador tells us that he has made a new Italy—or, that there was a new Italy hidden in the hearts and spirit of the people, and it made Mussolini. "At the start," he writes in the Saturday Evening Post, "let us admit that there are some persons who are saying—usually from a long distance—that Mussolini is a poseur and therefore ridiculous; or that he is a swashbuckler in international affairs and therefore is dangerous; and that he is a dictator; and that, together with the philosophy of Fascism he is a stone wall in front of that thing some persons call the onward march of world democracy and internationalism. Some of this may be so; I pass it by. Endless sensational nonsense has been printed about the Italian Revolution. Other national forces in Europe, which have been accustomed to bully and wheedle a weak Italy, have not been pleased and have filled us, here at home, with anti-Mussolini propaganda. We have read hundreds of yards of disparaging editorials written often by men whose knowledge of Italy is of the illustrated post-card type. We have heard from those who are shocked by the word revolution, as if the Magna Charta of England, and the Republic of France and the American nation were not founded on revolution."

"Not long ago a great American publicist asked me with a pained voice and a sorrowful shake of his head, 'When do you hope for a restoration of democracy in Italy?' I said, 'I haven't the slightest idea in these days what the word democracy means to any other man; but if you mean by it an effective expression of the will and willingness of a people, you may be sure there is more in Italy today than there has been since the days of Crispi. Democracy is not created by the label.'"

What Ambassador Child says in the following paragraph has its application and its lesson outside of Italy and inside of Canada:

"It is only fair for me, when I write of Mussolini, to state that I believe in the least possible government consistent with the regulation of the rights of men; that I believe in decentralization; that I detest papa—and—mamma legislation—and so does Mussolini."

"But, after all, there is a fact to deal with—Italy is a new Italy. A strong national spirit? Certainly; and admirable, too, if one believes that service, courage, loyalty are worth anything. The whole aspect of life has changed. Apprehension and weariness have made way for hope and vigor. I saw Italy as she was; I saw revolution burst under my nose and into the face of a world which has not yet half understood its significance, and—there was a new Italy."

The American Ambassador says when he arrived in Italy in 1921 the State was on the edge of a breakdown. Not that there was any weakness in the monarchy. The King is an object of affection in Italy, he is a constitutional monarch, he does not furnish the slightest obstacle to representative government; he stands ready to help representative government and he does help it; and no one knows this better than Mussolini.

"The state, which I say was breaking down, was the constitutional state; the state which was going to pieces was the state of ministries and parliaments which had so much democracy that it had no leadership. It was so liberal a state that it could not maintain order; it was so benevolent that it allowed every one to come on the pay-roll."

The American Ambassador is a Roosevelt liberal. But he quotes approvingly Mussolini's answer to attacks by liberals:

"Liberalism is not the last word; it represents no final formula in the art of government. This difficult and delicate art deals with the most refractory materials, always in movement, not dead and fixed, but living. What is this liberalism? Does it mean universal indulgence? Does it mean legislative bodies in continuous session so that they may afford the indecorous spectacles which have sickened everyone? Does it mean that in the name of liberty the few are to have the freedom to kill the liberty of all the rest? If this is liberalism it is the theory and practice of humiliation and ruin? The truth apparent to all whose eyes are not blinded by dogmatism is that men are perhaps weary of liberties. They have had an excess. For youth, restless and eager, presenting itself at a new dawn of history, there are other words which move even more deeply than 'liberty'; these words are 'order,' 'organization,' 'service.'"

In the following address Ambassador Child expresses what he believes is good Americanism as well as interpreting the spirit of Fascism. And that he interpreted Fascism correctly we have Mussolini's own testimony:

"We have heard a great deal in the last few years about the menace which war brings before the face of the world. I am confident that my people and your people are willing to act together to contribute anything possible to reduce the dangers of war; but I hold the belief, and I think your Premier holds the belief, that worse menaces than war now oppose the progress of mankind. Folly and weakness and decay are worse.

"These menaces of weakness often are fostered by men of good intentions, who talk about the need to rescue mankind and about the necessity to establish the rights of mankind.

"I want to see leaders of men who, instead of teaching humanity to look outside themselves for help, will teach humanity that it has power within itself to relieve its own distress. I want to see leaders who, instead of telling men of their rights, will lead them to take a full share of their responsibilities.

"I do not doubt that the spirit of benevolence is a precious possession of mankind, but a more precious possession is the spirit which raises the strength of humanity so that benevolence itself becomes less of a necessity. He who makes himself strong and calls upon others to be strong is even more kind and loving of the world than he who

encourages men to seek dependence on forces outside themselves or upon impractical plans for new social structures. I do not doubt the good faith of many of those who put forth theories of new arrangements of social and economic and international structure, but they may all be sure that more important than any of these theories is individual responsibility, and the growth and spread of self-reliance in the home and in the nation.

"I do not doubt that we, Italians and Americans, have a full appreciation of the pity which we ought to confer upon weak or wailing groups or nations or races which clamor for help or favor; but I trust that even in the competition of peace or war I shall be the last ever to believe that weak groups or nations or races are superior or are more worthy of my affection than those who mind their own business with industry, strength and courage, and stand upon their own strong legs."

"I do not question the motives of many of those who, feeling affectionate regard for the warfare of their fellow men, hope for a structure of society in which international bodies shall hand down benefactions to individuals. I merely point out that some nations, such as yours and mine, are beginning to believe that these ideas come out of thoughts which, though easily adopted, are the offspring of a marriage of benevolence with ignorance. In any structure of society which can command our respect and our faith the current of responsibility runs the other way. The doctrine that the world's strength arises from the responsibility of the individual is a sterner doctrine. The leaders of men who insist upon it are those who will be owed an eternal debt by mankind."

"The strength of society must come from the bottom upward. The world needs now more than anything else the doctrine that the first place to develop strength is at home, the first duty is the nearest duty. A strong co-operation of nations can be made only of nations which are strong nations; a strong nation can be made only of good and strong individuals."

"When one makes the faces, the first requirement is to find the individual rods, straight, strong and wiry, such as you have found, Mr. President, and so skillfully bound together in the strength of unity. But if they had been rotten sticks you could not have made the faces. Unity in action would have been impossible. The rotten sticks would have fallen to pieces in your fingers."

"Mr. President, what the world needs is not better theories and dreams but better men to carry them out. The world needs a spirit which thinks first of responsibilities before it thinks of rights. I was always a nationalist before I was an internationalist, and I would go on being a nationalist, believing in the spirit of strong and upright and generous nationalism, and believing not in theorizing nations or whining peoples but in those nations and peoples who develop a national spirit so finely tempered that they offer to the world an example of organization, discipline and fair play, only because they themselves are upright and strong men and therefore can contribute valuably to international co-operation."

That is good enough political philosophy for all of us.

PECULIARITIES OF HERESY

By THE OBSERVER

Certain peculiarities have uniformly accompanied or marked every important heresy that has ever made its appearance in the Christian world. They are. First, Every leader or founder of a heresy has presumed to accuse the Catholic Church of having fallen into pernicious error. Second, Every such person has separated himself and his adherents from the Church. Third, Every one of them has taught new doctrines theretofore unknown in the Christian world, sometimes accompanied by fragments of dead and gone heresies started and abandoned before that time. Fourth, They always have named their new sect by the name of the leader, or by the name of a certain dogma, that they taught, or by the name of a country in which the heresy took its rise, or in which it received the protection of some ruler. Fifth, Not one of them could show a divine mission or lawful authority.

Christ's Apostles raised the dead, healed the sick, performed miracles

great and small; but not one of the heresiarchs ever performed a miracle great or small. No miracle was ever claimed for any heretical leader. Nor could they prove from Sacred Scripture that they had any mission to teach or to preach; nor did the results of their labors help them in that respect; for from the first of every heresy, division, uncertainty and quarrels have marked its course. Division, dissension and decay, with losses by unbelief which grew greater as the years went on, have marked the course of every heresy without exception.

Non-Catholics commonly know nothing about the history of the heresies which existed at earlier periods long before Luther and Henry the Eighth. They often take it for granted that those men were the pioneers in attempts to throw off the authority of the Church of God. But a brief attention to history would show them that the so-called Reformation was only one of many incidents in the long struggle of human wilfulness against the authority of God, and that Luther hated the heretics of times prior to his own, without, however, being able to give a single reason why the world should recognize in him an authority which he denied in Arius and Pelagius.

Some of these heresies were more widespread and more powerful than all the sects of Protestantism together, and some of them lasted longer than Protestantism has yet lasted; for there are fragments of some of them yet in remote parts of the earth, but they all died of the want of cohesion and of the want of authority. Some of these heresies were extremely intellectual, much more so than any of the present day sects ever were.

The matter of names is most interesting. It would almost seem that God had put obstacles in the way of sectarians attempting to take to themselves the name of His Church. His design to keep His Church visibly distinct is evident. Arius gave his name to the immense body which, with the support of great and powerful rulers of nations, took so many millions out of the Catholic Church; Calvin gave his name to the Calvinist denomination. The Pelagians were named for Pelagius; and the Lutherans for Luther. Nestorius gave his name to the immense body of seceders who followed his lead; English rulers gave the name of their country to the Church of England.

The Catholic Church has always remained visibly apart. No person, no country, no particular doctrine, has ever imposed its name on her. No sect has ever made a serious attempt to call itself Catholic. A few men, here and there, have thought of doing so; but only to have their proposal bitterly resented by most of their co-religionists and ignored by many more. If a traveller in any country asks where is the Catholic Church, it matters not what may be the religion of the person he inquires of, he is at once referred to the right place.

NOTES AND COMMENTS

THE EDITOR of the Edinburgh Weekly Scotsman who, with other newspaper men visited Canada during the past summer, has, in a series of articles in his paper, been imparting to his countrymen the impressions gathered during his brief stay amongst us. That they should be interesting was to be expected from the general character of the contents of that journal; that they are informing, also, to Canadian no less than to Scottish readers careful reading will demonstrate. We do not in the limited space at our disposal propose to summarize these impressions, but in view of the conflicting accounts of the prospects before intending settlers which have been sent across the water by some who have already made the venture, the conclusions arrived at by this observant traveller are worth repeating.

THE BETTER to do this it may be worth while to reproduce the letters of two Scotsman correspondents voicing divergent sentiments. Here is one of a rather depressing character: "I know from personal experience that no settler or emigrant stands an earthly chance of making a success of anything at present, and that is the reason why 200,000 people left Canada for the States last year. All visitors to

the country receive unbounded hospitality and kindness, but it is not so with the settler, towards whom they adopt a most astonishing attitude. He must 'live it down' as something ignoble, unless he comes to fill an academic condition. There is an obvious lack of good-will that makes it well-nigh impossible to get on in any way. Canadians have not sufficient faith in their own country to invest their money in it. It all goes to the United States. They expect the people of Great Britain to start industries here, and then seem to take a delight in thwarting every purpose. Canada does not want emigrants at the present time, being totally unprepared to cope with them. It requires a responsible Government under which the people already here could establish industries and create markets for natural resources and the products of the land. It would then be unnecessary to spend vast sums advertising for settlers. The people would come. There are over forty derelict farms in this district alone, deserted by their former owners, who could neither make a living nor pay their taxes as there are no markets. In due course they are re-sold by the Government to unwary emigrants. It is a wonderful country, and could be made to support many millions, but I say unhesitatingly that for the time being no emigrant should come to Canada."

BUT, as the Editor proceeds to remark, there is a brighter side to the picture. True as it may be that under prevailing conditions the way of the immigrant is not strewn with roses, nor the streets of Canadian cities paved with gold, world conditions must be taken into account, and bitterly as may be the complaint of "hard times," there can be no question that, compared with most other countries—certainly with every European country—the post-war position of Canada is enviable indeed. The stability of our currency has been maintained; the balance of trade is, as statistics given out by Government show, in our favor, and there has been little if any hardship that the ordinary channels of relief have not been able to cope with. But, for the "brighter side," as voiced by a New Brunswick man, coming originally, as we infer, from the Old Land had gone west, and had had considerable experience in Western farming.

"I DID NOT meet any of the unsuccessful would-be harvesters," says this correspondent, "but I have never seen a willing worker, no matter how inexperienced, fail to find work in Canada yet. From the British Isles come Canada's best settlers, particularly from the north. From the British Isles also come a dogmatic, conservative, 'self-opinionated' class of people, who cannot hope to succeed in a strange land. They will not heed the advice offered by people long-established in the country. They go about things in their own way, and nine times out of ten they eventually find their way back to where they came from, heart-broken and discouraged, a perpetual menace to Canadian immigration. The finest settlers I have seen are Scots and Scandinavians. Of the human race, dare I say, they are the perfect in physique, the choice in morals, and the very dignity of labor. All over Canada are to be seen fine homes built by broad-shouldered men of light complexion and tall physique. Who are they? They nearly always hail from Scotland, Norway, or Sweden. They are 90% successes—the life of Canada, and a pleasure to the world and to themselves. . . . In Canada to labor is to be dignified. Blue overalls are a mark of respect. . . . We want in Canada people of the soil for the soil, people who will make farming a scientific and dignified occupation; people who love books and education as well as they love work. . . . Canada is a land of labor. There is little room for the lazy. . . . If only the people who come would be prepared to face hardships and work!"

"THESE LETTERS represent a view of Canadian conditions from different angles," affirms the Scotsman Editor, "and it would be easy to go into Canada and collect facts to support either view." He was at the outset impressed very unfavorably by the sight in Toronto of a

demonstration of unemployed, and he had scarcely, as he assures us, been an hour in Ottawa when a journalist of repute sought him out and declared that he would be doing a disservice to the people at home if he did not advise them to keep out of Canada, at least until the coming winter is past. But, the Scotsman qualifies this by reminding the reader that as Toronto has at the present time many more unemployed in proportion to its population than any other large centre in Canada, and is, by reason of its geographical location the natural point to which failures gravitate as a stepping-off place for the United States, so conditions there cannot be adjudged a fair index of the whole Dominion. There is, however, in his judgment a certain aspect of the situation in Canada which bids him hesitate to advise the British unemployed to emigrate. Canada, as he reasonably affirms, "cannot absorb an unlimited number of people in industry," and he quotes the Premier of Ontario as saying that to increase the number of workers in the present depressed state of industry would only aggravate conditions, but that the Province can absorb all the domestics it can get and perhaps a number of laborers.

INQUIRIES at Winnipeg which the writer considers to be the key to the labor situation in the Western Provinces, elicited the information that the demand for labor was almost wholly agricultural and domestic, though railways and lumber areas might absorb labor at certain seasons of the year. This is but to state a truism. But the broad conclusion to which, in this writer's judgment the present situation in Canada points, is that the men who expect employment in industry are certain to have a trying experience, excepting always those who can turn their hand to labor in the lumbering camps, on the railways, or at road repairing. In Hamilton, the "Birmingham of Canada," as he found it regarded, the story was the same—business quiet, but a hopeful feeling prevailing that the turning point had come.

ALL THIS may have seemed very depressing, yet the Scotman's impressions of the country as a whole as a field for emigration when things right themselves, as they must soon do, is entirely favorable. In spite of its industrial depression, he concludes: "Canada is a land of present opportunities to the right class of men and women; and, given the right spirit, there are many even among the industrial unemployed at home who might turn to it with hope. The openings for workers on the land are innumerable. The rural worker naturally is best equipped by experience to profit immediately by the opportunities they offer; but men who, by physique and temperament, can adapt themselves to work on the land have every facility to gain the necessary experience and only perseverance is needed to enable a willing man to acquire and equip an eventual home and holding of his own. Among successful settlers are not a few who, having no previous experience of farming, have been content to learn, and have risen to positions of independence and a great degree of affluence. Domestic servants are in great request in every province."

"LIFE OF CHRIST" AS A MOVIE AROUSES CRITICISM

LONDON, Eng.—The reported purchase by an American film company of the screen rights of Papi's "Life of Christ" is not kindly received by the Universe, which criticizes the Hollywood policy of filming "every book that achieves a third edition," thereby exploiting the publicity created by the booksellers.

The Universe cinema critic admits that most of the Passion plays already produced were capable of doing much good.

"But there must be a purpose behind them higher than the one discernible in the present instance if they are to be acceptable. Edification and instruction should be the leading motives of the producer who attempts a Passion play; but here I see nothing more at work than the commercial instinct."

Representations of Our Lord on the screen are forbidden by the National Board of Film Censors, which operates throughout the country. Such films can be shown at special exhibitions, but their public is considerably restricted by the ban.

LAY RETREAT

Paper read by Rev. E. J. Devine, S. J., Montreal, Que., at C. T. S. Convention

It is a great privilege to have the opportunity of addressing this distinguished assembly on a topic which is very much to the fore these days, a topic which should interest all who have at heart the spread of the Catholic religion and the influence of the Church in Canada. Although I am a rather strong advocate of the pen when there is question of spreading Catholic truth and Catholic influence and prestige, the time may come—and come soon—when a powerful auxiliary of the C. T. S. will take the field; in fact the time is ripe for its coming.

Undoubtedly printers' ink, when rightly applied, and literature, such as the Catholic Truth Society publishes, will have a great deal to do here in Canada in the future, not only merely in strengthening the faith of our own people, but also in informing the minds of our non-Catholic neighbors and in breaking down their prejudices; in a word, in letting the outside world see that it does not monopolize either brains or knowledge. But literature that appeals to the intelligence than it does to the will does not necessarily move people to action either inside or outside the fold. A writer may inform, he may counsel, urge, give reasons, and so on, but unless the good example of Catholics comes to his aid, he is only too often beating the air. Unless our own people practice what they profess, who will be able to give the example called for.

You may have remarked a Movement which has been taking root in recent years, perhaps not so much in Ontario or in the other Provinces as down our way in the good old Province of Quebec, a Movement which is drawing thousands of men, business men and professional men, lawyers, doctors, merchants, workmen of various classes—drawing them away from their homes and into silence and solitude for three days once a year. After the three days are over, they return to their families radiant and happy; their health is not impaired after the ordeal; their sanity is not affected; they are none the worse for the outing; they are enthusiastic; they are thrilled with their experience; and invariably they are determined to renew it next year and to get others to make the plunge with them. These are the people who make what are known as Lay Retreats, these are the people who are interested in the Lay Retreat Movement, who are at the Bottom of the Lay Retreat Movement.

What is a Lay Retreat? The word "retreat" has various meanings. We have heard of the retreat of the Marne, and we have heard of Napoleon's retreat from Moscow; if we have not forgotten our Greek, we recall the retreat of the Ten Thousand; but in Catholic terminology, the word retreat speaks to us of something else. A Lay Retreat is a halt a man makes in his life once in a while, a setting aside of everything—business, stocks and bonds, merchandise, the pick and shovel, the hod and the trowel—to be free to apply the tape-line to his own life, to hold up the mirror to his soul, to bring himself face to face with himself, to see just how matters stand with himself. A Lay Retreat is a withdrawal for three days from the worries and perplexities of everyday life, a turning away from things temporal to consider, in the quiet of prayer and solitude and under the eye of one's Maker, the things that are eternal. It is a time of reflection, deliberately seized upon, to weigh the relative value of things, to think a lot about the only things worth thinking about, in view of the interest that man is at stake. It is a time a layman gives over to the regulation of his life and actions according to the dictates of truth. It is a time of interior spiritual discipline, when he has the leisure to go down to the bedrock of his soul, to scrutinize the innermost pleats of his heart, to take his bearings in life's pilgrimages, to study purposes and motives and ideals that make for the upbuilding of Catholic life and character. A Lay Retreat is a time when a man seriously tries to see himself as God sees him, when he learns, in a novel way, what he should know, and how he should live and act. In a Lay Retreat a man has leisure to reason things out; and he has the opportunity given him to regulate his life according to the dictates of reason and the laws of God. The time given to a Lay Retreat is a time of good hard work, not merely of the mind in searching, but of the heart and will in resolving.

This rather diffuse definition gives, I think a fair idea of what a retreat is. But one may ask in what does it differ after all from a mission. It differs in this: a mission appeals to all, because all men have spiritual interests that must not be neglected; while a retreat appeals to the lesser number, because, we fear, owing to

the circumstances of training, education, natural dispositions, and so on, only the lesser number would profit by a retreat. A mission is a general clean-up in a parish. It does a world of good and it is needed; but it does not call for so great a wrench as a three-days' absence from family and business, nor does it give opportunities for so much reflection, so much self-examination. A retreat is not exclusive for sinners as such, but for good people as well. The end in view is not precisely to reclaim a man from a sinful life, although this end is certainly not excluded, but rather to impart a deeper appreciation of the Catholic faith which he possesses, to bring home to him all that this gift of the true faith means, to give him a lively sense of his responsibility. A retreat cultivates a spirit of zeal in a man, and makes him ask himself in all seriousness: "What am I doing with my life? The years are passing; what have I done so far? Can't I do something more than I am doing. What influences have I as a Catholic layman on people around me? A Lay Retreat is more personal, more radical; it penetrates more deeply into the soul. The methods employed are more specific, purified, and more lasting results are worked for. The instructions given in a retreat are linked together more closely, they are dovetailed one into the other more intimately, forming a logical, methodical and practical system of treating souls, one adapted to the comprehension of those who make a retreat. During the three days a man is taken in hand and enlightened, purified, strengthened, molded, he is made to feel clearly the sense of eternity and his own responsibility. The great truths of time and eternity are brought home to him so vividly that he can touch them, as it were, feel them, see them staring him in the face.

To illustrate what I mean. Only a few weeks ago the planet Mars was hovering near us. Let us suppose that a rocket had been established between Mars and the earth. As a result of this communication, the Martians learned that we earth-dwellers possess a very useful thing called fire, useful in many ways, and they decided to acquire some knowledge of it. A delegate was sent down, presented his credentials to the Mayor of Toronto, explained the reason of his visit, and was referred to the professor of chemistry over in St. Michael's or at the University. There he was given a book on chemistry, out of which he learned that fire is an element that carbonizes, reduces fuel to ashes, that at the same time it emits light and heat and so on. So far so good. A few experiments, coupled with the knowledge acquired from the book of chemistry has taught the Martian what fire is, and he might have gone back to his planet quite satisfied with the result of his visit. He knows academically what fire is and what it can do. But it just happened during the last experiment he made he burned one of his fingers. This accident, small in itself, taught him more about fire than the book of chemistry did. He learned something about fire in a new kind of way. He became in person acquainted with fire. His knowledge became more intense. He could then go back to Mars with a more vivid knowledge of the thing he was sent to learn something about.

Let us now make the application. There are two ways of seizing a truth, even a religious truth. There is the cold, hazy, indolent, faraway, indefinite, speculative way which leaves truth not fully grasped, easily forgotten afterwards, and not very much regretted. This is the way we are prone to receive it from the printed page or from the pulpit. There is a second way. There is the more intense knowledge of a truth which comes home to a man when he gets closer to life's realities, when he finds himself face to face with them, and realizes in a new kind of way how important they are. He is startled in a way he never experienced before. We read all about the Japanese earthquake, even its minutest details; but we have not the same kind of knowledge of it as a man who was present at the catastrophe. During the War we read the despatches from Flanders. We read the very thrilling description of the slaughter that was going on over there, but this prose often left us apathetic. But talk with a soldier who was in a battle and he will soon show us how little we know about war. Why? Because he will speak with a more intense knowledge of the horrors of war. It is this kind of knowledge that a retreat brings home to the mind and heart of a layman, and he is more vividly impressed.

We are living in an age of materialism and indifference; there is a cold wave rolling over the world which is liable to affect the faith of everybody. We read a book we listen to a demagogue, so rapid is the one and so blatant the other that even Catholics are often caught napping, and sometimes they are even heard asking, what is truth? where is it to be found? what does it all mean? A retreat brings all the answers quickly and vividly home to a man. He soon learns what truth is; where it is to be found; how it is to be applied to his life. All this appeals to his Catholic intelligence; he appreciates the discovery; his eyes are opened, and this is one reason

for the spread of the Lay Retreat Movement. There is a second reason. Nowadays our laity, no matter how strong their faith or how good their intentions, are so deeply engrossed in business and professional life that they are apt to forget Catholic truths, and the applications of these truths to life. Too many of our own people are apt to think that wealth and honors and pleasures are the only things worth seeking. They mistake the means for the end. In precisely good faith they linger on the steps and imagine they are within the mansion. Modern conditions of life and modern methods of social and economic activity are so absorbing, so satisfying to the soul that the sense of the supernatural fades quietly, imperceptibly away until, oftentimes it is almost eliminated. Here it is where the heart as well as the mind fails to grasp essentials. The remedy is to take a few days now and then to provide the soul with a fresh stock of spiritual energy.

When one is asked to explain the Lay Retreat Movement, he may point to the tactics of two merchants. One man is careless, his books are poorly kept, he never takes stock; he does not know just where he stands; that merchant is heading for the bankruptcy court. On the contrary, a shrewd business man, one who has his commercial interests at heart, will once a year at least, pull down his blinds, lock his doors, and proceed to take an inventory of the goods on his shelves. He opens his books, reckons up what his debtors owe him and what he owes his creditors. He takes one sum from the other, and to the remainder adds the value of his stock. He then knows just how he stands before the world. Similar conditions may be met in the spiritual world, the world of the soul. A man who values his soul will now and then take stock to see how he stands with his Maker.

Another example to show the importance of this Lay Retreat Movement. Our clergy, our religious orders of men, our numerous sisterhoods, have all cast-iron clauses in their laws and constitutions ordering annual retreats; that is to say, periods during which they may recoup themselves and get back some of the spiritual energy lost in the activities and the distractions of the previous year. Now if these classes of citizens, notwithstanding the lives of retirement they lead, and notwithstanding all the spiritual helps that are provided for them, have recourse once a year to some method of augmenting their spiritual strength to meet their needs arising out of contact with the world, who will say that our tens of thousands—our hundreds of thousands—of lay men and women, living in the glare of all worldliness, do not also need something similar? And who will dare say they will not profit by it, once the Lay Retreat Movement becomes better known and once retreat facilities are provided? The practical common-sense and the clear-sighted intelligence of our Catholic laity may be trusted to appreciate this new movement; and, in fact, experience is showing that they do appreciate it in every land where retreat houses have been established.

To the question—How are these retreats made and in what do they consist?—we may answer. They usually take up three days, with four instructions a day—a short course in ascetic theology, as it were—from Thursday evening until Monday morning, and this is the reason why they are also called Week-End Retreats. Three whole days are devoted to meditating on the great truths of religion. These truths and their applications are put before men in a practical way, and it is remarkable how they appeal to men in retreat. They may have been reading them for years or hearing them for years in pulpits and elsewhere; but whether it be that while in retreat they are living in a different atmosphere, or whether—which is more probable—there is a very special grace attached to these days of silence and solitude, the great truths and their applications come home to them with a new and extraordinary vividness, just as a newer and more intense knowledge of fire came home to the Martian who burned his finger.

If we try to analyze this special grace, it would seem to consist in this, that to save one's soul it does not suffice to know, one must also do; that it is not enough to have a speculative knowledge of the Catholic religion and its dogmas, but that these dogmas must be reduced to practice; that henceforth the retreatant must apply them in a practical way to his daily life; or in the words of a modern writer, "allow the dogmas of his faith to flower in his soul."

Or let us put it in another way. Just as it dawns upon a college student that the study of mathematics or the study of grammar is not undertaken for the mere pleasure of these studies, but rather for the purpose of applying them to his accounting or to his language; so it seems to dawn on a man in retreat, sometimes in a very striking way, equivalent almost to a revelation, that it does not suffice to know one's religion but that one must live up to it in the affairs of life. With this new light still beaming on him, dazzling him even, he makes a more minute examination of his life and conduct, sees what must be

improved upon, carves out new rules for himself, and then resolves to observe them through thick and thin. This is the fruit of a three days' Lay Retreat, and the experience of many years show that the light received remains vivid not merely for months but for years, that the resolutions taken are not, like pie-crusts, easily broken, so that immense profit comes not merely to the individual himself, but also to society in general, of which he is a unit. We can see at once the benefit that the Lay Retreat Movement can bring both to the Church and to the nation. The presence of a couple of thousand men who go through these exercises yearly is bound to have an enormous influence on the community in which they live. They form an élite. Their intense Catholicism, their strong convictions, their love of truth, single them out as leaders in every cause in which the Church is interested. Their attachment to the Church will urge them, in all charity, to exercise their zeal for the advancement of God's kingdom on earth.

PROGRESS OF THE MOVEMENT AND RESULTS SO FAR

There is no use going back many years for statistics. In Europe and South America retreats for the laity are no new thing. In South America, especially, tens of thousands of lay men and women make their retreats every year and have been doing so for many a long day. Coming to the activities of more recent times, I know that various religious Orders specializing in this work have quite a number of houses in full operation both in Europe and America. I can speak only of work in the Order I belong to, because I happen to know a little more about it. The figures at hand date back four years. At the beginning of 1921, the Jesuits had eighty-six houses in full activity in various parts of the world. During the year 1921, 148,680 men made week-end retreats under their direction. The work is spreading so rapidly that this number has undoubtedly augmented in the past three years, and it does not include Canada. In the Province of Quebec the Lay Retreat Movement was begun fifteen years ago, in 1909. The Jesuits have five houses, three open all the year round and two others open during the summer months. During the past four years those houses have given retreats to 7,400 men. To these must be added the retreats given at Loyola College during the past three summers. A number of which is 390, giving a total of 7,800. The number of men alone who have made the week-end collective retreats in the Province of Quebec in the past fifteen years is 28,572.

I have fewer details about the Retreat Movement among our Catholic women in Canada. However, I have been able to glean something. There are houses given over exclusively to retreats for women in Three Rivers, Quebec, Clletie, Rimouski and two in Montreal. In Ottawa and Sherbrooke the convents are open for retreats for women during the midsummer holidays. Here are the figures for 1923 for Montreal alone: Convent of Mary Reparatrice, 780; Sisters of the Immaculate Conception, 659; Villa St. Joseph, 438;—making a total of 1,797 Catholic laywomen who in 1923 spent three days in solitude and silence.

The variety of retreatants and the classes to which they belong may interest my hearers. During the summer of 1924, at the two retreat houses of Cartierville and Boucherville, houses exclusively reserved for this work near Montreal, the following groups of laymen are making the retreats: commercial travellers (four groups), Franciscan Order of the Holy Order of Foresters, school teachers, dentists, conferences of St. Vincent de Paul, notaries, grocers, judges, lawyers, architects, railway employees, insurance agents, farmers, practising physicians, printers, business men, firemen, bank clerks, medical students, policemen, besides miscellaneous groups brought together from various parishes. In the United States the work is being pushed on with great energy. In New York, Boston, St. Louis, Santa Clara, in California and the South, are equipped with retreat houses. England, France, Spain, Belgium and other European countries have also their retreat houses. In 1913 there were 82 houses in Germany. The War played havoc with the work in that country, but it is getting on its feet again. In 1924, there are 68 houses in operation in Germany. Let us say a word about Holland, lately brought into prominence on the occasion of the Eucharistic Congress, and of the results that may be expected from the movement in a country of mixed population. At present there are in Holland twelve retreat houses for laymen and three for women. They are all more or less diocesan; that is, they are founded for a certain number of parishes or for a whole diocese. Now what have been the results of these retreats in Holland? In a recent number of the London Universe, a correspondent writes, "Many people might wonder how it was that a nation, which they have always been told was so Protestant, should suddenly appear before the world welcoming so intensely Catholic a meeting as the International Eucharistic Congress. Moreover, they were told that the Church was making astonishing and rapid progress there and that conversions

were numerous. It may not be generally known," he continues, "that the retreat movement begun in Holland later than in England, has made most magnificent advances. In 1923, while in Great Britain the number of those making the retreats was reckoned at some five thousand women and well under three thousand men, in Holland the total was over thirty-two thousand, and of this total the men exceeded those women by two thousand or more." And the writer concludes in words worth pondering over: "this is the real spiritual force which is making Holland one of the Catholic centers of Europe."

What the movement is doing in a mixed country like Holland it could also do in Canada once it were organized, and we may ask in closing what should be the ultimate result of the Lay Retreat Movement in Canada. The formation of an enlightened and zealous laity, an élite remarkable for its intense Catholic life, would be a wonderful asset for the Church in this country. Out of the Lay Retreat Movement would spring other works of zeal. The Catholic Labor Syndicates of the Province of Quebec are the offspring of Lay Retreats. The Catholic Association of Commercial Travellers, now 300 strong, and the tower of strength in the old Province, the Catholic Railway Employees Association, the League for Sunday Observance, the Catholic Young Men's Association, conference of St. Vincent de Paul, parish spirit and parochial works, all have drawn strength from the Movement.

As a result of Lay Retreats, men rise to any situation that may confront them, and of weighing the responsibilities entailed, than by making week-end retreats. Once housed in our various dioceses, are in our large cities, once the movement takes root we shall see what is now being seen in other countries, and results will be produced that will certainly benefit the Church in this Dominion.

Let the Catholic Truth Society bring out its publications and spread them in hundreds of thousands through the length and breadth of the land; let the slogan be "a rack in every church vestibule in Canada." We know what the C. T. S. literature is doing in enlightening the masses in England and Scotland—but let the Lay Retreat Movement come to its aid; this movement will aid the C. T. S. enormously by moving men to act and by creating an apostolic élite. The combination is called for; one fits into the other. The Church in Canada will certainly see the results.

Friday, Oct. 17.—St. Hedwige, was the wife of Henry, Duke of Silesia and the mother of his six children. She led a life humble and austere amidst the pomp of royalty. She was noted for her devotion to the Blessed Sacrament. After the death of her husband she retired to the Cistercian convent of Trebnitz where she lived in obedience to one of her own daughters who was Abbess. Saturday, Oct. 18.—St. Luke, was a physician at Antioch who was converted by St. Paul. He is best known as the historian of the New Testament. He was the faithful companion of St. Paul to the end and died a martyr's death in Achaia.

WEEKLY CALENDAR

Sunday, Oct. 12.—St. Wilfred, Bishop, was born about 634 and was trained by the Celtic monks at Lindisfarne in the peculiar rites and usages of the British Church. Even as a boy he longed for perfect conformity in discipline as in doctrine with the Holy See and after a trip to Rome he founded a strictly Roman monastery at Ripon under the rule of St. Benedict. In 664 he was made Bishop of Lindisfarne and five years later was transferred to York. He finally succeeded in establishing a vigorous Catholic discipline modelled and dependent on Rome.

Monday, Oct. 13.—St. Edward the Confessor, was unexpectedly raised to the throne of England at the age of forty. On the throne, the virtues of his earlier years, simplicity, gentleness and angelic purity shone with a new brightness. Although he married to satisfy his nobles and people, he preserved perfect chastity. His reign of twenty-four years was one of almost unbroken peace, the country grew prosperous and ruined churches were rebuilt. The weak lived secure and for ages afterward men spoke of the "laws of the good St. Edward." Westminster Abbey was his last work. He died in 1066.

Tuesday, Oct. 14.—St. Callistus, Pope and martyr, was entrusted by Pope Zephyrinus with the rule of the clergy and set in authority over the cemeteries of the Christians in Rome. When Zephyrinus died, Callistus, according to the usages of the time, succeeded to the Apostolic See. During the persecution under the Emperor Severus, St. Callistus was driven to take shelter in the poor and populous quarters of the city and was finally martyred in 223.

Wednesday, Oct. 15.—St. Teresa, when a child of seven years ran away from her home at Avila in Spain, in the hope of being martyred by the Moors. When she was brought back she said "I want to see God, and I must die before I can see Him." Some years later she became a Carmelite nun. She was called to reform her Order but in doing so only acted under obedience to her confessors. She died in 1582.

Thursday, Oct. 16.—St. Gall, Abbot, was born in Ireland soon after the middle of the sixth century of pious and noble parents. He accompanied St. Columban to England and later into France. When they were driven from their monastery by King Theuderic, St. Gall settled near the Lake of Constance where he converted many to the Faith. He resisted efforts to make him Bishop of Constance and died in the year 646.

Friday, Oct. 17.—St. Hedwige, was the wife of Henry, Duke of Silesia and the mother of his six children. She led a life humble

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and austere amidst the pomp of royalty. She was noted for her devotion to the Blessed Sacrament. After the death of her husband she retired to the Cistercian convent of Trebnitz where she lived in obedience to one of her own daughters who was Abbess. Saturday, Oct. 18.—St. Luke, was a physician at Antioch who was converted by St. Paul. He is best known as the historian of the New Testament. He was the faithful companion of St. Paul to the end and died a martyr's death in Achaia.

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BY REV. WILLIAM DEMOUY, D. D.
EIGHTEENTH SUNDAY AFTER PENTECOST

THE POWER OF FAITH

"At that time, entering into a boat, Jesus passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: 'Son, thy sins are forgiven thee.'" (Matt. ix, 1, 2)

Faith seems limitless in its power. Throughout the whole Gospel we have excellent examples of the wonderful benefits faith brings to man. It causes his Maker from His throne to look down upon him with a sympathetic eye, while allowing him, poor earthly creature, to raise his heart to love his God, to lift his eye to see Him, and to elevate his mind to come to the knowledge of Him.

When faith abides in a man, as it did in the instance related in the text, it is almost impossible to enumerate the blessings that may bring to him. And, after all, to a person well disposed, faith is easy of acceptance. It does not require study, nor labor, nor any great sacrifice. It is true that many outside the fold look upon faith as a sacrificing of reason. This is not so. Rather is it the ennobling of the highest faculties of man, for when a man believes on faith he believes on the authority of God. When he believes history, he accepts it on the authority of the historian, who is but human and fallible. When he submits to the laws of science, he places himself, as a rule, under the laws of the material world. So it is with whatever we believe in this world, on the authority of anyone other than God. It must all be human, no matter how learned the man from whom it proceeds, and we need make no apology for faith. Those who do not possess it need more than an apology to those who do, whom they frequently ridicule. Such a curse as the total absence of faith is more deplorable than the misfortune of ignorance, for unbelief is more debasing than lack of knowledge. The humblest person can have a faith that will carry him to the most sublime truths of heaven, but he can not always—nor does he very often—have even a knowledge of the highest truths of earth. On the other hand, many a one with a great and comprehensive knowledge of the things of earth has no faith. Who will doubt that the position of the former is better? Human knowledge will count as nothing toward the final perfection of man, unless it is joined with faith; whereas faith, without even a pretense of human knowledge, will make one see God as He is.

Faith fills the mind with the blessedness of heaven, and it forms temples of righteousness and peace in this world. It makes the human eye look beyond the fleeting things around it; it causes the heart to love more than the things with which it comes in immediate contact, and it enables the mind to rise to a sublimity far above its natural powers. Faith is the sweetened oil, gentle and refreshing, that flows over the wants of suffering humanity. It is a balm to the arrow-pierced heart, and it is the tie that links man to man and man to God in the bonds of purest love. Well has it been said in the Gospel that if one possesses faith he can move mountains. It may not be that we can move these mountains in a material way, but the figure serves to show us how strong faith is. By faith we can fathom the reason and the reality of their existence. Though huge, grand, and majestic, we rise from them to One who is seated high above them. As we gaze upon them in all their beauty and magnificence, we realize, too, that they must pass, that their solidity will not always be stable, and that some day they will crumble like all other material things. It would be impossible for man to begin to enumerate the blessings that faith brings to us during our pilgrimage on earth. He alone who possesses faith can speak of it; he who is without faith knows nothing of it.

The reason why people do not understand the catastrophes that occur in the world, the unpleasantness of life, the uncertainty of the future, and the hard sufferings of daily existence, is because they lack faith. Without faith it is impossible to understand life, to know whence we came and whither we are going. It may be said it is a good argument to prove the necessity of faith, from the fact that we do not know our religion without it, and, as a consequence, could not know our end and did not possess faith. But God has been more generous in the blessings that He has given us, because of our faith. He has not intended faith simply for our knowledge, for the elevation of our minds to things existing in another sphere, but he who has intended it to help us even in a material way in the sphere in which we live. Outside of him who has felt these benefits, no one knows this better than he who deals with people who have faith. The only real consolation of the minister of God in his work for the Lord is the fact that he sees solid faith in those among whom he labors. He knows that every throb of these hearts is different from that of those deprived of faith. He knows that the words that fall from their lips are more truthful than the words of those who have not faith. He knows that the sub-

mission with which they accept the will of life is more sincere than that of those who know not God by faith. He feels that he can rise with confidence and speak to them of God, of religion, and of other things that relate to God. He will be given a willing ear, he will please their hearts and will enlighten their minds. He will make up to it, and to have any assurance of persevering in it. It is true that faith and sin can be co-existent in a man, but such faith is dead. We refer to a heavenly faith—a faith that makes a person live, hope, and love; a faith that makes him overcome all the difficulties of life, traveling unswervingly the path set for him, and finally reaching a safety that is eternal. A faith, in other words, by which we live with which we live, and in which we live; a faith that brings us to the presence of God, where it will be turned into a true light by which we shall see God face to face, know Him as He is, enjoy Him eternally.

Blessed above all on earth is he who has faith, but he must pray in the words of the Gospel that he believe yet more, and above all things he must lead a life that will be consistent with his faith. Instances are numerous in which people possessed of this greatest of blessings have in time lost it. Not only has this happened to individuals, but entire nations have fallen away. A review of the history of the world will convince us how lamentable are the consequences to those who have lost the faith with which God blessed them. From the first time that man sinned, God punished him for his lack of faith; and all the plagues and scourges that have come from the hand of God have been sent upon man not only because of his sins, but also because he had either lost faith or had neglected to live up to its practices. And people should remember that faith comes from God, hence every one may receive it; but, as with all other gifts of God, a person must be under the influence of divine grace to receive faith and live up to it, and to have any assurance of persevering in it. It is true that faith and sin can be co-existent in a man, but such faith is dead. We refer to a heavenly faith—a faith that makes a person live, hope, and love; a faith that makes him overcome all the difficulties of life, traveling unswervingly the path set for him, and finally reaching a safety that is eternal. A faith, in other words, by which we live with which we live, and in which we live; a faith that brings us to the presence of God, where it will be turned into a true light by which we shall see God face to face, know Him as He is, enjoy Him eternally.

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PILGRIMAGES IN ENGLAND

A. Hilliard Altetridge in America

Thirty-two years ago, on a Sunday afternoon in the summer of 1892, a few hundred Catholics formed in procession outside the church of the English Martyrs in east London. The procession was formed two deep, headed by a large crucifix, and led by a priest and a layman, Father Philip Fletcher, and Lister Drummond, a London barrister, both of them converts from Anglicanism. The little band, saying the rosary aloud and singing hymns, marched to the open space on Tower Hill, where Blessed John Fisher of Rochester, and Blessed Thomas More won the crown of martyrdom in the days of Henry VIII. There prayers were said for England's conversion, and the procession reformed and returned to the church for Benediction. Along the line of route, people looked on, many of them puzzled at what it all meant, but the crowds were silent and respectful. Many of the men bared their heads as the Crucifix passed by.

The procession was the small beginning of a remarkable movement, which has done great things to deepen the faith of Catholics and to make the Catholic Faith and Catholic devotion known to large numbers of English non-Catholics. Five years before Father Fletcher and Lister Drummond had founded the "Guild of Our Lady of Ransom for the Conversion of England." It was as a propagandist activity of the Guild that they proposed these "processions of prayer" in the streets of London.

Few non-Catholics ever enter a Catholic Church (they said.) So we suggest that we should show them what Catholic faith and devotion are by bringing these processions out into the public streets. We shall honor our martyrs, invoke their aid, and at the same time give Protestants some idea of what we are and lead not a few of them to find out something more about the Catholic Church.

Processions of the Blessed Sacrament were out of the question, but the Crucifix and the statue of our Blessed Lady, escorted by white veiled children of Mary, might be features of these processions. When this was first proposed there were pessimists who predicted that it would only excite hostility; there would be riotous disorder and insults to holy things. That first procession to Tower Hill proved the alarmists wrong, and in the thirty-two years since then the people of London have always shown the same respect to our Catholic processions.

Few at first in number, the processions have become more and more numerous in succeeding years. Now there are so many of them that, through all the summer months, in the various parishes of London and its suburbs, there are processions, now here, now there, every Sunday, and often two or three on the same day. They have become more elaborate in their organization, and instead of the few hundred of the first procession there are now often thousands in line. Early in the movement Father Fletcher had a happy inspiration. At first the line had

been formed in a narrow column two deep. "The police gave us the street," he said: "Let us take the whole street." So he introduced the "wide formation," with a front that takes the whole width of the thoroughfare. First comes the crucifix with its escort of acolytes, then right and left along the margin of the roadway the processionists in single file. In the broad space between here and there are placed bands of music; groups of men bearing the statue of Our Lady; shrines of relics of our martyrs and other religious emblems; banner bearers, and men chosen for their good voices to lead the recitation of the rosary and start the singing of the hymns. At last comes a band of acolytes escorting the clergy in their vestments. There are many places in London which were the scenes of martyrdom. A visit to these is often an incident in the procession. It ends with Benediction in some large church or in the open air in a convent garden.

The first procession each year, on the Sunday before May 4 (the feast of the English Martyrs), differs from all that follow. There are no bands of music, no banners, no lines of white-robed Children of Mary. It has indeed a somber aspect. First comes a crucifix, then the procession, first of laymen, then of women, marching in "wide formation" reciting the rosary or singing a hymn. It follows the line of London's "martyr's way," the miles of streets running east to west from Newgate, once the martyr's prison, to the spot near the entrance to Hyde Park where once stood Tyburn gallows, where more than a hundred martyrs died. Along this same road they were dragged on hurdles to their death. On the way the processionists visit three churches, each linked with the history of the Faith in England, and at Tyburn they form in front of the convent, where day and night there is perpetual prayer for England's conversion.

"You think you can destroy the Faith in our country," said one of the martyrs as he stood by the gallows waiting for death. "I tell you that one day there will be a convent here at Tyburn." His prediction has been verified. When the procession thus forms on the wide roadway, from which the police have diverted all traffic, the Benediction service begins in the convent chapel, on the first floor of the house with windows opening on a balcony. The crowd joins in the hymns, and the bell rings, a priest bearing the monstrance appears on the balcony to give the Benediction, and the people kneel in adoration, and rise to sing the *Laudate*.

This year the pilgrimage-procession from Newgate to Tyburn was made through miles of streets swept by a storm of cold wind and pelting rain. It was a wonderful sight to see the crowd of men and women kneel, without exception or hesitation, on the rain-soaked roadway as the Blessed Sacrament appeared on the balcony. There is always a small police escort with the processions, not to protect them, for there is no disorder, but to regulate and divert the traffic and keep the way clear. This year after the Tyburn procession, in reply to Father Fletcher's letter of thanks for their attendance, the district chief of police (a non-Catholic) wrote to him:

It is a real pleasure to us (the police) to accompany your processions, because we know the spirit of love that actuates it, and you must feel proud of those who join in the procession, for whatever the weather they come along and show their fervor. Besides their London "processions of prayer," the Guild of Ransom has for many years organized pilgrimages to other places all over England that are linked with memories of the days when it was a Catholic land and with the story of the martyrs. The pilgrimage to Canterbury has been thus revived, and each year after a service at the Catholic Church there is a procession through the city streets and visit to the scene of St. Thomas's martyrdom and the site of his shrine in the cathedral. There is another pilgrimage to the ruined abbey near King's Lynn, once famous for its sanctuary of "Our Lady of Walsingham." Another place thus visited is St. Albans, a few miles from London. Its abbey church, now an Anglican cathedral, has the empty shrine built in the Catholic Middle Ages for the relics of St. Alban, the first of the many martyrs of the Diocletian persecution in Roman Britain; and the pilgrims visit also the remains of the old city of Verulamium where the Saint lived, ruins laid bare by systematic excavation in recent years. Another pilgrimage is to the hill country of Derbyshire in central England, where the old chapel of Padley Hall, now used as a barn, was a place where Mass was said in secret in Elizabethan days and where two of the martyrs were arrested by the persecutors. Father Hugh Benson once preached the pilgrimage sermon standing by the chapel wall, and he has told its story in his romance of martyrdom "Come Rack, Come Rack!" There is a pilgrimage to Holywell in North Wales, where miracles are still worked at St. Winifrid's well.

Of the northern pilgrimages the most important is that to York. In the days of the Tudor persecutors the city was the center of government for the north of England. Its castle was crowded with prisoners

for the Faith and at the place of execution outside the walls there were seventy-two martyrs. This year the York pilgrimage was a noble event. In the midst of the city are the ruins of St. Mary's Abbey, founded in the eleventh century, and for hundreds of years one of the great Benedictine houses. This year, by the courtesy of the local authorities, we were allowed to erect a temporary altar in the roofless walls of the abbey church, and on the spot where once its high altar stood. There was High Mass, with three Benedictine priests, the celebrant being a Benedictine Abbot, and a Benedictine choir sang the music of the Mass. A large congregation gathered from all parts of England, knelt on the grass-grown ground once covered by the vaulted roof of the church. It is hoped that this Mass in the ruins will be an annual event, but never again can it be the same epoch-making event as on that tenth of June when the kneeling crowd welcomed the return of the Sacramental Presence of Our Lord to the ruined church after four centuries of desolation.

Besides their value as acts of faith and devotion, these processions and pilgrimages are doing useful missionary work in various ways. At many of them there is a sermon on the Catholic Faith to which Protestant hearers are attracted. At some of them explanatory handbills are distributed in thousands to the onlookers on the line of route. The local press reports them as events of interest, and these reports are often the means of giving the Protestant public really useful information about Catholic life, teaching and practice. Thus, for instance, at York the leading paper of the city devoted several columns to its account of the pilgrimage and the Mass in St. Mary's ruins and the report was written not only in a most friendly spirit, but also with intelligent accuracy that made it instructive reading for the non-Catholic public.

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Reason lifts her fair face so high toward the source of light that its radiance illumines her and makes her surpassingly beautiful.—Archbishop Keane.

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Disease Germs Doomed

Many have lost terrors for the Scientist

The progress of recent years in medical research is little short of marvellous. Daily, science kills germs by the million. Daily, new ones are being discovered, isolated and exterminated by the march of medicine.

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CHATS WITH YOUNG MEN

GOD BLESS YOU

God bless you! with His grace and love divine. God bless you! if your heart with pain repine. God bless you! when the sky of hope is clear. God bless you! when the pulse is still with fear. God bless you! in the early days of life. God bless you! in the midst of bitter strife. God bless you! when dark sorrows crowd around. God bless you! when not one true friend is found. God bless you! when doubt your mind assails. God bless you! when your sinking courage fails. God bless you! when the future all seems dark. God bless you! when of joy appears no spark. God bless you! when to you the world is blind. God bless you! when not one on earth is kind. God bless you! when your sight and hearing fail. God bless you! when your strength does naught avail. God bless you! when no certain path seems clear. God bless you! when the night of life is near. God bless you! when the end of all is nigh. God bless you! when He brings you home on high.

-J. F. X. O'CONNOR, S. J.

OBLIGING OTHERS

Readiness to oblige is the small coin in the treasury of happiness, and it is within the reach of the poorest amongst us. It is the cheerful compliance with which one grants a request, receives a visit, or puts up with an annoyance. It is the amiability of expression, the pleasant smile which is so universally attractive. It is a trifling service promptly and gladly rendered, or, perhaps, requested with unassuming simplicity. Sometimes it is thanks gracefully paid, or a cordial word of encouragement to a disheartened fellow-laborer. All these appear small matters, but do not on that account neglect them. God will repay you for them abundantly.

HOW TO SUCCEED

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die poor are unsuccessful. Some of the most successful men in the world have died with little or no wealth. Some of the wealthiest men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily measure success or a lack of wealth failure. Success depends on rendering a capable and an honest service, doing the things that need to be done.

If all young men would make up their minds to prepare themselves for some job they like and pledge themselves to discharge the duties, which fall upon them, faithfully and to the best of their ability, all would be successful. One of the greatest assets in a young man's life is character and it requires character to be a success.—Catholic Columbian.

ABOUT BEING JOYFUL

What is the good of being grumpy or down-hearted? If you are ill it will make you worse, and if you are well it will make you ill, so there is no good in it all. Besides it is like the measles, it is highly infectious and spreads quicker than the rolling mist down the mountain side.

Grumpy people are always tired, and entre nous those who have to do with them are tired also—of the company of Grumpy and Co. How can it be otherwise? An old song tells us:

"A merry heart goes all the day A sad heart tires out in a mile-o."

So be joyful, it's good for you, keeps you young, improves your looks. Yes, really it does, for expression is more valuable than complexion, as only the former shows on a photo. So let the mental photo that your friends—if you are lucky enough to have any—or your enemies—if you are unfortunately out with your relations—have of you be radiant, full of contentment, bubbling over with the joy of being alive.

Don't grumble at this dear old world. It isn't so bad after all, you might be a lot worse off in another, you know. So be content.

Of course it is neither you nor I that go in for a joyless outlook on men and things. We naturally belong to the most sensible part of humanity, and are never down-hearted, grumpy or very difficult to get on with—or scarcely ever. But we do know some—don't we?—who are always ready to look at everything from a gloomy point of view. With them if the world goes well today, it is sure to go wrong tomorrow. It's quite sure if you are constantly on the lookout for trouble it's going to arrive.—The Pilot.

"FATHER O'FLYNN"

"Father O'Flynn," one of the best-known Irish songs was nearly scrapped by Sir Charles Stanford,

the eminent composer, who died recently, when it came to him for its musical setting. But it was rescued, and a Catholic singer, the late Sir Charles Santley, started it on the road of success.

These incidents are related in the Schoolmaster by Mr. A. P. Graves, who says he received a letter from Sir Charles Stanford inviting him to write or adapt words to certain Irish folk tunes.

Mr. Graves sent about twenty lyrics. Stanford accepted them all, but took exception to the words written to a variant of the well-known Cork air, "The Top of the Cork Road." He characterized them as "not suited for a serious collection."

The lyric in question was "Father O'Flynn." Mr. Graves maintained, however, that it could not be characterized as a comic song, and Sir Charles Stanford replied, "All right, old chap; I'll throw it in with the rest."

It was suggested that Sir Charles Santley should be invited to sing it, but Mr. John Boosey thought it would be unwise, as Santley had lately become a Catholic.

One day, however, Santley picked up a copy of "Father O'Flynn," crying: "Here's a new song for me, and if I don't get a double encore for it I shall be surprised."

As a matter of fact, he got a treble encore.—The Universe.

OUR BOYS AND GIRLS

DA FIGHTIN' IRISHMAN

Irishman he mak' me seek! He ees gat excite' so queek! An' so queek for fightin', too, An' baysides, you neva know How you gona please heem. So W'ata deuce you gona do?

W'en I work een tranck wan day Irish boss he com' an' say: "Erva wan een deesa tranck, I no care eef he ees Franch, Anglaice, Dago, Dootch or w'at, Erva wan he musta gat Leetla pieca green to show For da San Patricio."

Dees ees Irish feasta day, Go an' gat som' green!" he say, "An' eef you no do eet, too, I gon' poncha head on you!" So I gat som' green to show For da San Patricio.

Bimeby, 'nudder Irishman He ees com' where I am stan', An' he growl at me an' say: "W'at you wearin' dat for, eh? Meebe so you theenk you are Gooda Irishman like me. Green ees jus' for Irishman. No for dumb Eyetalian! Tak' eet off!" he say, an' my! He ees ponch me een da eye!

Irishman he mak' me seek! He ees gat excite' so queek, An' so queek for fightin', too, An' baysides, you neva know How you gona please heem. So W'ata deuce you gona do?

A MEDAL BY PROXY

The little altar-boy's face beamed with pleasure, as he was named the recipient of the gold medal ordered for the most faithful Mass-server. The pastor announced:

"He deserves this medal; for rain or snow, dark winter or summer morning, he awoke faithfully and was never late for six o'clock Mass."

In the audience, the father and mother of the little lad sat watching their son receive his reward for faithfulness. A smile of amusement passed over the father's features, as he whispered to his wife:

"That medal belongs to you. You 'awoke faithfully' and got our hero out of bed."

It is our Catholic mothers who can teach their children to appreciate the great honor of assisting at the Holy Sacrifice of the Altar where, in an unbloody manner, Christ is offered up for us to His Eternal Father. The Catholic mother who gives her child a love for Holy Mass is assuring for him a strong faith in later years.—The Messenger.

THE DEVOTORY OF THE ROSARY

So important does Mother Church regard the devotion of the Rosary that she dedicates an entire month to reminding us of its importance, and grants a plenary indulgence on the usual conditions to those of her children who participate in the public recitation of the Rosary ten times. Her real object, of course, is to review the meaning, importance, and power of the beads, so as to add fervor and fidelity to their continued recitation throughout the year. The Rosary has a glorious record in the annals of the Church, and the object of the October devotions is to make history repeat itself.

St. Dominic, in his terrific struggle against Albigensian heretics who taught that murder and suicide were lawful, found that Mary was his sure refuge and help, and her devotion his royal road to victory. This marvelous story of souls by the hundreds of thousands, brought back to God's truth, Mother Church wants her children to know that their Rosary may brighten their dark hours, as it did the darkest hour in the life of the founder of the Dominican Order.

At Lepanto, a Christian fleet, hopelessly outnumbered in vessels and men by the Turkish foe, had only one hope, the power of Our Lady whose Rosary was at the mast head and whose inspiring aid the Catholic

world, led by the Holy Father, was invoking. Heaven was taken by storm, Europe was saved from the Mussulman, and the Mediterranean ceased to be a Turkish lake. This golden chapter in the book of prayer the Church would have her children learn by heart, that, Rosary in hand, they may face the Turkman of sin and temptation with the courage and confidence of the embattled sailors at Lepanto.

Nowhere is the power of the Rosary more gloriously demonstrated than in the trying days of the penal laws in Ireland. Mass could be offered and assisted at only by stealth. Both priest and people risked their lives to offer the sacrifice of Calvary in bog or mountain fastness. But one devotion was beyond the reach of the law; the Rosary, recited in every home at evening, kept the sorely tried hearts of the people close to God, kept His sufferings and triumph before them to tell them of a God who would not forget, and would lead them from their Calvary to a Resurrection Morn. What the Rosary did for a whole nation, it can assuredly do in the smaller trials of the individual soul.

Confidence in the Rosary, daily faithfulness to the Rosary, a deeper knowledge of the meaning of the Rosary, a truer appreciation of Our Saviour's birth, life, death and resurrection, these are the fruits which Mother Church hopes to see her sons and daughters gain from the October devotions.—Catholic Mirror.

ACTION OF CHURCH UPON SOCIETY

By Cardinal Manning

The kingdom of Jesus Christ is His Church, one and universal, and by it He exercises His sovereignty over the nations. The commission of His Apostles was to found a universal kingdom, which should never be destroyed; of which the prophet has said, "It shall not be delivered up to another people!" Empires have passed from people to people, kingdoms vanished from off the face of the earth; but the kingdom of Jesus Christ can never pass to any hand from that which was pierced on Calvary. His kingdom shall endure to all eternity. The Church of God on earth is a true kingdom, reigning by its own right. It has a right to its own existence, to its own possessions, to its own legislature, to its own executive, and to its own tribunals. It receives these prerogatives neither from king, nor prince, nor people; and no human authority can circumscribe its limits. Nay, it circumscribes the limits of all other authority, and is itself subject to none but God only. When the Church came into this world, it suffered its ten persecutions. The world, if it had been possible, would have stifled it in its own blood; but an indefeasible life cannot perish.

For three hundred years it spread, and penetrated and pervaded the whole civil society of the world; it entered into households, and peoples, and nations, and cities, and kingdoms. It reached, at last, to the palace of the Caesars; it took possession of the imperial family; it converted the emperor on his throne; and when it had pervaded the senate, and the tribunals, and the whole civil life of Rome, the empire was elevated above itself. It became regenerate by grace, and lived by a new life, and was guided by new laws, and confirmed by new authorities; and the civil society of the world was born again. That which God had created in the natural state was elevated, by its union with the Church, to the supernatural order; the members of it were regenerated by water and the Holy Ghost, and became members of the kingdom of God, illuminated by faith under the guidance of the pastors of the Universal Church and the Vicar of Jesus Christ. Then came to pass a change so terrible, that the world does not contain in history anything more fearful. Rome, which had governed the world by its laws, and its warfare, and its civilization, was purged by fire and by blood. The kingdom of Jesus Christ then took possession of the civil society of the world. Then passed away the old civilization, which was corrupt to the very marrow; so corrupt, that nothing could have changed it but the baptism of fire, by which it was cleansed. The most terrible judgments of God fell upon Rome, upon the city, and upon the provinces of the Roman Empire. They were purged by wars and massacres, and pestilence; the old world was burned down to the roots that the new civilization and the new Christian world might spring from the earth purified by fire.

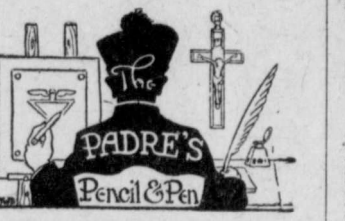
And nothing could be more beautiful, nothing more like to the vision of the Heavenly City, than the rise of this Christian civilization. When in the love of God, slavery began to melt away; when fathers with horror cast from them the power of life and death over their children and their slaves as a thing too hideous for Christian men; when husbands renounced with thanksgiving to their Redeemer the power of life and death over wives; when the horrors, and injustice, and abominations of the pagan domestic life gave place to the charities of Christian homes, then, the whole world was lifted to a higher sphere. It had come under the light and jurisdiction of the sovereignty of Jesus Christ. Such was the growth of the world; beginning, I will say,

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from the time of St. Gregory the Great, the apostle of our Christianity, who reigned with a patriarchal sway over the three-and-twenty patrimonies of the Church—over Italy and the north of Africa, and the coasts of the Adriatic, and the south of France, and Sicily, and the islands of the Mediterranean. This new Christian world was the germ of modern Europe. The Pontiffs laid the foundations of a world which is now passing away—a Christian commonwealth of nations, about which men vaunt themselves as if they were its saviours though they never cease to destroy it.

Let not your heart be troubled. Poverty, contempt, failure, mental and bodily affliction—regard all these but as blessings at the hand of God; as favors which He assigns to His children, and which He is dispensing to you; then will you look upon the world with a different eye, and possess your soul in patience and peace.—Fenelon.



Answers for last week: 1 & 8: Baptism of Jesus by St. John the Baptist. 2 & 6: Death of Absalom. 3 & 7: Abraham about to sacrifice Isaac. 4 & 9: Cain kills Abel. 5 & 10: St. Michael (Sept. 29) conquers the Dragon.



October is Rosary month. Eight of these little drawings, two sorrowful and two joyful Mysteries. The remaining two figures show members of a religious Order founded by a Saint of this week. This is one of the very few existing ancient Orders in the Church which has never existed in the Western hemisphere. Answers next week.

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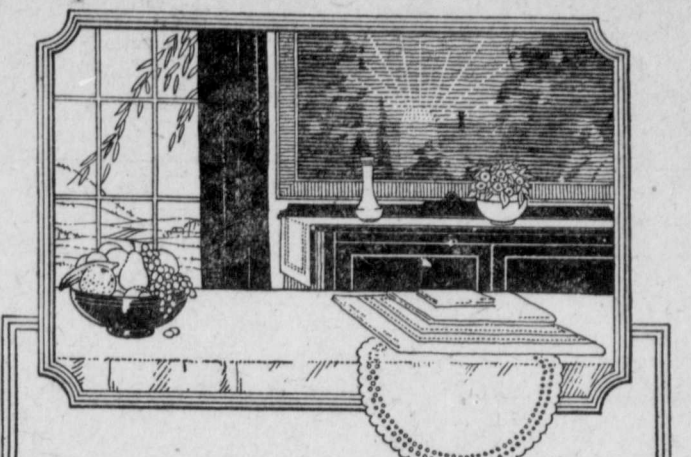
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REFUSE APPROVAL TO REACTIONARIES

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

The German Bishops at the annual meeting in Fulda took occasion to deny that ecclesiastical approbation had been given to several ultra-reactionary organizations which have sought to recruit Catholic members. Protagonists of some of these organizations such as the "Jungdeutscher Orden" and "Stahlhelm" have been disseminating reports that their societies had obtained Catholic approval. The Bishops' statement on this issue reads: "It is not the province of the Bishops to recommend any union or organization which has beautiful statutes but whose development cannot yet be foreseen. The Fulda Bishops' Conference particularly declines to say that membership in organizations such as those named, is free from objection. On the contrary, it has good reason to exhort Catholics to support the unions which have been already approved by ecclesiastical authorities. The good things that the organizations named purport to stand in the field of patriotic education and moral discipline are objects for which the Catholic unions have worked many years. But there are still tasks and duties of more importance and greater value for the youth of the present day."

Catholic papers have published strong editorials praising the Bishops' stand. It is generally believed that the organizations which the Bishops declined to approve are suffering from an exaggerated nationalism and are, as a matter of fact, only disguised branches of the German-Nationalist, Deutsche-Volkische, and other parties of the Hitler-Ludendorff type.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR DUTY TO THE MISSIONS BY THE PRESIDENT OF THE SOCIETY

We have been passing through a period of depression, unequalled in the history of this country, which has been felt severely by all classes of the community. People in general have, as a consequence, become more conservative in the way of giving. Money has not been spent as freely as in the past years and it is not extraordinary that Extension Society should feel the effect of the general restriction. Notwithstanding all this, the work of Extension must go on and the ever increasing demands from the missions must be met. We must continue to make sacrifices to bring God and religion nearer to our brethren who are striving, in the face of great difficulties, to go forward in the development of our country.

At the beginning of each of a number of succeeding years we have hoped that the worst was over, that things would begin to improve. Now with the probability of an early settlement among the nations of the world, with the assurance of good crops all over Canada and the prospect of high prices for our produce, there already seems to be an air of optimism dispelling the clouds of depression.

In the meantime we are obliged to continue emphasizing the necessity of assistance for this work of the missions in which the Extension Society is engaged—for it is God's own work. It is very difficult for Catholics enjoying all the privileges of the Church to understand the desolation of those deprived of these means of grace. So we must plead with them to give us help in the all important work of making God better known and loved. We cannot afford to close up our hearts to the cries of our brethren for spiritual help. "Preach the Gospel to every creature. Behold I am with you all days even to the consummation of the world." He that believeth and is baptized will be saved; but he that believeth not will be condemned. These are the commands of Christ to the Church. This is the commission which she received for her mission among men. The enemies of the

Church are never idle. They are sowing the seeds of error and re-warding her work. We can, by giving to Extension, help in her development and expansion. This is a business which concerns us, and what excuse shall we be able to give if our duty be neglected?

THE DOLLAR CLUB

The generous response which is meeting our Dollar Club appeal is a great source of consolation to us, as it will be a wonderful help to the missions. We are delighted with the amounts which are being sent—in many cases much more than has been asked for—but it is the good-will with which the money is given and the good wishes which accompany the donations, that is so pleasing to us. Begging for money, even for such a cause as ours, is not a pleasant task, especially when requests are addressed to people with more than their share of financial obligations, but the cheerful sacrifices and co-operation of our friends make us realize how many there are behind us in the great work of Extension.

Has your name been inscribed on our list of Dollar Club membership? If not, please have it placed there at once.

God bless the benefactors of Church Extension.

In sending donations for the Dollar Club, be good enough to write your name in full so that you will not be canvassed the second time.

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65 YEARS OLD PHYSICIAN WINS PHYSICAL CULTURE PRIZE

Each year Physical Culture Magazine offers \$5,000 in prizes, first prize \$1,000, for the best story upon health built up by natural means.

Robt. G. Jackson, M. D., of Toronto, won the \$1,000 first prize for 1924, for the story of how he was built up by Roman Meal and a system of exercises taken in bed.

Food Science shows that meat has 592 food units to the pound (See Life Its Mysteries & Miracles, By J. H. Kellogg, M. D.) Roman Meal has over 1,600 food units to the pound and all of its units are in balance, made so by using four ingredients in its compound, whole wheat, whole rye, flax and bran. It is the most nourishing and strength-building food sold; especially valuable for children from the 10th month and for nursing and expectant mothers, because of its sound body building properties; also for the dyspeptic and constipated.

In May, 1924, Dr. Jackson easily won a 1,800 mile bicycle contest in 19 days, living largely upon Roman Meal and milk and without tasting meat, against a man 30 years younger and 80 pounds lighter, who lived largely upon meat. Roman Meal is a wonderful food, you ought to try it. Prevents indigestion, positively relieves constipation. At grocers.

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It is impossible to feel active and energetic when the bowels are clogged from undigested food.

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People suffering from these ailments can get speedy relief by taking one or two of Dr. Norvall's Stomach and Tonic Tablets at bedtime, and if necessary, one in the morning.

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MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. 41-3 CHURCH ST. TORONTO ONT.

The Moderation League of Ontario. President, Mr. I. F. Hellmuth, K.C. THE large majorities in favor of Government Control cast, one after the other, by the Western Provinces of Manitoba, Saskatchewan and Alberta were not made possible by the votes of only those who desired a change for the purpose of personal indulgence. There could have been no adoption of Government Control had it not been for the votes of total abstainers. In Manitoba, after almost a year, only a small proportion of those who voted for Government Control has taken out permits to purchase liquors. An examination of the figures will further show that very many people who had previously voted for Prohibition had, after several years' trial, decided that the time had come for a change. Why? Not because it was desired to revert to the old "Bar" system of drinking. Not because there was any question about the universal desire for temperance, respect for law, and decent environment for the children. Not because the public conscience had become deadened. But Because: There had grown a feeling, amounting to a conviction, that Prohibition was not living up to the prophecies of those who had advocated its adoption, and that it was creating evils as great as those it pretended to subdue, but much more difficult to deal with. Thoughtful men and women do not ignore what they experience and observe. It is generally agreed that a step was taken in the right direction when the public drinking bar was abolished. But the good of that step has been challenged by the enormous traffic done by the Bootlegger and the huge output of the home-brewer and illicit distiller. The Moderation League proposes to hold to the good that has been accomplished, but to meet squarely the challenge of the Bootlegger and the Moonshiner. Prohibition does not frighten the Bootlegger. It created him, and keeps him alive. Does anyone doubt how the Bootlegger will vote on October 23rd? Does anyone think that if the Bootlegger could be assured that present conditions would last for, say, ten years he would not greatly extend his business, and become even more daring in his operations? In the meantime the Bootlegger has grown wealthy and powerful. No matter what is done he will not now be easily abolished. Drinking continues on a scale the magnitude of which is unsuspected by the ordinary citizen, and consequences, which do not find their way into statistics, but are nevertheless disastrous to the individuals concerned and to the community, follow. The decent, self-respecting and law-abiding citizen has been penalised, but the orgies of the other class, provided they are conducted with sufficient secrecy, have remained unchecked. The Province is also losing the huge revenue which those who desire to use liquor, properly and moderately, are willing to pay for the privilege. Can the Province afford to lose this revenue? Can it continue to ignore the conditions being created on every side? The answer lies with the electorate. With many of the ideals of Prohibition the Moderation League of Ontario is in entire sympathy. The only motive underlying the activities of the League is that of a sincere desire to promote the interests, social, financial, and moral of the Province. There is no wish to provoke controversy or ill-feeling. Appeal is made to the experience and observation—not to the passions and prejudices—of the people of Ontario. It is contended that there exist sufficient grounds obvious to anyone who does not wilfully close his eyes to them and regarding which there is no difference of opinion, to justify the position taken by the League. Altogether, the time has come for a change. Government Control can be had by marking your Ballot as follows: MARK YOUR BALLOT HERE. 1 Are you in favour of the continuance of The Ontario Temperance Act? 2 Are you in favour of the sale as a beverage of beer and spirituous liquor in sealed packages under Government control? Provincial Headquarters, 9 Richmond Street East, Toronto Telephone: Main 8387 and Main 1193 F. Gordon Osler, Treasurer R. J. Christie, Vice-President C. D. Boyce, Secretary

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