AUGUST 2. 1924

all that she loved and taught him to

love ! "Prayers?" When did he leave off saying them? So long ago that it was as if he had never known them. And here he was picking a tempting pocket for a little garnet rosary. He clenched his hand and bit his thin, colorless lips. Some-one was coming; he straightened his thin shoulders under the badly worn cheeted cost worn checked coat. "Well, Della, we might just as

well. You saw yourself that all those busses would be filled for the next half hour. And when I tele-phoned mother she said it would be much better for us to go to confession down here. She just hates to have me go out again after dinner.

have me go out again after dinner. We're so far from church. And I can't miss a First Friday!" "A First Friday!" The shabby man drew aside to let the two girls pass. His shifty eyes, only lifted when they were a half dozen feet ahead, flashed an unbelievable message to his wretched mind. It was the same girl! He would know

message to his wretched mind. It was the same girl! He would know that pocket among a thousand, though now it had no bulge. Char-lotte was laughing as they hurried along; certainly she had not yet missed her beads. With no definite resolve he followed. To hand over the stolen property was not to be thought of and wat why did his thought of, and yet-why did his feet keep straying back to that

happy little boy ? "I'll not go inside," he told himself when the girls had disappeared within the swinging doors of the old church. "I can not." But he did, after a long moment. Charlotte was half-way down the aisle, Della a few seats away. With his breath coming fast, the red-eyed man fingered the little crucifix. An awkward youngster stumbled noisily over a kneeling-bench and then came on tip toe down the aisle. He did not see the poorly dressed man at the back of the chapel until he felt a cold hand touch him

Say, give this rosary to that girl up there, the one with the blue coat and tan hat, will you? She lost it He held out the leather case. "What'ya say?" asked the aston-ished boy. "I told you, give this rosary to that girl. I saw her lose it outside," whispered the man. "Oh, all right," said the boy, and he tiptoed back to the place where Charlotte knelt. The man stepped into a nearby pew and buried his white face in his slim hands.-Church Progress.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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THE COUNTRY

tenarians who wandered between Chaldea and Egypt searching for grazing lands, for wells, and for peace. They had no fixed country, Jesus, like all great souls, loved the country. The sinner craving purification, the saint moved to prayer, the poet eager to create, take refuge on the mountains in no houses, no cities. They brought along in caravans, numerous as green shadows, by the sound of the water, in the midst of fields which armies, their fruitful wives, their loving sons, their docile daughtersperfume heaven, or on steep in-law, their innumerable descend-desert hills parched by the sun, ants, obedient man-servants and Jesus took His language from the country: He hardly ever uses maid-servants, goring, bellowing bulls, cows with hanging udders, words, abstract concep-ab and generalizing terms. blossoms with colors, is with wool, great earth-colored learned tions, drab and generalizing terms. His talk blossoms with colors, is perfumed by odors of field and of camels, mares with round cruppers, orchard, is peopled by the figures she-goats holding their heads high of familiar animals. He saw in and stamping impatiently; and His Galilee the figs swelling and hidden in the saddle-bags, vases of ripening under the great, dark gold and silver, domestic idols of leaves: He saw the dry tendrils of stone and metal. ripening under the great, the vine greened over with leaves, Arrived at their destination, they spread their tents near a cistern, and from the trellises the white and purple clusters hanging down for the joy of the vintage; He saw from shade of the oaks and sycamores the joy of the vintage; He saw from the invisible seed, the mustard raise itself up with its rich light branches, He heard in the night the mournful rustle of the reeds patriarch's heart was filled with content to see all this progeny issued from his seed, all these, his herds, the human increase and the animal increase multiplying year herds animal increase herds anima when the air first began to be warm, He saw the beautiful red, yellow and purple lilies in the midst of the tender green of the wheat : He saw the fresh tufts of grass, animal increase multiplying year by year. In the evening, he raised his eyes to greet the first punctual star which shone like white fire on the summit of the hill; and sometimes his curled white beard shone in the bis curled white beard shone in the luxuriant today and tomorrow dried and cast into the oven ; He saw the peaceful animals and the harmful animals, the dove a little vain of its brilliant neck, cooing of love on the roof, the eagle swooping down with white light of the moon, which for more than a century he was wont to see in the sky at night. Sometimes an angel of the Lord widespread wings upon its prey; the swallows of the air which like kings cannot fall if it is not God's wish : the crows tearing flesh from the swallows of the air which like kings cannot fall if it is not God's wish: the crows tearing flesh from carrion with their beaks; the loving mother-hen calling the sky darkens and thunders; the sky darkens and thunders; the shinking back into its dark lair; and the dogs under the table of their masters begging for scraps that fall to the ground. He saw the serpent writhing through the grass and the dark viper hiding among the scattered stones of the tombs. counsels and promises and prophe-cies of his divine master. And between Jehovah and Abraham was tomb tombs. Born among the shepherds, He who was to become shepherd of men knew and loved the flocks; the ewes searching for the lost iamb, the lambs bleating weakly, and sucking, almost hidden under their mother's woolly bodies, the flocks sweltering on the thin hot pastures of their hills; He loved with equal to the solemn that the sole is a slave, rises to power in Egypt, and calls his race to him. The Jews think that they have found a fatherland and grow sweltering on the thin hot pastures of their hills; He loved with equal love the tiny seed which you can scarcely see on the palm of your hand and the ancient fig tree, casting its shade over the poor man's house; the birds of the air which sow not neither do they reap; the fish silvering the meshes of the

miserable, neglected child passed from one unwilling relative to another, to finally drift away from evenings of gathering storm. He

saw the lighting flashing out of the east and shattering the darkness of the night, even into the west.
But Jesus did not read only in the open many-colored book of the world. He knew that God spoke to men through angels, patriarchs and prophets. His words, His laws, His victories are written in the Book. Jesus knew the magic black
sufferings and from the mud of Egypt.
Sufferings and from the mud of Egypt.
Their trials are not yet finished: for forty years they wander in the open many-colored book of the them by day and a pillar of fire by night. God has assured them a Land of Promise, with rich grazing lands, well-watered, shaded by grape-vines and olives. But in the interval and its temple, but the country in the laws. Book. Jesus knew the magic black signs by which the dead pass on to those not yet born, the thoughts and memories of olden times. Jesus read only the books where His ancestors had set down the story of His people, the will of the Lord, the vision of the Prophets, but He knew

them in the letter and spirit better than the scribes and the doctors : and that knowledge gave Him the right to leave off being scholar and to become teacher.

THE OLD COVENANT

its stars.

ant

Among all peoples the Jew was the most happy and the most unhappy. His story is a mystery which begins with the idyl in the Garden of Eden and ends with the tragedy of the hill of Golgotha. His first parents were molded by the luminous hands of God, were made masters of Paradise, the country of eternal, fertile summer,

Land, the new Paradise to be reconguered in place of the lost Paradise. But the divine pledge is kept: set in the midst of rivers, where the rich Oriental fruits hung down ready to their hand, heavy with pulp in the shade of the new young Joshua and the other heroes cross the Jordan, enter into the land of leaves. The new-created sky, not yet sullied by clouds, not yet riven Canaan, and conquer the people; the cities fall at the breath of their by lightning, or harassed by winds, watched over the first two with all

trumpets; Deborah can sing her song of triumph. The people carry with them the God of battles, hid-den behind the tents, on a cart drawn by oxen. But the enemies are numerous and here no mind to The first couple had as their duty to love God and to love each other. This was the First Covenant. are numerous and have no mind to Weariness unknown, grief unknown,

give way to the newcomers. The Jews wander here and there, unknown death and its terror! The first disobedience brought the shepherds and brigands, victorious first exile; the man was condemned to work, the woman to bring forth her young in pain. Work is pain-ful, but it brings the reward of when they maintain the covenants of the Law, defeated when they forget them.

A giant with unshorn hair kills, harvests; to give birth means suffering, but it brings the consolasingle handed, thousands of Philis-tines and Amalekites, but a woman tion of children. And yet even these inferior and imperfect felicibetrays him ; enemies blind him and set him to turn a mill. Heroes ties passed away like leaves de-voured by worms. For the first time brother killed brother : human blood fallen on the earth became alone are not enough. Kings are needed. A young man of the tribe of Benjamin, tall and well-grown, while looking for his father's strayed asses, is met by a Prophet who anoints him with the sacred corrupt, gave forth an exhalation of sin: the daughters of men united themselves with demons and oil, and makes him king of all the from them were born giants, fierce people. Saul becomes a powerful warrior, overcomes the Ammonites hunters and slayers of men. who turned the world into a bloody hell. and Amalekites and founds a mili-tary kingdom, dreaded by neighbor-Then God sent His second punishment: to purify the world in an exterminating baptism He drowned ing tribes. But the same prophet who made him king, now aroused in the waters of the flood all men and their crimes. One only, a against him, raises up a rival. David, the boy shepherd, kills the righteous man, was saved and with him God signed the Second Covenking's giant foe, tempers with his harp the black rages of the king, is With Noah there began the happy

loved by the king's oldest son, marries the daughter of the king, days of antiquity, the epoch of the patriarchs, nomad shepherds, cenis among the king's captains. But Saul, suspicious and unbalanced. wishes to kill him. David hides himself in the caves of the mountains, becomes a robber chief. He goes into the service of the Philiskill Saul on the hills of Gilboa, he becomes in his turn king of all Israel. The bold sheep-tender, great as poet and as king, yet cruel and lustful, founds his house Jerusalem, and with the aid of his gibborim, or body guard, overcomes and subjugates the surrounding kingdoms. For the first time, the Jew is feared : for centuries after this he was to long for the return of David, and to hope for a de-

scendant of David to save him from his abject subjugation. David is the King of the sword

THE CATHOLIC RECORD

God who liberated them from the slavery of the Egyptians gives them

to the Persians, conquered by the Greeks, was after the last attempt of the Maccabeans finally given over to the hands of a dynasty of meantime they have neither water to drink nor bread to eat, and they yearn for the flesh-pots of Egypt. God brings water gushing from a rock; and manna and quails fall from heaven; but tired and uneasy, Arab barbarians, subject to the Romans. the Jews betray their God, make a calf of gold and worship it. Moses,

This race, which for so many years lived rich and free in the desert, and for a day was master of kingdoms and believed itself, under saddened like all prophets, mis-understood like all saviours, fol-lowed unwillingly like all discover-ers of new lands, falls back of the the protection of its God, the first people of the earth, was now restive and rebellious crowd and begs God to let him lie down forrestive and rebenium begs God to let him lie down for-ever. But at any cost, Jehovah desires to sign the Fourth Coven-ant with His people. Moses goes down from the smoke-capped thun-dering mountain, with the two tables of stone whereon the very finger of God has written the Ten Commandments. Commandments. reduced in numbers, spurned and commanded by foreigners, was the

driven before the sirocco. Never were people so loved nor so dreadfully chastised by their God. Chosen to be the first, they were the servants of the last. Aspiring to have a victorious country of their own, they were exiles and

slaves in other men's lands. Although more pastoral than warlike, they never were at peace either with themselves or with others. They fought with their neighbors, with their guests, with their leaders. They fought with their grophets and with their God Himself.

Breeding-ground of corruption, governed by men guilty of homi-cide, treachery, adultery, incest, robbery, simony and idolatry, yet their women gave birth to the most perfect saints of the Orient, up-right, admonishing, solitary proph-ets; and finally from this race was born the Father of the new

saints, He who had been awaited by all the Prophets. This people which created no metaphysics nor science, nor music, nor sculpture, nor art, nor architecture of its own, wrote the grandest poetry of antiquity, glowing with sublimity in the Psalms and in the Prophets, inimitably tender in the stories of Joseph and Ruth, burning with voluptuous passion in the Song of Songs.

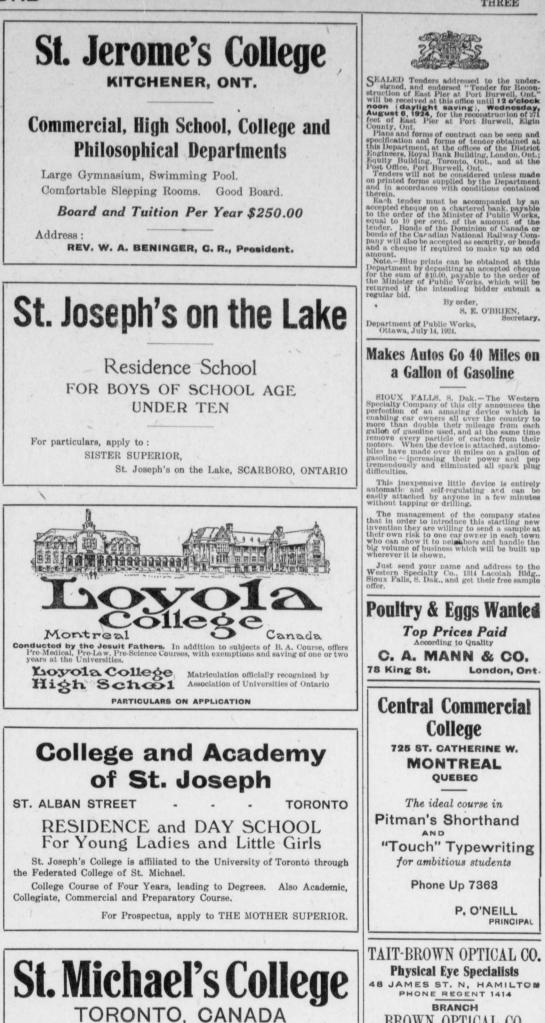
Grown up in the midst of the cults of local rustic gods, they con-ceived the love of God, the one universal Father. Rich in gold and lands, they could boast in their prophets of the first defenders of the poor, and they conceived of the negation of riches. The same people who had cut the throat of human victims on their altars, and massacred whole cities of guiltless people, gave disciples to Him who preached love for our enemies. This people, jealous of their jealous God, always betrayed Him to run after other gods. Of their temple, three times built and three times destroyed, nothing remains but a piece of a wall, barely enough so that a line of mourners may lean their heads against it to hide their tears.

But this perplexing and contra-dictory people, superhuman and wretched, the first and the last of all, the happiest and the most unhappy of all, although it serves other nations, still dominates other

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SEALED Tenders addressed to the under-signed, and endorsed "Tender for Recon-struction of East Pier at Port Burwell, Ont. will be received at this office until 12 o'eloci-noom (daylight saving), Wednesday August 6,1924, for the reconstruction of 27 feet of East Pier at Port Burwell, Eigh County, Ont.

THREE

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to 19 per cent. of the amount of the tender. Bonds of the Dominion of Canada or bonds of the Caradian National Railway Com-pany will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

amount. Note.-Blue prints can be obtained at this Department by depositing an accepted cheque for the sum of \$10.60, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

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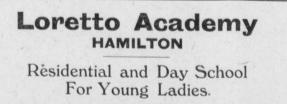
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and of song. Solomon is the King of gold and of wisdom. Gold is nations with its money and with its Bible. Although without a country brought to him as a tribute : he decks with gold the first sumptuous to faraway Ophir in search of gold; the Queen of Sheba lays down sacks of gold at his feet. But all the splendor of gold and the wisdom of Solomon are not enough to save the king from impurity and his king of its own for centuries, it is among the owners of all countries. king from impurity and his king-dom from ruin. He takes strange

The enemies of Israel grow more powerful. The Phœnicians, the

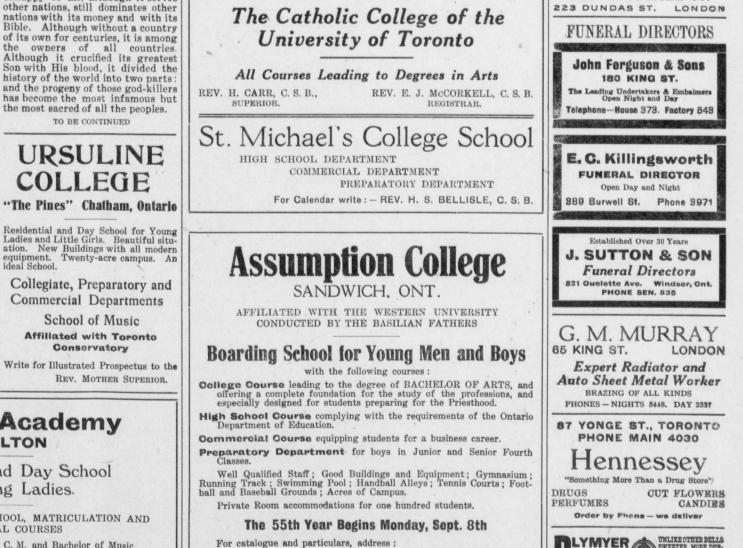
Egyptians, the Assyrians, the Baby-lonians, one after another, invade the two kingdoms, extort tribute and finally, about 600 years before the birth of Jesus, Jerusalem is destroyed, the temple of Jehovah is demolished and the Jews are led as slaves to the rivers of Babylon The cup of their infidelity and of their sins runs over and the same

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