

loosing supposes bonds—what bonds? Surely not physical, but spiritual bonds. What are spiritual bonds if not sins, and the effects of sin? Christ, therefore, conferred upon His apostles, upon the ministers of His Church, the twofold power of binding and loosing whatsoever sins might be brought under the action of their judicial power, and He promised, in a most solemn manner, that the power thus exercised by them on earth would be ratified in Heaven.

After He had made the general atonement for sin by His death upon the cross, after He had triumphed over death by His resurrection, our Divine Lord, before returning to His Father, spoke to His Apostles again—and if possible, in still clearer terms—upon this subject. The ransom for all sin had now been paid, the reconciliation of sinful man with God had been effected through the Mediator's death; the price had been paid and accepted, but the conditions of the acceptance remained to be fulfilled according to the plan of Divine Providence. The merits of the redeeming blood were to be applied to the souls of those for whom it had been shed. By what method? The Redeemer willed that these merits of the Redemption should come to sinful man through the visible, external channel, the sacrament of penance, which He instituted for that purpose, and that His Apostles and their successors should be the dispensers of this wholesome remedy and the judges of the dispositions with which it was to be received by the applicants. This is clear from the following passage of Sacred Scripture:

"Now when it was late that same day, being the first day of the week, and the doors were shut where the disciples were gathered together for the fear of the Jews, Jesus came and stood in the midst and said to them: 'Peace be to you. . . As the Father hath sent Me, I also send you.'

"When He had said this, He breathed on them and He said to them: 'Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them: and whose sins ye shall retain, they are retained.'"

These words are so clear that they need no elaborate comment. Nothing can be plainer than the fact that the power of binding and loosing, of remitting and retaining sins, was by these words, and on this particular occasion, entrusted by the Founder of Christianity to His disciples.

But not to them only. The mission of Christianity was intended to be perpetual: co-extensive with time. Hence the objects of the mission and the ministry empowered to effect them is destined to be perpetual. As there will always be error to be refuted and condemned, so there will always be sin to be forgiven or retained. The ministry of reconciliation, therefore, was not to cease with the death of those who first exercised it. This ministry forms a moral body whose members shall never cease to succeed each other until the objects of its mission cease to exist.

That this ministry of reconciliation is the possession of the Catholic Church alone—which alone has always exercised it—needs no other proof here. It follows necessarily from what we have already said. Protestantism has never even made any claim to the power, and if it did its claim would be unfounded. Earnest and sincere men, like Dr. Sheldon, may feel the need of the Sacrament of Penance in their churches, but their yearning for it but proves, on the one hand, the pitiable spiritual condition of the sects and, on the other, the great fortune that is ours in its possession. The yearning of Dr. Sheldon and of others who, like him, long for the means of reconciliation with God, can be satisfied only by submission to the Catholic Church—Catholic Union and Times.

THE HURT OF SILENCE

By Rev. Edward F. Garosche, S. J., THE EFFECT OF ENCOURAGEMENT

In an address to the Directors of the Division of Advertising of the Committee of Public Information Mr. Schwab of the Shipping Board, made some remarks that are memorable in their application not alone to the building of ships or to the winning of wars. "There is one thing I do want to say," he declared, "and I am glad to have the opportunity to say it. It has been a life-long theory of mine, one that I have put into practice for thirty-five or forty years of industrial pursuits rather successfully, and one which I think ought to be the keynote of everything we strive to do during this period when we wish everybody's greatest endeavor—I am a believer in the fact that men reach their greatest accomplishments by proper encouragement, not by criticism. I have yet to see the man, however great and exalted his position, who is not susceptible to the approval of his fellowmen. And the severest criticism that can come to any man is not to find fault with him, but not to notice him at all. When a man is not noticed he knows that he has not gained the approval of his fellows; but when he is approved he gives his best effort."

There is profound knowledge of human nature in the last part of this very wise observation. The severest criticism is silence; and silence, when heartfelt praise and appreciation may be expected of us, is likewise the most effective discouragement. How many of us realize, or even think of, all of the savage hurt we sometimes inflict on good enterprises merely by keeping silence? Encouragement is a necessity for most men and women if they are to persevere in a good work. Most of us are naturally diffident of our own powers, no matter how brave a face we may put on before the world.

persons, no matter how expert they may be, need the stimulus and encouragement of others, and shrivel at the chilling touch of silence.

We ourselves have probably never appreciated how much we depend on the cheer and excitement which come from the numerous small signs of others' approbation. Our hearts grow accustomed to these humble kindnesses and consequently forget them, but we should be appalled by the sudden silence if the little signs of the interest and support of others were withdrawn from us. The case is quite similar to that of the small cheerful sounds that all day long unconsciously to us please and tickle our half-attentive ears. The air is pleasantly full of rushing, singing, tinkling, murmurous undertones which bring to us the thrill of companionable life. We neither prize nor regard this lowly music, but if it were suddenly cut off from us a greater loneliness and sadness would possess our soul. Travelers in the North say that worse than the fierce cold is the silence. Solitary confinement is the most terrible of punishments and, long continued, the silence and the loneliness often unhinge the mind and drive the victim mad. Man is not made to be alone. We need the touch of a hand, the sound of another's voice.

It would be well, after these reflections to examine ourselves and discover how far we are habitually guilty (the word is not too strong) of inflicting on others who depend on us for encouragement the savage hurt of silence. But if we are hidden and obscure our path in the world, we are each one the centre of a little group who in some measure depend on us for the pleasant, helpful stimulus of interest and confidence. If, we, out of thoughtlessness or deliberate intent, refuse them the word of appreciation in season, the cordial remark, or cheery comment that tells them their efforts at good are appreciated and that we are with them in their worthy deeds, we are hurting them. They themselves do not know how much they depend on us. They cannot analyze perhaps why they feel discouraged, why the joy has gone out of their efforts. But the reason of their discouragement is the unconscious want of appreciation and sympathy which they themselves, by a strange twist of our human nature, may at the same time be withholding from others in equal need of it. You can very easily see, and will readily admit, how useful it is for others to encourage you. Try to realize that they also need your words of kindly cheer.

THE SERIOUSNESS OF SILENCE

One must not expect young folk to be aware enough of the ways of the world to perceive acutely that they have notice at least, if not praise, approval which makes others silent who should encourage and approve them, but sometimes thoughtlessness, sometimes preoccupation, sometimes forgetfulness, and so on through the long list of the causes of our sad omissions and commissions. For them the blue has gone out of the sky and the savour from the earth because no one seems to share in their joy in achievement. It is one of the secret tragedies of life in this queer world how many young men and women, gifted, capable, and earnest, quietly give up their aspirations, despair of accomplishing the great things whereof they feel the capacity within them, and settle down to a humdrum mediocrity (ugly words!) because they cannot bear—silence. They are neither towards not egotists, these who surrender to silence. They could stand up against adverse criticism, could fight opposition and persevere against great and crushing difficulties. The one thing they cannot bear is the entire silence of those from whom they expected human encouragement and the easy word that speaks an inner interest and appreciation. They did not depend on the approval of others as the motive of their work, nor do what they were trying to do for the sake of the applause of men. But they were honestly uncertain as to whether they had the talents, the capacity, the fitness for the thing they were beginning. Criticism would have set them right. Opposition would have strengthened them. But silence gave them simply to understand that they were disregarded. No one was enough interested in them, it seemed, to say anything at all, good or bad, about what they were doing. It was clear to them that such a silence was the extreme of disapprobation. They were profoundly tempted to discouragement because no one cared, and they surrendered.

APPETITES TO ALL AGES

With more mature men and women it is pretty much the same, though perhaps for somewhat different reasons. Nothing is so chilling, so discouraging for them as simple silence. They take it, as the passage from which we have quoted asserts, as the severest criticism. It is only very few of the workers of the men and women who achieve and plan, who can get on quite independently of some comment, encouragement or at least notice from others. The very resolute who have found themselves and know their own capability are independent of it though even they grow bewildered and begin to doubt whether what they are doing is worth while if they receive no sign at all of interest or approval from others. But the average run of

THE VINDICATION OF CARD. SKRBENSKY

The objective which Father Drexel seeks through his plan is the restoration of the value of money by a series of domestic and international regulations which would make labor the basis. He proposed that the State give varying prizes. This would make these grains a permanent and unvarying prize. A substitute for gold and silver money. The money which Dr. Drexel would have the State issue would be made of practically worthless materials so as to be without intrinsic value and merely the evidence of labor and agricultural products.

The London Daily Express, a widely circulated morning paper, owned by the Canadian millionaire Lord Beaverbrook, published on March 6, a sensational story. It came from the paper's staff correspondent at Geneva and was introduced by this series of "scare heads": "Don Juan Cardinal Missing—Vatican Mystery of a Millionaire Aristocrat—Women Victims." The message cabled from Geneva and thus published, was an infamous attack on the character of Cardinal Skrbensky, Archbishop of Prague from 1899 to 1916 and then Archbishop of Olmutz until his resignation of that see in 1921. The Express correspondent began by saying that the Swiss authorities were making enquiries as to the mysterious disappearance of the Cardinal. He had been summoned to the Conclave, on the death of Benedict XV., but though he left his residence at Prague he had not appeared at Rome, but had taken refuge in Switzerland and "though ruined by debts he took away with him an immense fortune. His diamond and gold cross and pastoral ring were worth \$50,000." He did not reply to the invitation to the Conclave and had made no excuse for his absence. He "might be described as a Don Juan, with a history and life resembling that of the Borgias." While Archbishop of Prague and then of Olmutz he had drawn huge revenues and spent them on extravagant living and dissipation. In 1920, he had resigned the see without the Pope's consent, and he was threatened "by fathers and husbands whose women folk he had dishonored." But he did not inform Benedict XV. of his resignation and the Pope of his whereabouts. One would have thought that on receiving this strange story the editor of the Express would have felt some suspicion about it. The mere statement of the correspondent that the Archbishop could resign his see without the Pope's hearing of it might alone have excited some suspicion as to his correspondent's judgment. The editor might also have reflected that, considering how many newspapers all over Europe are bitterly anti-clerical, it was strange that for years nothing had been heard of this alleged scandal, a scandal of colossal dimensions. His colleagues in the London press were more cautious. So far as I can gather no other newspaper in London even alluded to the Geneva report. A few provincial papers reproduced it from the Express and very promptly apologized for their mistake.

The Vigilance Committee of the Westminster Catholic Federation at once took steps to have the matter cleared up. Cardinal Bourne was at the time absent in London, he addressed an enquiry to the Papal Legate at Prague, Mgr. Micara. In his reply, dated March 15, 1922, the Legate gave the facts. As was well known to everyone in Prague and Olmutz, Cardinal Skrbensky, while preiding over these sees, had been a model prelate, generous in charitable works and always himself living the simplest of lives. In 1918, he was the victim of a serious motor accident by which he is permanently crippled so that he can only move about on crutches. In 1921, on account of his broken health, he resigned his see. He has since lived on a small pension, occupying two rooms in the house of one of his brothers. He was dispensed from attendance at the Conclave, as it was obviously impossible for him in his crippled state to travel to make the winter journey to Rome. One would have thought that as soon as this evidence was published in the Catholic papers of London and brought to the notice of the Express there would have been a prompt retraction and apology. But the paper was silent on the subject and only after a long delay, it has publicly admitted, on May 15, that the whole story was a fiction. Meanwhile, Sir Charles Russell had been authorized to take legal proceedings as attorney for Cardinal Skrbensky. The editor in his retraction pleads that he was misled by a correspondent on whom he thought he could rely. He apologizes to the Cardinal and announces that he has agreed to pay the legal costs his Eminence has incurred and further, "to make a handsome donation to such charity as his Eminence may nominate."

The incident will have one useful result. When scandalous anti-clerical stories appear in the London press they are almost invariably of foreign origin. In

VACATION DANGERS

From the first of June to the last of September is the season of relaxation from work. This period is regarded as vacation time. Multitudes of busy toilers will then through the country, the seashore or the mountains, seeking health and recreation to enable them to resume again the routine of daily toil. Two weeks is the longest respite that most of them can enjoy. But that short space of time is necessary, and can be made the most profitable as well as the most enjoyable period of the year. A well spent vacation is a benefit to body and soul, mending the worn tissues and soothing the jaded nerves of the body by rest and change, and giving the soul that time for self-realization and spiritual recuperation, that the vicissitudes of modern life make necessary. Nowadays the need of some summer vacation is universally acknowledged. Industry has become more and more generous on this score. Modern life is so complex, its processes so highly organized, and its tasks so stereotyped and monotonous, owing to our machine-made civilization, that the constant pressure upon vital stamina demands frequent let-ups. The summer vacation, the Saturday half-holiday, and the earlier closing hours are concessions to the weakness of human nature and investments in health that bring rich returns in increased efficiency and strength. But vacation time is not without its dangers. Body and soul may be menaced as well as helped by vacation. Ordinary precautions about the safety of life and limb in strange and unfamiliar surroundings will prevent many serious disasters, which too frequently bestrew the pages of the newspapers during the summer months. And ordinary vigilance and avoidance of dangerous occasions will prevent more serious spiritual evils that also too frequently mar the vacation season.

Vacation is a time of relaxation not of license. From the law of God and of the Church there is no vacation. The ten commandments are just as binding from June to October as from October to June. The obligation of attending Mass on Sunday is just as grave away from home. There are few places now in which Catholics cannot attend Mass on Sunday. In choosing a vacation place, Catholics should not forget that they are bound to prefer a place where Mass can be heard. Vacation time in these days of strenuous enjoyment is often a time of bodily danger. Sudden and unprovided death too infrequently menaces the care free vacationist. Therefore the good Catholic will protect himself or herself with every spiritual safeguard against such a disaster. Daily prayers, and regular frequentation of the Sacraments should be observed during vacation even more faithfully than at other times. Finally young people away from home, and from the protecting eye of family and friends, should make it a rule never to do in vacation anything they would not do at home. If we free our minds from workaday cares, keep out of doors, avoid unnecessary dangers, and attune our souls to the music of nature rather than to the music of jazz, we shall enjoy a vacation helpful to our bodies; if we carefully observe vigilance in avoiding occasions of sin, faithfully fulfill our religious duties, and keep ever in mind that the all seeing eye of God is watching us, we shall enjoy a vacation profitable to our souls. The month of June opens up an enchanting vista. It rests with us to make the most of it.—The Pilot.

You have an enemy? You hope to go to heaven? Well, that enemy will go either to heaven or to hell; if to heaven, you will have to love him there, why not begin here? If to hell, poor fellow, he will have to suffer so fearfully that you ought at least to pity and love him now.

my travels about Europe as a journalist I have generally found that the staff correspondents of the London press in continental centers take their news largely from the local "liberal" and anti-clerical newspapers, associate chiefly with journalists of that type and are seldom in touch with Catholics. When from time to time ugly stories originating from these hostile sources, are transmitted by them to a London newspaper office, the editor does not deal with them as cautiously as he would with a similar story about some one in England. There is a feeling that after all the foreigner, far away in continental Europe, is not likely to appeal to the English courts for protection and satisfaction. It is not likely that Cardinal Skrbensky would have taken action had not Catholics in London moved in the affair and secured at once the advice and professional help of Sir Charles Russell. Hitherto in such cases Catholics have been content to publish a refutation of such slanders in the press, without invoking the help of the law. The case of Cardinal Skrbensky will be a useful precedent for future action in similar circumstances and it will be a warning to London newspaper proprietors and editors that it may prove a dangerous and costly business to attack the reputation of Catholic prelates, priests and leaders in other countries.

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The extreme depression and discouragement which comes over one at times is the most alarming symptom of nervous exhaustion. This letter is a message of hope to all who find themselves in this unfortunate condition. Mrs. Geo. T. Tingley, Albert, N.B., writes:—"For years I was in a very nervous, run-down condition, was much depressed in spirits and suffered a great deal at times. The least noise would irritate me and at times I felt as though I certainly would go crazy. I consulted different doctors to no effect. A friend advised the use of Dr. Chase's Nerve Food and I can truly testify today to the great benefits received. There was a marked change before I had finished the second box and when I had used a dozen boxes my nerves were thoroughly restored and I was entirely relieved of those terrible feelings I used to have. I shall ever be ready to testify to the benefits of this wonderful medicine, feeling sure that it will give to others the quick and permanent relief it has given me."

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By Very Rev. W. R. Harris, D. D., LL. D., Litt. D.
Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail."
Pres. Publications, Nov. 18, 1920.
READERS of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic Missionaries among the Indian savages of Canada. In the books before us, as in several previous works, Dr. Harris continues the study of that fascinating story. The present volume tells particularly of the work carried on among the Algonquians of the Saguenay region. Here the name of the heroic Jesuit, Paul Le Jeune, shines out resplendent. His hardships and suffering as he shared the cold and snow of the Montagnais lodges and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that has rarely been surpassed. Dr. Harris has given us much more than a history. He has made his home there full of information and of absorbing interest to students of Canadian history.

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