



GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE

CHAPTER XVI.—CONTINUED

Perhaps Stanley, with his quick observation, saw that the last remark, laughing and kindly as it was, embarrassed Gerty; for he said at once, going nearer to her: "She says she is quite well, Lady Hunter; mustn't we believe her?"

"Oh! if you are going to elect yourself her champion against me, I'll leave you, I think, Stanley," And she moved away with a smile, seeing that the rest of the gentlemen were coming in, and that it would no longer excite remark if Stanley were left to devote himself exclusively as he liked to Gerty.

"Miss Mannering," he said, as she took a seat by her side, "you made me a promise, when we parted in London, to be glad to see me when we should meet again here. You have not told me yet whether your promise is kept—whether you are glad to see me. Let me hear you say so, Miss Mannering."

"Thank you, now I am satisfied," he replied, in a tone that again spoke volumes to the happy listener. "I wonder if the last three months have passed as slowly with you, Miss Mannering, as they have with me. Hardly, with a home and father loved like yours. If you knew how long the time has been to me!"

"My God! if it is to be as I hope, make me worthy of so much happiness; let me be the means, if it is Thy will, of his coming to know and love Thee and Thy holy Church!"

"Come down to the hall when you're ready, Gerty; we will wait for you there," her cousin said to her. "I fancy most of the gentlemen are gone on already, and we shall pick them up on the way and make them escort us."

evidently thought he had devoted himself already too long to Lady Hunter's cousin, pretty and fascinating as she was; so that for the rest of the evening Gerty was fain to be content with watching him when she could do so unnoticed, regarding the noble, graceful figure as it moved about the room, every other looking so inferior—even that of dear old Sir Robert himself—to that of her "knight," her beau-ideal of some chivalrous crusader of old; content to watch him as he talked to others with his own forcible eloquence, he who had been hearing in talking so long and so absorbingly to her simple little self.

But when the evening came to an end, then Stanley Graham made his way again to Gerty, for an earnest "good-night," a tender pressure of the hand, more tender still than she had yet known.

"Miss Mannering," he said, as he lingered a minute by her side, "Lady Hunter tells me she wants to take us all a very favorite walk of hers in the morning, if this clear weather continues—to a celebrated cavern which it is orthodox always to visit when staying at Nethercotes." And he smiled as he paused a minute. "Will you let me be your companion during the walk? I have been so often that I am a safe guide, you see. May I look on it as an engagement that you take me for your escort, Miss Mannering?"

"Certainly, Mr. Graham; you are very kind; I shall be very glad," she found voice to reply. "Thank you, Miss Mannering; you will not forget? Good-night." And he released her hand at last from his lingering grasp, and was gone.

It was late when Gerty awoke next morning, for she had lain awake for hours during the night, unable to calm her trembling, yet delicious joy; and as she rose quickly she saw that the day was bright and frosty, just what was wanted for the intended walk. Then, as she knelt at her prayers, ere she rose from her knees, she murmured almost aloud, from the very depths of her heart!

"My God! if it is to be as I hope, make me worthy of so much happiness; let me be the means, if it is Thy will, of his coming to know and love Thee and Thy holy Church!"

down in the gloom, amongst the osken chests and escritories, a sonorous voice bayed six reprovingly; but before he had finished a flighty, irreverent soprano above the miser's head sang heedlessly a bar from "Faust," leaving off to hum B flat six times, and then a falsetto from the shop window, as if in mimicry, broke in, and with that came from different quarters a chorus of chimes and strokes, insisting that it was six, which, when they were silent, was further emphasized by a separate hollow bass that seemed to come spectral-like from nowhere in particular.

Quite unaffected by the musical din, old Martin Cummins paced the tiny clock on the shelf behind him. If he were not somewhat deaf he would have heard sounds at the other side of the glass door which would have drawn him there investigatingly, for his suspicions never slept. It was at first a musical chuckle; but, as the chiming in the shop increased, it leaped alive in laughter, so merry and young that it seemed tragic when it changed into a wail as the spectral bass from nowhere boomed. A hushing murmur followed, the wail died into a whimper, and then the knock trembled on the pane again.

"Shove," growled old Cummins from within, and, looking out, he dimly saw a very young face at the glass door.

"The girl returned his gaze appealingly. 'I'm Una Sheerin, sir,' she answered. 'Oh, aye.' His mind had been so afflicted by the thought that he might have secured the little clock at three pounds fifteen, instead of four pounds, but for an interloping bidder, that he had completely forgotten the girl's existence.

Lately, hearing by chance that Una's father—to his mind a worthless journalist—had died, leaving her penniless and homeless, he had invited her to come and be his housekeeper, as he liked having relations or connections in his employ, for he argued that their expectations would keep them honest and industrious, so as to meet with his approval, and thereby cut a figure in his will. And if they were fools for their pains that was their look out, but his gain. He had not mentioned wages when writing, but she had never met her great uncle—for no other door stood open, and fate was driving her from her own.

When he had received her letter that morning, he at once despatched the char-woman, with whom he had carried on an interminable warfare for years on the subject of soap, coals, candles, and edibles.

Mite must go. I'll never, never, never part from Mite," screamed Mite. "But! Drop that noise!" commanded the old man.

"You can go in, girl," he then said, "and take your brother with you. But you should have told me about him."

"The last words were addressed to the girl, who had taken the weeping child in her arms, and was struggling at the same time with the hold-all.

"In here," said the young man, and he led the orphans into a disordered kitchen, and fireless.

"The girl saw the frame of one chair, but the seat was gone. Another leaned drunkenly against a deal dresser.

"The chairs are as you see them," he remarked, diving under the table.

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 LONDON, SATURDAY, JUNE 21, 1924

**THE HOME BANK INQUIRY**

Section 56A of the Bank Act empowers the Minister of Finance to appoint an auditor to conduct an independent investigation into the affairs of any bank when there is reason for so doing. It had been alleged that the Minister of Finance (then Sir Thomas White) was fully informed of the utterly unsound condition of the Home Bank, that he failed to exercise the powers vested in him by section 56A of the Bank Act and that it was directly due to the Minister's failure to use the authority conferred on him that the losses of the depositors are due. Obviously if these allegations were true the depositors' claim for compensation rested not on compassion-ate consideration, but on the strong moral ground of justice and right. Wisely, therefore, Mr. Justice McKeown was appointed to ascertain the facts of the case. These are not matter for partisan debate but for patient and impartial investigation. Judge McKeown's interim report was tabled in the House of Commons last Thursday. It establishes the absolute truth of the allegations on which the depositors based their claim.

It may serve our readers to reproduce here some paragraphs of this report.

The questions are those that were referred to Judge McKeown; and the answers thereto are taken verbatim from the interim report.

"Question No. 1: Whether in the years 1915, 1916 and 1918 representations were made to the Department of Finance of the Dominion of Canada respecting the condition of the Home Bank of Canada, and, if so, what representations were made?"

"Answer: (a) In the year 1915 no representations were made to the Department of Finance of the Dominion of Canada respecting the condition of the Home Bank of Canada. Such representations were made in the year 1916, as well as in the year 1918.

"(b) The following important representations were made to the Department of Finance concerning the Home Bank of Canada during the years 1916 and 1918:

1. That an amount more than double the total paid-up capital and reserve of the bank was locked up in four accounts the securities for which could not be realized upon.
2. That loans wholly disproportionate to the assets of the bank had been made on inadequate security from which large loss was likely to occur.
3. That amounts representing unpaid interest on at least three large accounts were carried into profit year by year and dividends declared on the basis of such fictitious earnings.
4. That arrangements agreed upon at a meeting of the Board of Directors with a view to passing upon all credits and making an early statement showing the bank's position, with recommendations, were not carried out.
5. That false returns were made by the directors of the bank to the Department of Finance.
6. That specific instructions given by the Minister of Finance in 1916 forbidding the capitalizing of unpaid interest were disobeyed.
7. That the President and some of the directors were indebted to the bank in large sums upon personal account and through companies in which they had an interest.
8. That the auditor employed by the bank from year to year was incompetent, and important matters were concealed from the Board of Directors and from Mr. Lash, the board's counsel."

Ground enough assuredly for an investigation!

To the specific question the Commissioner gives this unqualified answer:

"The condition of the bank, as revealed by the representations made, was such as to justify an investigation under the powers conferred upon the Minister of Finance by Section 56A of the Bank Act."

"Question No. 4: What effect would an audit under Section 56A of the Bank Act, if made in 1915, 1916 and 1918 have had upon the conduct of the affairs of the said bank and upon the position of the present depositors?"

"Answer: For the reasons above set out, I think an effective audit under Section 56A of the Bank Act made in 1916 or 1918 would have resulted, as far as concerns the conduct of the bank's affairs, in either:

"(a) Liquidation immediately following such audit, or,

"(b) Amalgamation with another bank."

"And the effect of such audit upon the position of the present depositors:

"If made in 1916, the present depositors would have suffered no loss.

"If made in 1918, I do not think any loss would have fallen upon them."

In answer to a further question as to what steps, if any, could have been taken by the Government to save the situation in 1916 or 1918 the commissioner says:

"The only steps that the Government could have taken to save the situation would have been to make thorough investigation into the bank's affairs, which would have resulted:

"(a) In forcing the liquidation of the bank, or:

"(b) Bringing about its amalgamation with another bank."

These findings will, we feel assured, simplify the whole question of compensation.

Sir Thomas White naturally would like to exonerate himself from blame in the matter but his weak defence is rather a confirmation of the Commissioner's report. Judge McKeown found that the representations to Sir Thomas White justified an investigation under section 56A of the Bank Act. Sir Thomas tells us that that is "a mere expression of his personal opinion devoid of any judicial weight or value whatsoever."

Puerile and evasive as this it demonstrates the wisdom of having a judge, whose honesty and ability no one will question, pass upon the facts of the Home Bank case rather than leave it to Parliament. The Commissioner is a man accustomed to interpret the law, to weigh evidence, to see clearly when facts are fully established. Therefore when he brings all his judicial qualities and experience to the investigation of the facts and the application of the law in this case his definite and unqualified conclusion is not "a mere expression of personal opinion, devoid of judicial weight or value."

It will carry great weight and be of much value for those charged with the responsibility of deciding whether or not the Home Bank depositors have a moral right to compensation for their losses. Those who read Judge McKeown's enumeration of the representations made to Sir Thomas White will need no judicial decision that action under section 56A of the Bank Act was fully justified. It is difficult to imagine a case where such action could be more clamantly demanded.

Sir Thomas in his many public references to this matter has never been able to discuss it in a way either impersonal or impartial; always he tends to generate heat rather than light. He seems obsessed with the idea that it is he, Sir Thomas White, that is being tried and investigated.

Witness this from his comments on Judge McKeown's report:

"The statute is not mandatory but permissive. And for the exercise of this purely discretionary executive action the minister is responsible only to Parliament, and not to any commission or other tribunal whatsoever."

It is well known that section 56A of the Bank Act is permissive and not mandatory. But that does not mean that the Minister may do just what he darn pleases. This power was conferred on the Minister of Finance to protect the people who deposit money in banks. He is morally bound to use this power when the conditions obtain that were contemplated when such power was conferred on him.

It was within the discretion of the Minister to exercise this power or not to exercise it; in any

case no matter what the conditions. So Sir Thomas White contends. The contention is unreasonable, absurd. It was left to the discretion of the Minister to decide whether or not conditions justified an independent audit in any particular case. If the Home Bank conditions did not justify an action then it will never be justified. Read over again the representations that had been made to the Finance Minister in the case of the Home Bank. To stretch the discretionary limits so far as to say that the Minister is never bound to exercise the powers conferred on him if for any reason or for no reason he doesn't want to do so is to insult common sense. Finance Ministers come and go. Governments succeed one another; but government goes on all the time. The Finance Department is continuous despite the change of personnel. The question now before Parliament is not affected by the fact that there has been a change in the personnel of Government or of the Finance Department. It has been clearly established that had the Minister of Finance in 1916 or 1918 exercised the power which was vested in him for just such purpose that the Home Bank depositors would have been safeguarded from the losses that his inaction brought upon them. The Department of Finance cannot shuffle off the responsibility for that dereliction of duty on to the ex-Minister. Nor can the Government of today rid itself of responsibility for the acts of its predecessors. Government and Parliament are responsible for the way banking is carried on. They make the Bank Act, they revise it every ten years. They are responsible for its provisions, they are responsible for its administration. The failure of Sir Thomas White to act when he was made aware of the condition of the Home Bank is a legacy and a responsibility that the present Government and Parliament cannot refuse to accept.

Sir Thomas White has referred to War conditions and to his fear that action with regard to the Home Bank would affect public credit and confidence. If such considerations of public policy led to his decision, then it is an additional and a cogent reason why the Home Bank depositors should now be reimbursed for their losses.

In the light of Judge McKeown's report we have every reason to believe that neither the Government nor Parliament will seek to evade responsibility for action before the end of the present session.

**CIVILIZATION AND HOMICIDE**

By THE OBSERVER

There is no surer sign of a decadent civilization than disregard or a light regard for human life. No development of mere book learning will ever give the stamp of real and genuine civilization to a nation which is characterized by a prevalent disregard of any of the very greatest and most important of the divine prohibitions. And it ought to go without saying that no piling up of worldly possessions can ever entitle a nation to call itself truly civilized while that same nation practices any pagan evil on a great and general scale.

It is well to see that the Catholic press of the mighty nation to the south of us, the United States, refuses to be blinded by the material greatness of that nation to the facts which indicate a real and serious decadence in the civilization of that nation. Canadian social and moral problems are not much different from those of the United States, and such discussions are therefore of deep interest to us in this country. There is no country, not even Great Britain, today, which has so great an effect on this country as has the United States. In everything but our laws and our political constitution we are more American than British.

Our able contemporary in New York recently discussed the homicide record of that country. A well-known statistician, Dr. Frederick L. Hoffman, has been giving some figures concerning homicide in that country; and they are quite sufficient to cause any student of social morals and conditions to think long and anxiously. Incidentally Dr. Hoffman's figures dispose finally, if demonstration can make a final disposition of such a matter, of the old idea, originating in prejudice, that "foreigners" and the descendants of races that are not "Nordic,"

to use the favorite shibboleth of the past, are responsible for the greater portion of the murders in the United States.

In the year 1923 there was one murder for every 10,000 of the population. This is about three times the murder rate of Italy; a fact which may or may not suffice to prevent the people of Italy from being henceforth represented as the most murderous race in the world. The City of New York is not, bad as its murder record is, the worst community in that respect. The highest murder rate belongs to Memphis, Tennessee, where the rate is 6.5 for every 10,000 of the population. The East, with its high proportion of immigration, is the best; the West with an almost wholly native white population, is in second place; and the South is the worst. The total American record for homicide is twenty-five times as bad as that of Great Britain; due allowance made for the difference of population.

The cult of the "Nordic" strain is not boosted by the researches on these matters. New York, which is a city composed of a great many races, is not as high in murder figures as some sections of the country where the "Nordic" strain is paramount. A western university presents figures to show that the crime rate of native white Americans is nearly three times as great as that of the foreign-born.

"America" remarks on an aspect of this matter which is so important that it dominates all other considerations save that of the actual moral guilt itself; and that is the failure to punish these murders. From figures we have seen elsewhere we think it is true that in the last ten years there have been 85,000 homicides in the United States, and our readers know pretty well how few persons have been prosecuted to conviction for that huge number of killings. This is a matter of the utmost gravity. If it were merely that eighty odd thousand killers had succeeded in baffling justice, the case would be grave enough; but who can suppose that reasonable efforts were made to punish the guilty when only a few hundred persons, if that many, were punished at all for that vast number of killings?

We in Canada have an interest in this matter; for we are travelling the same path, though not so fast. In this country, too, there is a distinct tendency to refrain from punishing even the gravest crimes. Only one thing can result from that bad policy; and that is an increase in murders and all the worst crimes; and we have already had some proof that such results are beginning to manifest themselves. When a man is convicted of murder now in Canada, very often a sort of political fight begins; members of Parliament are overwhelmed with petitions, tears and supplications. Some very bad results have already followed such procedure. That procedure is taken in other cases besides murder; and in these other cases, very often the criminal is allowed out of jail when no real reason exists why he should not serve his term.

THAN THE present site of the Catholic Sailors' Club there is no more historic site in Montreal and Montreal is a city with a real history. The very spot was established as a trading post by Champlain in 1611, and as a fort by Maisonneuve in 1642. Towards the end of the seventeenth century the beautiful gardens of the Charron Freres were situated here, and these later passed into the care of the Grey Nuns. There is everything inspiring, therefore, in its past associations, and its present custodians may well pride themselves upon carrying on the tradition.

**NOTES AND COMMENTS**

WE ARE pleased to note the continued success of that most worthy institution, the Catholic Sailors' Club of Montreal. From a very humble beginning in a little garret, over a tobacco factory, where a few sailors gathered to smoke, sing, and exchange experiences, the Club has grown into one of the largest institutions of its kind anywhere. "Years of careful, watchful and business-like economy," says the Montreal Star, "have made it possible for the Club to entirely remodel and re-equip their old quarters, and the construction of a new Sailors' Club in almost every sense of the word, is now being undertaken. No appeal to the public has been necessary in order to make these substantial alterations and additions."

It was the present writer's privilege to visit this institution many years ago, and he recalls with pleasure the evidence available on every side of the successful grappling with the problem of caring for the spiritual and social welfare of the sailor-man ashore. The Club was then under the spiritual guidance of the late Father John Coffey, S. J., ably assisted by a corps of zealous ladies and gentlemen, representative of the best Catholic families of Montreal. What struck

us particularly then was that while every facility and encouragement was given to the sailor to conform to the precepts of his religion and to avail himself of the Sacraments, there was none of that obtrusive, officious meddling characteristic of most sectarian institutions of the kind, and the air of sactimoniousness was entirely lacking. The sailor was first of all made to feel at home, and the spirit of the place was such as to bring out all the best that was in him.

IN PLANNING the new building, we are told, every need and comfort of the mariner has been thought of. Larger and more attractive common rooms, billiard rooms and rest rooms have been provided; tiled bath rooms, equipped with both plunge and shower baths, are being installed; the concert-hall has been enlarged and decorated, and the platform or stage raised and extended on both sides and in front. This commodious room is to serve the purpose of both concert-hall and chapel, the stage being transformed on Sunday morning and other necessary occasions into an altar and sanctuary. Further, the entire building, which formerly had been leased in part to other organizations, is now to be devoted to Club purposes. A large entrance is being built in St. Peter street, while an entirely new stone front will transform the concert-hall.

WHEN THE Club was first organized its operations, as we have already said, were begun in a little garret. But even this was, under direction of a committee of zealous women, made comfortable and cheerful. The membership increased, however, and these quarters were soon outgrown. An old factory on the present site was then leased, and in 1900 the Club was incorporated. Since then its progress has been steady. One of the guiding spirits in those early days was the late Mr. F. B. McNamee, contractor, who not only gave freely of his wealth for the maintenance of the institution, but devoted much of his time to its work personally. Lady Hingston, too, who is President of the Lady's Committee, has been one of its most active supporters, and the Catholic Truth Society has all along had much to do with its development and extension.

THE scheme has secured the approval and blessing of Pope Pius XI, who, in a message to the Reading conference, said: "The August Pontiff praises in a special manner this movement that you have set on foot. It is his prayer that you will successfully accomplish the end you so much desire."

**WORLD PEACE PLAN**

**COUNCIL FOR INTERNATIONAL STUDY AND ACTION TO BE ORGANIZED IN LONDON**

By George Barnard  
 (London Correspondent, N. C. W. C.)

London, May 21.—The council for International Study and Action which was inaugurated at an important conference at Reading last autumn has secured the approval of the English Hierarchy. The work of organization will now begin, and towards that end a meeting has been called for June 19, at which Cardinal Bourne will preside in London. Invitations are being issued to all Catholic societies which are, or could be, concerned with the education of public opinion along the lines of the council's plans. At this meeting delegates will be appointed to the joint council.

**PROGRAM OF STUDIES**

The declared policy of the council is to organize the Catholics of England in order to give effect to the Pope's plea for the restoration of the "Peace of Christ."

It will begin its work by encouraging the study of:

- (a) The application of Catholic principles of morality to relations between nations.
- (b) The value and shortcomings, for this purpose, of existing international institutions.
- (c) The extent of the citizen's responsibilities for the conduct of his country's foreign policy and the fulfilment of her international obligations.
- (d) To render effective the convictions formed by such study.

The far-reaching effect of the council's policy is seen in a resolution passed at the Reading conference last October. After affirming its allegiance to the Holy Father, "the Guardian of the Moral Law," the conference put itself on record as follows:

"In view of the responsibility of the individual citizen for the morality of government action, it is advisable—in the opinion of this conference—that there should be established in each State a competent tribunal, independent of the executive and of domestic politics, whose considered decision on the morality of the issue should be required prior to a declaration of war."

This, it will be seen, is an effort to make it impossible for nations to go to war for the selfish reasons which in the past have sent millions of men to a battlefield death.

International disputes would be considered by an international body, outside the political arena, which would weigh the rival claims in the balance of morality.

Before so comprehensive a scheme can be put into operation, a vast amount of spade work will have to be done in order to form public opinion in its favor. It is this work which the council proposes to begin by a systematic attempt to get the Catholics of England to study the moral law in its application to nations, and the citizen's responsibility for the conduct of his country's policy.

**PLAN APPROVED BY POPE**

The scheme has secured the approval and blessing of Pope Pius XI, who, in a message to the Reading conference, said: "The August Pontiff praises in a special manner this movement that you have set on foot. It is his prayer that you will successfully accomplish the end you so much desire."

Cardinal Bourne is the patron of the movement and the Bishop of Portsmouth its president.

Having reached the preliminary stage as the result of the initial conference, the whole scheme came before the Hierarchy of England and Wales at their recent annual meeting at Westminster.

The scheme was approved by the bishops, and Cardinal Bourne has instructed the acting secretary, Mr. John Eppstein, to issue invitations to all recognized Catholic societies which are capable of participating in the movement to attend the conference on June 19.

The scope of the council is set out in an extract from the scheme as it was laid before the bishops:

"This national committee shall be free to cooperate with any organization—British, foreign or international—from whom it can obtain or to whom it can offer useful assistance in educating public opinion upon the requirements of international morality, in furthering any particular measure of reconciliation or cooperation advocated from time to time by the Holy Father."

That each society, accepting the invitation to collaborate with the national committee, be invited to state in what way and to what extent its cooperation can be utilized.

"In acting upon this information the committee shall coordinate activity in such a manner as to promote and not hinder the free development of the organization concerned, and to avoid causing friction between the various bodies."

**MISSIONARY WORK IN AFRICA**

Dublin, May 26.—The Rev. H. Gogarty, C. S. Sp., bishop-elect of the vicariate of Kilimanjaro, in East Africa, relates some interesting things of the Vicariate, its people, its trade and its characteristics.

The vicariate is about the size of Ireland. It is about three degrees below the equator, and it takes its name from the highest mountain in Africa, which rises 30,000 feet and is crowned with eternal snow, although beneath the blazing rays of the equatorial sun. This mountain has a population of 100,000.

The population of the entire vicariate is 500,000 of whom 450,000 are pagan, 40,000 are Mohammedan and 10,000 are Catholics. Evangelization is done through the medium of native languages. The Christians are really fervent, and rarely does one fall back into pagan customs.

The missions are favourably received by the chiefs of the various tribes. The schools number about 230, and to these go thousands of children both of pagan and Christian parents. The natives are intelligent. Some are smiths and do really good iron work. Others cultivate the land successfully and open irrigation works, running canals down the slopes of the mountains for distances of from ten to twenty miles.

In parts of the Vicariate, one can make use of steamship or railway to get about, but in other parts travelling has to be done on foot, and going from one mission to another, the missionary has to pack his tent, camp bed and kitchen utensils.

"It is a mistake to look upon these tribes as savage," says Father Gogarty. "Primitive they may be called, but they certainly have a native culture of their own. The Catholic missionaries, while teaching

**TO RESTORE POPES' PALACE AT AVIGNON**

Paris, May 30.—Several rooms of the Palace of the Popes, at Avignon, were converted, about fifteen years ago, into barracks for engineer troops. Wooden partitions and floors had been put in, dividing several of the rooms into smaller quarters. These partitions and floors are now to be removed, and the Consistory rooms, in particular, will be restored to their former magnificent proportions.

This restoration is due to the efforts of a group of artists and of the Catholics who have long been anxious to have this venerable monument restored to its original aspect.

**DENIES LEAGUE IS BEHIND IT**

Mr. John Eppstein explains that there is no desire to lay down in any cut and dried form the ways in which existing societies will be invited to collaborate through this joint council.

Obviously, he says, all such organizations must retain their independence, and only by common

agreement can their various programs of work be developed or modified for this particular purpose.

Further, Mr. Eppstein makes it clear, it must lie entirely with the bishop of each diocese to decide whether or not it would be wise to make use of the committee in any way within that diocese.

Of course, a large scheme has been criticized. Suggestions have been made that the whole movement has been engineered and paid for by the League of Nations. But this is denied by Mr. Eppstein, who declares that no financial assistance has been given by either the League of Nations Union or by the League itself.

**NATIONAL CONGRESS**

**OF CATHOLIC EDUCATION IN SPAIN**

By Rev. Manuel Grana  
 (Madrid Correspondent, N. C. W. C.)

Madrid, May 12.—The National Congress of Catholic Education is over and it is now possible to tell of accomplished facts. The success of the Congress was expected but as a matter of fact it exceeded all expectations. Hundreds of religious orders and a great number of private institutions took part in it together with many professors from the official schools, thus proving the solidarity which exists among Catholic educators, be they professors in private or public schools. A whole week was devoted to sessions, conferences, excursions, study and propaganda. The Military Directorate took part in the solemn opening session in the Teatro Real, which was attended by the King and Queen. The closing session, also held in the Teatro Real, was no less impressive, being attended by all the Cardinals and Metropolitans of Spain, by a large number of prelates and by the Nuncio of His Holiness. Never has Spain witnessed such an important manifestation in favor of national culture. The Congress may be said to mark an epoch in the history of modern Spain.

**EXPOSITION OF SCHOOL WORK**

The most important feature of the Congress was the Exposition, which was a remarkable record of work and effort. Samples of work, books, texts, methods, buildings and equipment and every kind of school material was displayed on a large scale. The great rooms of the Palace of the National Library, granted by the Directorate for the Exposition, were unable to hold all the objects exhibited, and exhibits had to be arranged up and down the great staircases. The Exposition is still open and is visited by thousands of persons. The faculties of public institutions have been unable to conceal their astonishment, but it may be said that the greatest surprise of all was that of the Catholics themselves. The Catholics knew that their schools were good, but were amazed to find them so good and so numerous. In his address at the close of the meeting, the Bishop of Madrid declared that while this undertaking had been a tremendous work, nevertheless it was only a trial, and that in about two years time another Congress and another Exhibition would be held.

The resolutions studied and passed by the different sections will be presented to the Military Directorate for consideration in the new system of education which is now being elaborated.



FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY AFTER PENTECOST

HEEDING THE INVITATION

"A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited that they should come, for now all things are ready." (Luke xiv, 15, 16.)

The Lord is reasonable in His demands—yes, reasonable to the extent of generosity. He never asks of us anything except for which He intends to pay us a hundredfold. We can not, in fact, offer Him an act or a gift that could be fully gratuitous. It may appear to be so on our part, but on His part it is not. Even a little cup of water given in His name will be a reward. His goodness will not permit Him to be a receiver only—He must recompense us for every gift and deed given and done for Him or in His name.

From this fact we should learn the beauty of God's orders and the sweetness of His invitations. We should notice how in His parables as the one in today's Gospel, He invites us, not to labor and toil, but to come to a pleasant task or duty. The sternness of His voice is never known, save when we remain deaf to His call and neglect our duty as children of a generous Father. He wishes us to realize well that our subjection to Him is not as that of slaves to their master. We are more than slaves, even in our littleness compared with His greatness. We are His children and His friends. His superiority in His relations with us is fatherly only, until we absolutely refuse to acknowledge Him. Reason will tell us that when we refuse to heed His kind voice and gracious invitations, He can not any longer treat us as good, obedient children.

It is practically incomprehensible why people in such great numbers are deaf to God's pleading summons. He lays out a feast for them, and asks them to come and be His guests, but they seek elsewhere for their pleasures and delights. Of course, such people follow the desires of their bodies, and allow this lower part of them to rule the higher. But the mystery is that this is so. The body is their rebellious part; it aches, it pains, it causes suffering, it is ever in danger of losing its life. Really, it makes a slave of each one of us, to some extent, when considered alone. Why do we, then, give it everything it desires? Such indulgence gives us but weary days and sleepless nights afterwards, and brings us up to an early grave. It can not lift us up to tower higher things, for it is above its power to do so.

The soul should listen to God and draw the body after it in His service. We are like unto God in our soul, we are not in union with Him by it? It is this noble part of us that lifts us up and carries us to Him who is the source of its life, its beauty, and its strength. To God we can go in no other way except by our soul. In the hereafter the body will follow the soul, but the soul never can follow the body. The body may drag it, in a certain sense, in its train on earth; but in the world beyond the body will not hold sway. When God beckons to us, as He does necessarily, it is to our soul, intending that our body shall accompany it joyfully. If the body rebels, He expects us to conquer it, and He does not ask us to do this unaided. He provides us with most powerful assistants—His grace. In fact, every summons from God is to come and be armed with His grace.

God sends many messengers out into the highways and byways to search for us, and to extend His kind invitations. In this Gospel, from the parable we see how He sent His servants to call all those who were invited, to come and partake of the feast. By means of His Church, His kingdom on earth, He intends to have His voice reach all men, to tell them of His calling for them and of the feast which is prepared for those who answer. The Church is really His servant and messenger of today. He is not calling men directly by the sound of His voice, but His invitation is repeated through the authorities and ministers in His Church. She has a grand commission, yet one of the most responsible that could be given to any organization. She is safe herself, for she has His assistance; but the sad words of refusal to accept this invitation are ringing ever in her ears. As she goes out to call men to the great feast, she meets with insults and rebuffs, or finds them showing little or no interest in her invitation. And she is sorrowful, not so much because they refuse to listen to her, but because the consequences to themselves will be the saddest. As a kind, loving mother, she must weep as she sees her children, or those who should be her children, refusing to accept her maternal protection.

may we expect after it shall be over?

There are many who are afraid that they are giving too much to God, and they search for an excuse for their conduct. Sometimes their means are too limited to help the Church and her pastors in a material way, or they will say that the richer brethren should care for the temporal needs of the Church. Again, it will be fatigue, or loss of time that could profit them in a material way, that ever-lasting tolling for the things they must leave behind. Others will see faults in the Church, or will pretend to notice deficiencies in her system and her methods. This objection is common among men who are associated with large business enterprises. Their ideas, they think, should be the guiding rules for the Church. There is another class who think that, if they show their Catholicity very markedly, their prejudiced neighbors will turn more against them, or endeavor to boycott them in business. The remark is often heard that, as Catholics, their business can never be much, or that it is hard for a Catholic to do business.

We need not say that all this is false. There are few so perverse as to consider well guided religion in another a fault. These critics and fault-finders and others inclined to lament, should remember that, if they are sincerely religious, they are doing nothing more than responding to the calling voice of God, who is inviting them to where the banquet is set and where their joy will be full. If they answer the call of God's enemies—and they are all those who hate their neighbor because of his religion or for any other reason—they will quickly be deprived of real happiness even on earth. To give to the Lord is but to lend to Him; to give to man separated from God is to squander.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.

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ON BEING SURE

(By Rev. H. G. Hughes)

How many years ago it was I do not like to think; but, despite the distance of time, I have a vivid remembrance of the day and the hour when the first glimmerings of light played upon my darkened soul, and showed me, faint at first and vague in outline, the majestic form of the Holy Catholic Church as the divinely appointed teacher of mankind, the glorious City of Truth.

Long had I wandered in the gloom and mists of doubt, while now one thin phantom of truth, now another, loomed up in the darkness and drew my hopeful attention, only to dissolve in vapor and prove itself unsubstantial as the darkness itself in which I walked. For some years of happy ignorance, Anglicanism, decked out in imitation garments, not quite an easy fit nor always of the correct cut, held my loyal fealty, masquerading as the Church of Christ and pillar and ground of the truth.

THE BLIND LEADING THE BLIND But I found at last that my Anglican teachers were not sure; they were not sure of their own beliefs. This uncertainty was veiled, indeed, by Catholic sounding phrases, spoken *ore rotundo* from the pulpit and reiterated in the press, but when one came to probe by questions and ask for light on the correct cut, the bottom was found to be very near the top, and the light was not forthcoming.

One good man, a great promoter of "non-communicating attendance," which in those days was the euphemism (a kind of "discipline of the secret") for Mass, told me that he believed in Transubstantiation, but wasn't so absolutely sure of it as to consider it his duty, if called upon, to go to the stake for that doctrine. It was the same regarding confession. To go to confession was the proper thing; but was it strictly necessary as the means of pardon after grievous sin? Neither preaching nor practice seemed to afford any sure answer to this awkward question.

The end for me as an Anglican came when I left home for a low Church place, where I heard every Catholic doctrine that had been taught me with any definiteness (and there were some) flatly contradicted and described as "Devil's lies" from a pulpit of the same

Establishment to which my former instructors belonged. I was naturally astonished but I did not grasp the true inwardness of the phenomenon. I concluded, with the youthful habit of rushing to extremes, that there was no teaching authority on earth, and that I had to worry out my religion for myself.

A FRUITLESS SEARCH

After some years of chasing various will-o'-the-wisps, or, to resume my former metaphor, various phantoms of truth, I met a Catholic layman, a recent and enthusiastic convert to the Faith. He as I, is now in middle age, and he has seen long years of service in the picked army of St. Ignatius of Loyola. His enthusiasm has in no way abated. Meeting him again after many decades I was reminded of that far off meeting when he pointed me the way to being sure of religious truth.

After so long a time spent in possession of this rich and precious gift of sureness in that matter of which above all things men need to be sure, it is a wonder to me that so many can settle down comfortably in their state of vague uncertainty about the great affair of religion. People will profess the utmost surety of conviction concerning many things of which, in truth, it is next to impossible to be really certain and about which uncertainty does not carry with it any irredeemable consequences; but in the one thing in which being sure is of imperative necessity and uncertainty may spell the loss of their souls, they not only do not seem to mind, but even make a boast of ignorance.

The noble thing, we are told, is not the finding of the truth, but the seeking for it. One could understand this if there were held out some hope of finding truth at the end of the search; but that consummation is not to be arrived at in this life. We are to come to the goal of eternal felicity to which truth alone can point the way without knowing what that truth is! Of all inconsistencies could there be one more foolishly unhappy.

THE VOICE OF AUTHORITY

Doubtless different aspects of the Church appeal to different minds when her claims first come before them; but it has always seemed to me that her uncompromising claim to know the truth and to demand acceptance of her teaching as the word of God should make the most universal appeal. Like her divine Master, she speaks with authority, and not as the scribes and pharisees. This does, in fact, impress many. It is obvious and often remarked by those not of the fold that the Catholic Church "knows her own mind."

To the writer, in the far off days of searching, the absolute assurance of his convert friend came as a revelation, and led to the recognition of the Church as the authorized Teacher of the truth of God. We walked under a cloudless summer sky and discussed religion as young fellows so often do. A certain Catholic doctrine which had always seemed to my ignorance to imply unwarrantable assumptions on the part of those who believed it, came into the conversation. "How can you be so cocksure about a thing like that?" I irreverently and in elegantly asked? "How can you possibly know its true?" "I am as sure it is true," was the reply, "as I am that the sun is shining in that sky above us. And how do you know it is true?" I demanded. "Because the church teaches it," my friend answered.

It was very simple; it sounds almost banal when one tells it; but to a mind that had had no conception of the possibility of real, confident certitude in religious matters, this reply opened a new world—the world of truth; not of truth for ever elusive, but of truth attainable; a world in which one could be sure beyond doubt or fear.

TEACHERS AND TAUGHT

Of the one thing of which it is imperative to be sure, men can be sure if they will. The natural man calls out for the truth about God and about himself, his origin, and his destiny; the light of conscience itself leads him on the path of truth yet he turns aside after his own vain imaginings. He dislikes being taught with authority, though at the same time he admits that a religious teacher ought to have authority and teach with authority. Strange inconsistency; due to human pride!

So he strives to find a way by which he may seem to be taught and yet judge his teacher. He takes the Bible, and uses his private judgment upon it; or he takes an imaginary Church, the "undivided" Church of a remote antiquity, and uses his private judgment as to what she taught when she "spoke with one voice." In practice, of course, the ordinary person must take his religion from others who profess to be able to teach him. But the teachers are not sure, so the taught cannot be sure; and both got so used to not being sure that they have come to look upon that as the proper and normal state of mankind here below. Yet the truth is mighty, and will prevail. There are signs that our fellow-countrymen are less content than formerly with uncertainty in religion. Eager crowds listen to our preachers and lecturers in streets and parks, and it is coming home to many how blessed a thing it is to be sure, and dawning upon not a few that after all they can be sure if they will.—Universe.

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A bad book is falsehood and sin in a permanent and impersonal form.—Cardinal Manning.

Ontario's Minerals. The Province of Ontario contains 407,992 square miles, over three times the area of the British Isles. Seventy per cent. of this vast area is underlain by pre-Cambrian rocks, which are pre-eminently the metal-bearing formation of this part of Canada. Much the larger part of the Province lies north and west of Lake Nipissing. The goldfields of Porcupine, Kirkland Lake, the silver mines of Cobalt, South Porcupine and Gowganda, the nickel-copper deposits of Sudbury, which supply over 90 per cent. of the world's nickel, testify to the mineral richness of this vast region. Much of this great stretch of territory is only partly explored and it is doubtful whether a more attractive field for prospectors can be found anywhere in the world. The climate is invigorating, there is plenty of wood and water, and though the country is broken, there are no mountains, the maximum altitude being about 2,000 feet. The prospector can go anywhere in his canoe. Working conditions underground are of the most favourable, the rock is solid, water gives little trouble, and the temperature varies from about 49 degrees F. in winter to 48 F. in summer. This vast area known to contain practically every commercial metal and non-metallic mineral, excepting coal and tin, only awaits development. In 1923 Ontario's total mineral output was valued at \$68,284,628. To the end of 1923 Ontario had produced metallic wealth worth \$718,900,000, the value of the principal metals in round figures being as follows: Silver.....\$27,700,000 Pig Iron.....\$55,399,000 Nickel.....\$82,900,000 Copper.....\$1,500,000 Gold.....\$28,400,000 Cobalt.....\$1,000,000 Dividends and bonuses aggregated \$33,611,978 for gold companies and \$89,912,654 for silver companies. For lists of publications, maps, geological reports on mining areas and other information, apply to Hon. Charles McCrea or Thos. W. Gibson, Dep. Min. of Mines, TORONTO, CANADA.

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CHATS WITH YOUNG MEN

MOTHER

When a fellow has a mother He's a mighty lucky man; For he'll never have another, Though he reach life's longest span

She's the one thing in creation That your money cannot buy; She's beyond all calculation— Doesn't matter how you try.

You may talk about the others Who are near and dear and true But no cousins, aunts or brothers Can approach her love for you.

When you think of all the fellows Who of mother-love are shorn, Then your spirit melts and mellow, And with sympathy you're torn.

For a mother'll go through anguish For her each and every son; And, though old, she'll never languish Till her holy work is done.

Should the hand of Fate deprive me Of this closest, kindest friend, Others never could revive me, Nor my broken heart could mend.

So I pray that God may leave her Through the long eventful years, Free from trouble that would grieve her.

And from aught that causes tears.

FEAST OF CORPUS CHRISTI

"Having loved His own who were in the world, He loved them unto the end," said St. John. Knowing that the time for His departure from this life was at hand, He wished like a loving Father to leave His children the greatest sign of all by preparing for mankind the Heavenly Banquet of His own Body and Blood in the Sacrament of the Altar. That is the significance of the Feast of Corpus Christi; something to be lovingly pondered over.

It was just at the time that Christ was to be delivered into the hands of His executioners that He left His greatest token of His love, for the Lord Jesus, the same night He was betrayed, took bread and giving thanks broke and said: Take ye and eat; this is My Body which shall be delivered for you." We must remember that He had fed about five thousand people by the miraculous multiplication of the loaves and fishes; when the crowds again sought Him He used the chance to point out clearly and definitely the nature and effects of the spiritual food He was about to give in the Most Holy Sacrament of the Eucharist.

He made frequent reference to the miraculous manna, which God had sent down from heaven to feed the Israelites during their forty years in the desert; He wished to impress on them that the Bread which He was promising was even still more wonderful. "And Jesus said to them: I am the Bread of life." As they could not understand this and murmured He made it still clearer. "I am the Bread of life which came down from heaven. If any man eat of this Bread he shall live forever, and the Bread that I will give, is My flesh for the life of the world."

Do we appreciate this wonderful privilege? Frequently make use of the Sacrament of His love? It is not necessary to be perfect in order to receive worthily, for this is a food intended for men, not angels, and though we can never be worthy to partake of it, we can do our best to render ourselves at least far from unworthy. Perhaps if the old solemnity attached to this great feast were still in force we might be able to renew our fervor to the Body of Christ. —Catholic Columbian.

LITTLE THINGS THAT COUNT

To say "good morning" each time one meets for the first time other members of the household is what may be called one of the little things which are often neglected, but which nevertheless are important, often though their importance may pass unnoted. Brother Leo, writing in the Catholic School Journal for June, tells of a hotel manager who said:

"Suppose that you're a guest at one of our hotels, and you haven't slept well and you get up with a grouch. As you step into the elevator the boy says cheerfully, 'Good Morning, Sir!' You go up to the desk in the lobby and the clerk sees you coming, and bids you good morning and hands you your mail. You make for the dining room, and there the captain gives you a hearty personal greeting and you get more cheery good mornings from the waiter that serves you and the girl at the cashier's desk. Now, I ask where is your grouch? They're all little things, you may say, but they count."

Why are employees of a hotel, for instance, so much in the habit of saying good morning to the guests? No doubt one reason is that in well-conducted hotels they are instructed to do so, they are told they must be polite to everybody, especially to those who patronize the hotel. To have courteous employees helps the business of the owner, helps to make the manager popular with the public and, furthermore, causes guests and everyone to feel good-natured towards the employees themselves, and this is good for the extra amount obtained in tips. Being polite, therefore, is what we call a "business proposition."

In the family the members are not always so likely to show courtesy

to one another; father, mother, sister and brother are not always careful to observe the small amenities of mutual consideration. The hotel bellhop, elevator attendant and girl cashier may not be one-half so polite when they meet those of their own households in the morning. If the head of the family is too grouchy to look pleasant or to say good morning his severity of face may cause his wife and children to be too much afraid to bid him good morning. If Jimmie musters the courage to do so, he may elicit no better response than a grunt or glare.

There are joyous breakfast tables, but there are also the other kind—grouchy breakfast tables, one might say. Because one grouch may be enough to overpower half a dozen happy spirits. An early morning breakfast, or to come into a person's physical condition; he may have eaten too heavily the night before or stayed out too late to allow him to get enough of sleep. If one were to ask such a person what has made him grouchy, he probably would have to say he did not know.

A grouch is a little thing, too; but it counts—for evil, by putting others out of good humor into ill humor. It does take an effort at times to be pleasant outwardly, when inwardly there is an opposite inclination, but what that is worth doing or having is not worth an effort? One way to conquer a grouch would be to sing in spite of one's self before coming downstairs to breakfast. Or to come into the house in the evening humming a tune, so that wife and the rest will imagine you in good humor although you may be feeling blue.

Little things count because there are so many of them; they are like the "little drops of water, little grains of sand," which "make the mighty ocean and the pleasant land." The best of it is that all of us can use the little things, for what are we, after all, but little human beings ourselves comparatively.

THE CULTIVATION OF A HOBBY

A life that lacks a dominant interest is a sad colorless thing, affording no real joy and no serene contentment. It also leads to a deplorable waste of precious time, because there is no strong incentive to work. It is just this aimlessness that makes our younger generation seek forgetfulness of self in the mad rush for intoxicating pleasure. The modern man uses amusements like a drug, through which he seeks escape from the consciousness of time. There is nothing that has for him a commanding and absorbing interest.

A hobby will give an interest to a life that otherwise would be barren and empty. It takes the staleness out of long days, and makes the hours seem short. A child, taught to raise flowers, can spend many pleasant hours in its little gardens or over a box filled with earth. A boy, who has cultivated an interest in mechanics, will know what to do with his leisure time, and will never feel time hang heavy on his hands. For every one, it is advisable to cultivate some hobby, to which he may turn his attention when wearied by the cares of life, and exhausted by his daily duties. A hobby can become a saving grace in a man's life and prevent mental and moral deterioration.

OUR BOYS AND GIRLS

COMFORT

Sad was my heart and heavy, Bitter with hidden pain; Oft had I striven to voice it, Striven, but all in vain, Till, in the arms of Jesus, Pillowed upon His breast, I heard a soft, sweet whisper Lulling my soul to rest; Heard in my heart a whisper, Sweetening all my woe: Few were the words, and simple: "Dear little child, I know."

THE BOY WHO RECOMMENDED HIMSELF

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood a residence, a handsome, massive, modern structure. The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say. No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Halloa, Fred! That's a very handsome tennis racket," one of them said. "You paid about seven dollars for it, didn't you?" "Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?" "I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it." "You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only promised it to him, eh? And he simply promised to pay for it, I suppose? I'll give you three dollars cash for it." "I can't do it, Charlie." "You can if you want. A dollar and half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it," only I promised the racket to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you twice as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said. "But why?" "On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?" "No, Joe." "Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go." "That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences. "What is your name?" he asked as he glanced at the fourth boy. "Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly—a pleased smile crossing his face.

"You may stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile. "But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommending yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes and chaff boys who are better than you are, without older people making a note of your bad habits.

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In all battles, if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought, and in exact proportion to all his right, he has prevailed. His very death is no victory over him. He dies, indeed, but his work lives, very truly lives. Fight on, thou brave, true heart, and falter not, through dark fortune and through bright.—Carlyle.

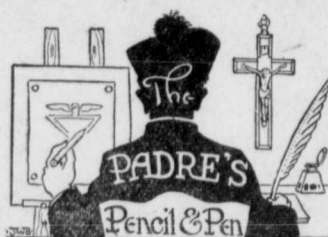
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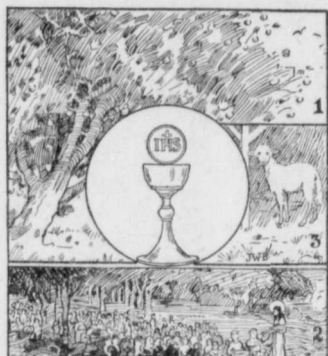
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The picture below gives you all a chance to show your cleverness.



In the center we see the Holy Eucharist which we celebrate especially on the Feast of Corpus Christi, June 19. Sketch No. 1, represents a figure or type of the Eucharist found in the Old Testament part of the Bible. No. 2, represents one found in the New Testament. And No. 3 is a type of this sacrament mentioned in both Old and New Testaments. Just where in the Bible do we find these types mentioned? Answers will be given in this column next week.

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ADVISES RETREATS FOR JOURNALISTS

Brussels, May 29.—To show the estimation in which he is held by the Catholic press, a delegation of Catholic newspapermen called upon Cardinal Mercier during his jubilee celebration and presented him with an address. Cardinal Mercier made reply as follows: "All that I have been able to do must be referred to the Author of All Good. Literally crushed by the goodness of God, I have no words to express my gratitude to His Most Merciful Providence. The anniversary days of my sacerdotal ordination were days of prayer as well as days of joy, the joy of feeling myself in communion with my countrymen, with the faithful of my diocese, with you whose sentiments express the sentiments of the Belgian people."

"What I wish for you is the continued extension of your apostolate. The word 'Apostolate' was consecrated by Pius XI. in one of his encyclicals in which, after having described the evils of modern life, he set forth that never has the spirit of apostolate seized upon men so deeply as it does today. If it is to penetrate Catholic life, it must thoroughly penetrate yours; for it is upon your collaboration in the Catholic apostolate that we chiefly rely."

"Before the War, some friends of the press conceived the idea of setting aside annually a few days of silence and recollection for our journalists. Most willingly do I take up that idea again. Every day you are called upon to write on an endless variety of subjects without having the time necessary for recollection. It cannot be too often, therefore, physically, morally, apostolically, to spend a few days in retrospection and meditation. I do then express the wish to see you all assist at a retreat of this sort; for it will afford precious moments of rest to your soul and from it you will sail forth more united than ever. Every year that I have a chance to make an eight or ten days' retreat I feel refreshed, younger, better disposed to work. You cannot possibly always and all agree on all subjects; after those days of retreat you will part still holding on to your personal opinions on all questions that are free, but you will stand united upon the ground of charity."

CZECH CATHOLICS REJOICING

(By N. C. W. C. News Service) Prague, May 12.—Returns from supplementary town council elections, and the apparent killing of a new anti-Catholic proposal from bigots are proof that, despite frequent declarations to the contrary, Catholicism is flourishing in Czechoslovakia. The anti-Catholic activity in the country seems to have acted as a stimulus, and strong Catholic organizations throughout the land are now energetically centering their efforts on providing children with proper education by pressing the Government to retain the old system of denominational schools, and working for the rejection or modification of the proposals aimed at robbing the Church of its landed property through the so-called Estate Reform.

Election returns from the country towns and villages show a steady progress by the Catholic Party. Numerous communities voted in Catholic mayors, and in a great number of towns where Catholics had virtually no representation, they now hold a majority.

A short time ago, the "Progressives" came forward with a new proposal to permit non-Catholics to use Catholic churches and chapels for their religious services. Immediately a Catholic daily newspaper published the full wording of the measure, denouncing it as unconstitutional and an offense against the Catholic population, and urging Catholic deputies and ministers to prevent its passage. The result was that the bill has not even been discussed in the legislative chambers.

Another favorable sign is that the atheist threats of separation of Church and State and confiscation of church property are no longer

heard. Opponents of the Church were silenced, it is believed, by the results of the census, revealing the true number of Catholics in the country.

The great outpouring of Catholics for Holy Week services also acted as a check on the hostile propaganda, by providing a visible proof that the Czechs are truly a Catholic people. Processions with the Blessed Sacrament were held at nearly all the churches in Prague. Probably the most notable of these processions to wind its way through the streets was that at Smichov. It is estimated 10,000 persons marched, including Catholic boys and girl gymnasts in uniform, charitable and religious societies with lighted candles and flags, representatives of the town council and the schools, and the clergy. Most of the windows passed by the procession displayed burning candles, and all street car and vehicular traffic was halted. It was the largest procession the Church has ever held.

MURDER OF MISSIONER BY MONGOL BANDITS

Paris, May 16.—The "Missions Catholiques" has published a letter just received from Father Van Oost, of the Order of the Immaculate Heart of Mary (Belgian Mission of Scheut) telling of the assassination of Father Soenen of that order, a missionary to Soei Yuen, in Mongolia.

This letter shows the heroic energy of the missionaries who are working at the constant peril of their lives, for the evangelization of that difficult mission field. "On Christmas day," Father Van Oost writes, "our dear Father Soenen was assassinated in a cowardly manner by bandits. It was in the evening. Father Soenen and his companion Father Leemans, who had recently come from Europe were conversing quietly recalling touching memories of that great feast day which had brought them many consolations—numerous Communions, a large attendance of Christians at the various Masses. Suddenly four soldiers entered the room and asked for some medicine for one of them who claimed to have a violent toothache. Father Soenen immediately got up and went for his medicine kit, while Father Leemans went out a minute. Hardly had he taken two steps outside of the room when he heard several shots fired. Then more shots were fired at the entrance of the residence and a violent fusillade broke out in the village. It was part of a pre-arranged plan. The Christians were unable to get out without being shot."

When calm had at last returned, Father Leemans found his companion lying in a pool of blood, but still alive. He had been fatally wounded in the head, the chest and the abdomen. With touching devotion and fully conscious, he received the last Sacraments. The following morning at nine o'clock, Father Soenen died, pardoning his assassins.

"This is merely the first act—a sanguinary act—of the tragedy which is going to take place here," continues Leemans. "Our Governor, General Ma Fu Siang, is on very good terms with the missionaries, but he finds it impossible to repress these disorders. His soldiers do not obey him. He cannot rely on his troops, being sure only of a few hundred Mohammedan soldiers who form his personal bodyguard."

Eight-tenths of the others are affiliated with the secret society 'Kao lao noi' which is bolshevist in principle and the executive body of which is formed of local bandits. Officials and notables are all members of a society, the object of which is a mystery even to some of its members.

"In addition to this the local militia is all 'Kao lao noi' and made up of bandits.

"Unless General Ma sends for more troops it is certain that repression will become impossible. Bands of brigands are wandering through the land, gaining in numbers and the soldiers do not even attempt to pursue them."

Mr. O'Callaghan's report further says: "The effort to induce Americans to manufacture tires in Ireland is only a small part of a general plan which embraces amongst other schemes the establishment of a sugar refinery to which after the lapse of a reasonable time it is intended to link up the manufacture of sugar from sugar beets. But I was assured that if Ireland wants to take full advantage of her wonderful geographical position, she should begin the establishment of an Irish mercantile marine flying the Irish flag."

Although not entirely satisfied with the importation tariffs recently adopted in Southern Ireland, the Federation of Irish Industries takes them as an earnest desire of the authorities to meet the necessities of the case in the difficult circumstances of the moment. The Federation advocates tariffs not for the purpose of increasing employment and retaining the population. It fears that the tariffs imposed are not sufficiently drastic to obtain the industrial results required. It suggests that in the further development of the policy of protection an advisory body should be established to assist the Minister of Finance.

QUARREL OVER SPOILS

Marion, Ind., June 6.—Another squabble over division of the profits has resulted in bringing the Ku Klux Klan into court again. This time it is the "Women of the Ku Klux Klan," through the organization's attorneys suing Mrs. Daisy Douglass Barr of Fairmont, Ind. for an accounting of money collected in initiation fees and for the sale of robes. Mrs. Barr is the wife of Thomas Barr, Deputy State Bank Commissioner.

The story, as set forth by Klan attorneys in their bill of complaint, is that about a year ago the plaintiff organization entered into a contract with Mrs. Barr whereby she was given the right of organizing the women's Klan in Indiana, Kentucky, West Virginia, Pennsylvania, Ohio, Michigan, New Jersey, and Minnesota. For this privilege she was to pay to the organization \$1 for each person initiated. On this basis the defendant actually paid in \$5,085 the complaint recites. The dispute arises out of the allegation of the Klan that it is believed there were at least 40,000 more members taken in, for whom no accounting was given and no fee paid into the Klan treasury.

Another phase of the squabble involves the rake-off which the Klan is supposed to collect from the sale of each robe purchased by a subject of the Invisible Empire. Mrs. Barr, it is alleged, agreed to buy all the robes for the initiates from the Klan itself. The complaint says this would have meant a profit of from \$1.80 to \$1.65 on each robe, and that 40,000 robes are involved.

"THE CONQUERED BANNER"

Washington, June 3.—A tribute to the late Rev. Abram J. Ryan, post-priest of the Confederacy, was paid by Representative Isaac R. Sherwood of Ohio during the Memorial Day exercises in the House of Representatives. Gen. Sherwood referred to many of the songs and poems which inspired the men of the opposing armies during the Civil War and ended by saying: "The greatest dramatic poem of the South was written by Father

Ryan, the chaplain of a Mobile (Ala.) regiment, who was captured at Fort Sanders in the charge on Fort Sanders in east Tennessee. He wrote 'The Conquered Banner,' the last sad requiem of the Confederacy. It was written with a pencil in a hospital at Knoxville, Tenn., in a single hour."

General Sherwood is the oldest man now alive who held the rank of General during the Civil War. He is a veteran member of the House of Representatives, having been first elected to that body in the Forty-third Congress.

DIED

RANSON.—At Sault Ste. Marie, Ont., on June 2nd, 1924, Mr. John F. Ranson, in his seventy-third year. May his soul rest in peace.

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