

everywhere, it is to be sought in the Masonic direction of the Bureau.

A movement that by its very nature interests all humanity loses in efficiency through being monopolized by a self-appointed few who operate in the dark and treat their fellow men, not of the inner circle as a negligible quantity. Said negligible quantity could not but look askance at an undertaking whose promoters fear the light of day and withal expect blind following from that common herd they feign to ignore.

ORGANIZED WITH SECRECY

The Berne Bureau organized the Luxembourg Congress with all the secrecy usual to the Brothers of the Trowel. It was practically their congress; for they formed the majority of its participants and had all the say. What good can be expected from a peace movement under such auspices? No more than from the pacifist crusade undertaken in France before the War and headed by the members of the Grand Orient. They looked for success in attempts to discredit the French army and to weaken it in the face of a secular enemy armed to the teeth. When the German War Eagle pounced upon their country, they realized their mistake and folly, and be it said to their credit, rallied around the tricolor with no less ardor than any of their countrymen.

In Germany, during the long-drawn-out conflict, the pacifists, such as Forster, von Gerlach and Quide, were evidently sincere; but among the masses, poisoned by years of official lying and to the marrow suffused with militarism, their influence was null. They did not even dare to proclaim what they knew to be the truth until they had put the safe frontiers of Switzerland between themselves and their German homes.

The only consistent pacifists in the Kaiser's land were a few Quakers who suffered imprisonment rather than betray their principles and were frowned upon as cowards and pitiable visionaries by their w hole fellow-citizens. Their American brethren in the faith, numbering perhaps as many thousands as there are single adherents to it in Germany, have rendered great service during the War and since by assisting in procuring food for the famished German children. Their organization could do still more if it were not wanting the wide foundation necessary to make an effective pacifist propaganda throughout the world.

PAPACY'S POWER FOR PEACE

With a moral influence over 300,000,000 people of the civilized nations of the earth, the really great power to lead a strong peace movement is the Papacy. Alas! it was excluded from participation in the peace conferences of The Hague in 1899 and in 1907, and prevented from making its voice heard and its prestige felt. The nations feigned to ignore what it accomplished in the Middle Ages when it instituted the Truce of God to bridge the war fury of the feudal princes, and put an end to the long wars of the Guelphs and the Ghibellines and of the land holding lords and the free cities of the Italian republics.

What the Papacy did in the distant past, it might have helped in doing for peace before the World War broke out. If Protestant princes, the political intrigues of Italy and the fatal influences of Freemasonry had not combined to exclude it from all participation in the official attempts in favor of peace.

The work of The Hague Tribunal was a failure. That much is clear. Would it have been a success if the Pope had been permitted to share in its deliberations? It is idle to argue the question; but it looks very much as if diplomats were acknowledging that they made a mistake in barring him out, since they have accepted the Holy Father's offer to collaborate in the organization of the work of assistance to Russia and have invited him to a seat in the Relief Commission of the Red Cross of Geneva. He is represented there now by his Nuncio to Switzerland.

If these signs be signs of a lasting change of attitude towards the Papacy, the world will be the better for it.

CARDINAL GIBBONS' HAT IS HUNG IN BALTIMORE CATHEDRAL

Baltimore, Oct. 3.—The red hat of the late Cardinal Gibbons has been hung in the Cathedral of the Assumption in Baltimore, where it will remain as long as the cathedral stands.

The hat is suspended from the arch to the left of the archiepiscopal throne and immediately in front of the altar of the Blessed Virgin, a location suggested by the Right Rev. Owen B. Corrigan, co-adjutor of the arch-diocese. It is adjacent to the throne occupied by the cardinals on Sundays and festive occasions and close to the altar where he said daily Mass.

The hat is hung with the crown toward the floor. It is of bright crimson with single red cords on either side, from which are suspended a single tassel. From the back of the hat hangs a double set of crimson cords, each caught together with ten tassels. The hat, in accordance with the custom, was worn by Cardinal Gibbons only once, when it was first placed on his

head by the Pope at the Vatican. It is customary always to hang the cardinal's hat in his cathedral after his death.

THE MADONNINA OF MOUNT GRAPPA

By the Contessa Lisa Scoppin In The Universe

A very touching ceremony has recently taken place on Mount Grappa, one of the mountains which the Italian defence had, during the War, made into a natural fortress. Thousands of people, all the Bishops of the Venetian district, His Highness the Duke of Bergamo (representing the King), military and civil authorities, ascended the mountain, which rises nearly a thousand feet above the sea, to witness the replacement of a statue of the Virgin and Child on the very spot where, on August 4, 1901, the late Pope Pius X., then Patriarch of Venice, had placed it, little thinking of the terrible days lying in store for the land he entrusted to its protection.

When, in 1917, Mount Grappa became one of the chief rallying points of our desperate resistance against the enemy, and the centre towards which the whole country looked in trembling and hope, the soldiers fighting there would not hear of displacing the statue from the top of the little chapel dedicated to the Virgin Mother. They were accustomed to look up to it, and they loved their *Madonna*, who, in the midst of death and suffering, seemed to help and comfort them. It was almost miraculously preserved from the Austrians' fire until, on January 18, 1918, a bomb fell close to the chapel. The *Madonna* was hit by its fragments and came to the ground, breaking in several pieces. A captain and his men rushed there at once, and at the risk of their lives rescued the remains. These were taken to the nearest village, Crespano Veneto, where the broken pieces were patiently joined together, while the holes where the stone had been irremediably broken were filled with bronze, so that the marks received could always plainly show against the white marble.

Now, at last, the *Madonnina*, who stood throughout the War and left her place only when victory was drawing near, has left the village which sheltered her as a refuge, and, after three years of exile, has resumed her place of honor above the little chapel, rebuilt on the highest peak. Her way back has been a triumphal march that would have well fitted the return of a victorious leader from the War. Every village had erected green arches decorated with roses, and the peasants greeted with enthusiastic hurrahs the motor-lorry carrying the statue, surrounded by twenty young girls dressed in white, singing hymns of praise.

It would be hardly possible to give an adequate idea of the simple greatness and solemnity of the ceremony. Its most touching character lay in the blending of the two ideals which appeal more deeply to the human heart, the two great loves to which even the humblest soul instinctively responds: Faith and country. The feeling of the multitude gathered on Mount Grappa was made all the more intense by the poignant remembrance of the dark days when many of them, hunted from their homes, despaired of ever seeing them again. Many had fought on the very spot where they now stood, and the memory of the battle and of their lost comrade rose vividly before their eyes.

Some aeroplanes glided in the pure atmosphere above, and all at once, at a wireless signal, the bells of hundreds of churches, from the nearest village down to the sea and far up to the Dolomites, glistening in the sun, broke out into a joyous peal. The *Madonnina del Grappa* had regained her lofty place, and from miles around her slender outline could be seen rising against the blue sky.

MIRACLE HOSTS OF PEZILLE, FRANCE

Paris, Sept. 25.—The first Sunday in September witnessed the ceremony known as "the Adoration of the Sacred Hosts" in the parish of Pezille-de-la-Riviere, in the diocese of Perpignan.

These Hosts have been preserved intact for one hundred and twenty-one years on the altar of the parish church of Pezille. They were consecrated one hundred and twenty-eight years ago during the stress and storm of the French Revolution by Abbe Perone, pastor of Pezille, who had just returned to the parish after a year of exile.

He re-opened the church for religious purposes, and after Mass, believing that the worst was over and that it would be safe to leave the Blessed Sacrament in the tabernacle, he consecrated a large Host and four small Hosts.

However, the revolutionaries of the district, infuriated by the reopening of the church and the joy of the people to see their pastor back with them, forced the priest to leave the country without warning. A pious young girl, Rose Laurens, and the Mayor of Pezille, M. Jean Bonafos, saved the Hosts and preserved them carefully and respectfully until the return of their priest in 1800.

The Hosts remained absolutely intact, and Abbe Perone again

placed them on the altar of the parish church. They are now kept in a special monstrance, and in small boxes sealed with the seal of the diocese. They are today as intact as on the first day, their preservation being a proof of their incorruptibility.

Every year the inhabitants of Pezille and neighboring parishes come in crowds to the church to worship the Sacred Hosts.

CATHOLIC IRELAND

AND PROTESTANT ENGLAND

By Bishop MacSherry

In the course of his sermon in Drogheda on the occasion of the enshrining of the relics of Blessed Oliver Plunkett, His Lordship, Bishop MacSherry, Vicar Apostolic of the Eastern Districts of the Cape of Good Hope, said:

Holy Church, dear brethren, in her great public celebrations wishes to remind us of some great truth, or inculcate some practical lesson. It seems to me that one outstanding lesson may be learned from today's function, and it is that we owe a debt of gratitude to those who, under God, have handed down to us the priceless heritage of our Holy Faith. Our country's greatest glories have ever during our long history been associated with our religion—Malachy of the "collar of gold" dies wearing the habit of the monks; Brian at Clontarf holds up the Crucifix before the army; O'Neill and O'Donnell die and are buried in Rome; O'Connell bequeaths his heart to Rome. Ten generations of our forefathers preferred exile, confiscation, and like the Blessed Oliver often death itself rather than deny their faith. How many gruesome tales could be told, even in this town and district, of oppression, relentless cruelty, massacre, fury of persecution under the sanguinary edicts of Henry, of Elizabeth, and Cromwell.

Contrast the state of religion in Ireland and England then and now. Then Ireland was almost like the corpse on the dissecting table—bound and lying helpless at the foot of her conqueror. Her nobles banished or slain—her people starving—her Religion proscribed—the law did not assume the existence of a Papist—her Bishops mostly in prison or exile, those that remained hunted fugitives, not having where to lay their heads. Today never did Ireland's Faith shine so brightly.

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And, oh, the contrast between the condition of Protestantism at the death of our martyr and its present state. Then it was seated in pride of place and power, in possession of the magnificent cathedrals erected in Catholic days; wealthy, arrogant, and intolerant, hating and despising and ever persecuting the few remaining adherents of the old Church. The Protestant judge who presided over Blessed Oliver's trial addressing him, said: "The bottom of your treason was your setting up your false religion, than which there is not anything more displeasing to God, or more pernicious to mankind in the world—a religion that is ten times worse than all the heathenish superstitions, the most dishonourable and derogatory to God."

These words of that intolerant and unjust judge, epitomize the sentiments of the haughty self-satisfied Protestant of that epoch. His was the true Religion, freed at the glorious reformation from the contaminations of Popery, and destined to diffuse the light of pure Gospel Truth throughout the world—a light that was never to be extinguished.

But let us see what is the position of Protestantism today. Why, its rapid disintegration is one of the phenomena of our age. Of the two hundred or more sects into which it is split up, not one teaches the same doctrine for thirty years in succession. Not one of them that does not bewail year by year an immense falling off in membership. England

is no longer a Christian country. Not one third of its population ever enters a place of worship. Protestantism and its resulting Rationalism has snatched from the poor the only comfort left in their misery, from the rich the only curb of their passions.

Two days ago I stood at Tyburn, in the heart of fashionable London, watching for a moment the flow of that ceaseless traffic, the roar of which is heard all day long and most of the night. From North, South, East, and West of that vast Metropolis, the most populous city in the world after New York, there passed and repassed swiftly gliding vehicles filled with richly-attired people, all engaged in worship of Mammon or pleasure. Newsboys sold papers; I bought one. Its contents reflected the thoughts of these people. What were these contents? Reports of races, regattas, prize fights, sports of all kinds, alternating with accounts of strikes, of millions unemployed and starving, of devastating divorce cases and filthy crimes of all kinds. Of real news there was but little, and that mostly unreliable and likely to be contradicted next day. Truly, I said to myself, this people is dancing on a volcano. The words, "Happy, Christian England," are a mockery.

The late Cardinal Manning, before his consecration, made a retreat at the Passionist Monastery at Highgate, overlooking London. Some notes he then made have been published, amongst them the following: "When I look down upon London from this garden I know that there are before me nearly three millions of men, of whom only two hundred thousand are nominal in the Faith; that hundreds of thousands are living and dying without Baptism in all sins of the flesh and spirit, in all that Nineveh and the cities of the Plain and Imperial Rome ever committed; that it is the capital of the most anti-Catholic power of the nominal Christian world, and the head of its anti-Catholic spirit; that in a moment it might be set afire with fury against the Catholic and Roman Church. I confess I feel we are 'walking on the waters.'"

Since that great and gifted Englishman who knew his countrymen so well, penned these words, the population he referred to has more than doubled, and the conditions he depicted so faithfully have become ten times worse. What a picture, my dear brethren, of spiritual and moral conditions after four centuries of Protestantism! And if we turn to Germany, the cradle of the Reformation, what do we find? That about three per cent. of the people of Berlin go to any church—that it is the most immoral city in Europe, and that before the War about 30,000 of its population annually gave formal and official notice that they renounced membership of any church.

If our Irish people have escaped all this appalling spiritual ruin and moral rottenness we owe it to God to the prayers of St. Patrick and the Faith he brought to our shores, and to those who, like Blessed Oliver, transmitted that Faith to us, and sacrificed their lives in so doing.—Southern Cross.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A FIVE-WEEKS JOURNEY

CONTINUED FROM LAST WEEK

Leave headquarters with packed suitcase on Friday morning, before 1st Sunday of month, arrive R. that night, catechism and personal visit to the flock, Mass Saturday 6 a. m., catechism after Mass, walk 4 miles to farm house, catechism; reach D. Saturday 4 p. m., personal visit to several families and hospital. Mass at 8:30 next morning with several Communions, catechism, a drive of 4 miles, Mass again at 11 a. m. Catechism in the afternoon with Rosary, Benediction and Instruction at 7:30. Mass Monday morning at 7, off to S., arrive at 1:30. Dinner, visit to the faithful with catechism after school. Mass following morning at 7, confessions, pack up, go to E., F., G., etc. I manage to be at the larger centres for Sundays, visiting the stations as I can on the intervening week days. Baptisms, marriages, sick calls and scandals all come in on the programme and with an occasional hike or ride on horseback, I manage to keep in good health. This work keeps up for about eleven months of each year, when I go on to headquarters for a much needed rest. Catechists are appointed wherever there are children and they help out, as a rule. In Confirmation time the children are gathered into centres. Last year I had Bishop McDonald of Victoria on the road for ten days in which time he stopped at seven centres and confirmed over one hundred and fifty children.

OUR NEEDS

We need chapels, vestments, altar linens, and sacred vessels, from time to time, I have already received from Church Extension \$600 with which, plus collections, etc., I have opened up two chapels. I need now at least one more chapel and I also need vestments, copes, etc., for chapels already opened. I intend later on sending in a formal request for financial and other aid. I am very grateful for the aid already received from Church Extension and the vestments from the ladies. We need literature, papers, pam-

phlets, etc., to be mailed to those people who in some cases see a priest only twice a year and who are all the time under the evil influences of socialism, agnosticism and a dozen other isms. I have already sent on two occasions over a hundred addresses to which I wanted papers sent, but I think the people have overlooked the matter. I sent one list to the Catholic Truth Society, Bond Street, Toronto, and the other to the branch thereof at St. Augustine's. The poor people don't get papers. Catholic papers as a rule, and there are so many being burned up in the East which would do so much good if sent here.

We also need good catechists and it occurred to me if you only had the means it might be a splendid idea to have seminarians spend their holidays in the West, teaching catechism. The other denominations do it. Our young men would then see for themselves the conditions and needs of the Western people. It would give them a fund of practical knowledge would widen their outlook and perhaps stimulate some of them to take up the work after ordination. These young men could be assigned districts which in two or three months they could cover several times leaving the children ready for First Communion when the priest would make his fall visit. The trouble is this, the priest has so many places on his list to visit and these so far apart that he can visit but seldom each one of them. For instance it takes me four and one-half months of daily plodding to make one complete round. Of course in that time I visit several places four or five times but it still means only two visits a year for a great number. Meantime the children have grown careless and forgotten their last instructions so they remain practically at a standstill.

Again, if we had a band of secular priests going around continuously giving missions to these little towns, teaching doctrine to the crowds everywhere, it would help. We have no time left for such work and besides, we have little or no time to study and prepare for much that really requires solid preparation.

THE OUTLOOK

The outlook is bright, but we need lots of hard workers and outside help. A visit from our Eastern friends would be greatly appreciated and would do much for us and for them. This country is going to fill up with settlers soon. We have the natural resources, the climate and the opportunities to attract. We are certain to grow. We are yet moving slowly, but before long we will be lusty youths with schools, colleges, etc. This is the country for healthy, energetic workers who know how to face the hardships of pioneers life and reap the rich reward that are certain to come.

Donations may be addressed to: Rev. J. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

DONATIONS

Previously acknowledged \$4,740 40
MASS INTENTIONS
Mrs. C. F. McGillivray 2 00
Reserve Mines.....
Mrs. J. R. Lacombe, Montreal..... 1 00

THE VISION OF THE HOLY SEE

The recent tribute of an American Statesman to the broad vision of Pope Benedict in diagnosing the evils of the day should turn reflecting minds to the influence that the Popes have exercised upon civilization. Cardinal Newman once gave a graphic survey of the position of the Papacy in history. His memorable words may aptly be recalled at the present time. Speaking of the Successor of St. Peter he says: "He has long since given warrants for the confidence which he claims. From the first he has looked through the wide world of which he has the burden, and according to the need of the day and inspirations of his Lord, he has set himself now to one thing now to another, but to all in season and to nothing in vain."

"He came first upon an age of refinement and luxury like our own, and in spite of the persecutor fertile in the resources of his cruelty, he soon gathered out of all classes of society, the slave, the soldier, the high born lady, and the sophist, materials enough to form a people to His Master's honor. The savage hordes came down in torrents from the north, and Peter went out to meet them, and by his very eye he sobered them, and backed them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children than even older populations which they had overwhelmed."

"Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match and were shattered and he lived on. The gates of earth were opened to the east and west and men poured out to take possession, but he went with them by his missionaries, to China, to Mexico, carried along by zeal and charity, as far as those children of men were led by enterprise, covetousness, or ambition. Has he failed in his successors up

to this hour? Did he in our father's day fail in his struggle with Joseph of Germany and his confederates with Napoleon, a greater name, and his dependent kings, that though in another kind of fight, he should fail in ours? What grey hairs are on the head of Juda, whose youth is renewed like the eagles, and whose feet are like the feet of harts, and underneath the everlasting arms?"—The Pilot.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSE
Previously acknowledged \$2,142 80
Mrs. E. Webb, Calgary... 1 00

ST. ANTHONY'S BURSE
Previously acknowledged \$1,239 15

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COMFORTER OF THE AFFLICTED BURSE
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Ruth Corbett, Roxbury, Mass..... 1 00

ST. JOSEPH, PATRON OF CHINA, BURSE
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BLESSED SACRAMENT BURSE
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ST. FRANCIS XAVIER BURSE
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THE MONTH OF THE ROSARY

During the month of October, at the bidding and the urging of the Church, Catholics the world over will be telling their beads and making their mystical pilgrimage to those sacred places where Mary and her Divine Son smiled and toiled and suffered for the sake of men, and every spot will be fragrant with the sweetness of her sanctity and the memory of Christ's absorbing love for his sin-stained world. Beginning with the Sign of the Cross and the Apostles' profession of Faith, Catholics will say with reverence the sublimest prayer ever uttered, the prayer that first fell from the lips of Our Lord Himself, and they will linger over the Angelic Salutation, repeating it again and again, lifting their thoughts to Mary's grace and glory and sinking them at the remembrance of their own sinful weakness, while they beg her to be mindful of them at the hour of their death.

They will follow Our Lady to Nazareth and Bethlehem and the Holy City, and walk in her footsteps and sympathize with her every mood, sharing her joys, taking part in her sorrows, and rejoicing in the great glory that was hers when the Saviour rose from the tomb, to die no more. And all the while they will be scholars in Our Lady's school, learning anew the lessons of the Redeemer's life. Thus will her dearest wish be fulfilled, for their hearts will go out to her Son, as he lies a little child, weak and helpless in His mother's arms; as He mounts the altar of the Cross to be offered up, the Lamb of God, as the victim of their sins; as He rises from the grave, the King of glory, clothed in majesty and power, to console His friends, to dry their tears and to tell them of the happiness He has prepared for them in His Father's home. All this they will do day by day, as they say their rosary, and Mary will be fulfilling her appointed task.

The Church has no fear whatever that in honoring Mary, her children will be detracting from the honor due to Mary's Son, for it is a commonplace in Catholic thought that all her glories are for Him. Hereby, strangely misreading the Bible and still more strangely misreading tradition, made the fatal mistake of eliminating the Blessed Virgin from religious life, and the sects have paid a heavy penalty for this affront on the honor of God, for in losing the mother they have lost the Son. Not so with the Church. Taught from on high, she has always realized that Our Lady's function was and is to lead souls to Christ, that her shrine is but one step removed from the altar of God, and that there is no influence so potent as hers to make men know and love and honor the Incarnate Word.—America.

He alone is never brought down in things unlawful who is careful to restrain himself at times even from things lawful.—St. Gregory.

RUGGLES TRUCKS have won!