

miserable, neglected child passed from one unwilling relative to another, to finally drift away from 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. Someone was coming; he straightened his thin shoulders under the badly worn checked coat.

"Well, Della, we might just as well. You saw yourself that all those buses would be filled for the next half hour. And when I telephoned 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. 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 that pocket among a thousand, though now it had no bulge. Charlotte 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 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't." 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 outside," he whispered hoarsely. He held out the leather case. "What ya say?" asked the astonished 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
Copyright, 1923, by Harcourt, Brace & Company, Inc. Published by arrangement with the McClure Newspaper Syndicate

THE COUNTRY

Jesus, like all great souls, loved the country. The slender, saving purification of the saint moved to prayer, the poet eager to create, take refuge on the mountains in green shadows, by the sound of the water, in the midst of fields which perfume heaven, or on steep desert hills parched by the sun. Jesus took His language from the country: He hardly ever uses learned words, abstract conceptions, and generalizing terms. His talk blossoms with colors, and is perfumed by odors of field and of orchard, is peopled by the figures of familiar animals. He saw in His Galilee the figs swelling and ripening under the great, dark leaves: He saw the dry tendrils of the vine greened over with leaves, and from the trellises the white and purple clusters hanging down for the joy of the vintage; He saw from the invisible seed, the great corn which raised itself up with its rich light branches. He heard in the night the mournful rustle of the reeds shaken by the wind along the ditches: He saw the seed of grain buried in the earth and its resurrection in the form of a full ear: 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, 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 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 carrion with their beaks; the loving mother-hen calling the chickens under her wings when the sky darkens and thunders; the treacherous fox, after its kill, slinking 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.

Born among the shepherds, He who was to become shepherd of men knew and loved the flocks; the ewes searching for the lost lamb, the lambs bleating weakly, and sucking, almost hidden under their mother's woolly bodies, the flocks sweeter 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 silencing the meshes of the

nets to feed His faithful; and raising His eyes in the sultry evenings of gathering storm. He saw the lightning 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 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

Among all peoples the Jew was the most happy and the most unknown. 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, 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 leaves. The new-created sky, not yet sullied by clouds, not yet riven by lightning, or harassed by winds, watched over the first two with all its stars.

The first couple had as their duty to love God and to love each other. This was the First Covenant. Weariness unknown, grief unknown, unknown death and its terror! The first disobedience brought the first exile; the man was condemned to work, the woman to bring forth her young in pain. Work is painful, but it brings the reward of harvest; to give birth means suffering, but it brings the consolation of children. And yet even these inferior and imperfect felicities passed away like leaves devoured by worms. For the first time brother killed brother: human blood fallen on the earth became corrupt, gave forth an exhalation of sin: the daughters of men united themselves with demons and from them were born giants, fierce hunters and slayers of men, who turned the world into a bloody hell.

Then God sent His second punishment: to purify the world in an exterminating baptism He drowned in the waters of the flood all men and their crimes. One only, a righteous man, was saved and with him God signed the Second Covenant.

With Noah there began the happy days of antiquity, the epoch of the patriarchs, nomad shepherds, centenarians who wandered between Chaldea and Egypt searching for grazing lands, for wells, and for peace. They had no fixed country, no houses, no cities. They brought along in caravans, numerous as armies, their fruitful wives, their loving sons, their docile daughters-in-law, their innumerable descendants, obedient man-servants and maid-servants, goring, bellowing bulls, cows with hanging udders, playful calves, rams and strong snoring he-goats, mild sheep laden with wool, great ear-colored camels, mares with round cruppers, she-goats holding their heads high and stamping impatiently; and hidden in the saddle-bags, vases of gold and silver, domestic idols of stone and metal.

Arrived at their destination, they spread their tents near a cistern, and the patriarch sat out under the shade of the oaks and sycamores contemplating the great camp from which rose up the smoke of the fires, the sound of the bustling steps of the women and herdsmen, the moanings, the brayings, the bleating of the animals. And the 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 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 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 came to visit him, and before giving the message with which he was charged, ate at his table. Or, in the heat of the day, the Lord Himself, in the garb of a pilgrim, came and sat down with the old man in the shadow of the tent where they talked with each other, face to face, like two old friends who come together to discuss their affairs. The head of the tribe, master of the servants, became a servant in his turn, listened to the commands and counsels and promises and prophecies of his divine master. And between Jehovah and Abraham was signed the Third Covenant, more solemn than the other two.

The son of a patriarch, sold by his brothers as a slave, rises to power in Egypt, and calls his race to him. The Jews think that they have found a fatherland and grow great in numbers and riches. But they allow themselves to be seduced by the gods of Egypt, and Jehovah prepares the third punishment. The envious Egyptians reduce them to abject slavery. That the punishment may be longer, Jehovah hardens the heart of Pharaoh, but

finally raises up the second Saviour, who leads them forth from their sufferings and from the mud of Egypt.

Their trials are not yet finished; for forty years they wander in the desert. A pillar of cloud guides 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 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, the Jews betray their God, make a calf of gold and worship it. Moses, saddened like all prophets, misunderstood like all saviours, followed unwillingly like all discoverers of new lands, falls back of the restless and rebellious crowd and begs God to let him lie down forever. But at any cost, Jehovah desires to sign the Fourth Covenant with His people. Moses goes down from the smoke-capped thundering mountain, with the two tables of stone whereon the very finger of God has written the Ten Commandments.

Moses is not to see the Promised Land, the new Paradise to be reconquered in place of the lost Paradise. But the divine pledge is kept: Joshua and the other heroes cross the Jordan, enter into the land of Canaan, and conquer the people; the cities fall at the breath of their trumpets; Deborah can sing her song of triumph. The people carry with them the God of battles, hidden behind the tents, on a cart drawn by oxen. But the enemies are numerous and have no mind to give way to the newcomers. The Jews wander here and there, shepherds and brigands, victorious when they maintain the covenants of the Law, defeated when they forget them.

A giant with unshorn hair kills, single handed, thousands of Philistines and Amalekites, but a woman betrays him; enemies blind him and set him to turn a mill. Heroes 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 oil, and makes him king of all the people. Saul becomes a powerful warrior, overcomes the Ammonites and Amalekites and founds a military kingdom, dreaded by neighboring tribes. But the same prophet who made him king, now aroused against him, raises up a rival. David, the boy shepherd, kills the king's giant foe, tempers with his harp the black rages of the king, is loved by the king's oldest son, marries the daughter of the king, is 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 Philistines, and when they conquer and kill Saul on the hills of Gilboa, he becomes in his turn king of all Israel. The bold, shepherd-king, great as poet and as king, vet cruel and lustful, founds his house in Jerusalem, and with the aid of his gibeonites, 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 descendant of David to save him from his abject subjugation.

David is the King of the sword and of song. Solomon is the King of gold and of wisdom. Gold is brought to him as a tribute: he decks with gold the first sumptuous house of Jehovah. He sends ships 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 kingdom from ruin. He takes strange women to wife and worships strange gods. The Lord pardons his old age, in memory of his youth, but at his death the kingdom is divided and the dark and shameful centuries of the decadence begin. Plots in the palace, murders of kings, revolts of chiefs, wretched civil wars, periods of idol-worship followed by passing reforms, fill the period of the separation. Prophets appear and admonish, but the kings turn a deaf ear or drive them away. The enemies of Israel grow more powerful. The Phoenicians, the Egyptians, the Assyrians, the Babylonians, 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

God who liberated them from the slavery of the Egyptians gives them over as slaves to the Babylonians. This is the fourth punishment and the most terrible of all because it is to have no end. From that time on, the Jews were always to be dispersed among strangers and subject to foreigners. Some of them were to return to reconstruct Jerusalem and its temple, but the country invaded by the Scythians, tributary to the Persians, conquered by the Greeks, was after the last attempt of the Maccabees finally given over to the hands of a dynasty of Arab barbarians, subject to the Romans.

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 the protection of its God, the first people of the earth, was now reduced in numbers, spurned and commanded by foreigners, was the laughing-stock of the nations, the job among peoples. After the death of Jesus, its fate was to be harder yet; Jerusalem destroyed for the second time; in the devastated province only Greeks and Romans holding sway, and the last fragments of Israel scattered over the earth like dust of the street 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 prophets and with their God Himself.

Breeding-ground of corruption, governed by men guilty of homicide, treachery, adultery, incest, robbery, simony and idolatry, yet their women gave birth to the most perfect saints of the Orient, upright, admonishing, solitary prophets; and finally from this race was born the Father of the new assents, He who had been awaited by all the Prophets.

This people which created no metaphysics, no science, no 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, imitatively 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 conceived 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 contradictory 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 nations with its money and with its Bible. Although without a country of its own for centuries, it is among the owners of all countries. Although it crucified its greatest Son with His blood, it divided the history of the world into two parts: and the progeny of these god-killers has become the most infamous but the most sacred of all the peoples.

TO BE CONTINUED

URSULINE COLLEGE
"The Pines" Chatham, Ontario

Residential and Day School for Young Ladies and Little Girls. Beautiful situation. New Buildings with all modern equipment. Twenty-acre campus. An ideal school.

Collegiate, Preparatory and Commercial Departments

School of Music
Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the
REV. MOTHER SUPERIOR.

Loretto Academy
HAMILTON

Residential and Day School
For Young Ladies.

PREPARATORY, LOWER SCHOOL, MATRICULATION AND COMMERCIAL COURSES

Music Course leading to A. T. C. M. and Bachelor of Music.

For further information address MOTHER SUPERIOR.

St. Jerome's College
KITCHENER, ONT.

Commercial, High School, College and Philosophical Departments

Large Gymnasium, Swimming Pool.
Comfortable Sleeping Rooms. Good Board.

Board and Tuition Per Year \$250.00

Address:
REV. W. A. BENINGER, C. R., President.

St. Joseph's on the Lake

Residence School
FOR BOYS OF SCHOOL AGE
UNDER TEN

For particulars, apply to:
SISTER SUPERIOR,
St. Joseph's on the Lake, SCARBORO, ONTARIO



Loyola College
Montreal Canada

Conducted by the Jesuit Fathers. In addition to subjects of B. A. Course, offers Pre-Medical, Pre-Law, Pre-Science Courses, with exemptions and saving of one or two years at the University.

Loyola College High School Matriculation officially recognized by Association of Universities of Ontario

PARTICULARS ON APPLICATION

College and Academy of St. Joseph

ST. ALBAN STREET TORONTO

RESIDENCE and DAY SCHOOL
For Young Ladies and Little Girls

St. Joseph's College is affiliated to the University of Toronto through the Federated College of St. Michael.

College Course of Four Years, leading to Degrees. Also Academic, Collegiate, Commercial and Preparatory Course.

For Prospectus, apply to THE MOTHER SUPERIOR.

St. Michael's College
TORONTO, CANADA

The Catholic College of the
University of Toronto

All Courses Leading to Degrees in Arts

REV. H. CARR, C. S. B., SUPERIOR.
REV. E. J. MCCORKELL, C. S. B., REGISTRAR.

St. Michael's College School

HIGH SCHOOL DEPARTMENT
COMMERCIAL DEPARTMENT
PREPARATORY DEPARTMENT

For Calendar write:—REV. H. S. BELLISLE, C. S. B.

Assumption College
SANDWICH, ONT.

AFFILIATED WITH THE WESTERN UNIVERSITY
CONDUCTED BY THE BASILIAN FATHERS

Boarding School for Young Men and Boys

College Course leading to the degree of BACHELOR OF ARTS, and offering a complete foundation for the study of the professions, and especially designed for students preparing for the Priesthood.

High School Course complying with the requirements of the Ontario Department of Education.

Commercial Course equipping students for a business career.

Preparatory Department for boys in Junior and Senior Fourth Classes.

Well Qualified Staff; Good Buildings and Equipment; Gymnasium; Running Track; Swimming Pool; Handball Alleys; Tennis Courts; Football and Baseball Grounds; Acres of Campus.

Private Room accommodations for one hundred students.

The 55th Year Begins Monday, Sept. 8th

For catalogue and particulars, address:
REV. D. L. DILLON, C. S. B., SUPERIOR

SEALED Tenders addressed to the undersigned, and endorsed "Tender for Reconstruction of East Pier at Port Burwell, Ont." will be received at this office until 12 o'clock noon (daylight saving), Wednesday, August 6, 1924, for the reconstruction of 200 feet of East Pier at Port Burwell, Elgin County, Ont.

Plans and forms of contract can be seen and specification and forms of tender obtained at this Department, at the offices of the District Engineers, Royal Bank Building, London, Ont.; Equity Building, Toronto, Ont., and at the Post Office, Port Burwell, Ont.

Tenders will not be considered unless made on printed forms supplied by the Department and in accordance with conditions contained therein.

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 10 per cent. of the amount of the tender. Bonds of the Dominion of Canada or bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

Note—Blue prints can be obtained at this Department by depositing an accepted cheque for the sum of \$10.00, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

By order,
S. E. O'BRIEN,
Secretary,
Department of Public Works,
Ottawa, July 14, 1924.

Makes Autos Go 40 Miles on a Gallon of Gasoline

SHOUB FALLS, S. Dak.—The Western Specialty Company of this city announces the perfection of an amazing device which is enabling car owners all over the country to more than double their mileage from each gallon of gasoline used, and at the same time remove every particle of carbon from their motors. When the device is attached, automobiles have made over 40 miles on a gallon of gasoline—increasing their power and top speed and eliminating all spark plug difficulties.

This inexpensive little device is entirely automatic and self-regulating and can be easily attached by anyone in a few minutes without tapping or drilling.

The management of the company states that in order to introduce this startling new invention they are willing to send a sample at their own risk to one car owner in each town, who can show it to neighbors and handle the big volume of business which will be built up wherever it is shown.

Just send your name and address to the Western Specialty Co., 1314 Lacombe Bldg., Sioux Falls, S. Dak., and get their free offer.

Poultry & Eggs Wanted

Top Prices Paid
According to Quality

C. A. MANN & CO.
78 King St. London, Ont.

Central Commercial College

725 ST. CATHERINE W.
MONTREAL
QUEBEC

The ideal course in
Pitman's Shorthand
AND
"Touch" Typewriting
for ambitious students

Phone Up 7363

P. O'NEILL
PRINCIPAL

TAIT-BROWN OPTICAL CO.
Physical Eye Specialists

48 JAMES ST. N., HAMILTON
PHONE REGENT 1414

BRANCH
BROWN OPTICAL CO.
223 DUNDAS ST. LONDON

FUNERAL DIRECTORS

John Ferguson & Sons
180 KING ST.

The Leading Undertakers & Embalmers
Open Night and Day

Telephone—House 373. Factory 548

E. C. Killingsworth
FUNERAL DIRECTOR

Open Day and Night

889 Burwell St. Phone 3971

Established Over 50 Years

J. SUTTON & SON
Funeral Directors

521 Ouellette Ave. Windsor, Ont.
PHONE SEN. 535

G. M. MURRAY
65 KING ST. LONDON

Expert Radiator and
Auto Sheet Metal Worker

BRAZING OF ALL KINDS
PHONES—NIGHTS 5448. DAY 2337

87 YONGE ST., TORONTO
PHONE MAIN 4030

Hennessey

"Something More Than a Drug Store"

DRUGS CUT FLOWERS
PERFUMES CANDLES

Order by Phone—we deliver

BLYMERY CHURCH

UNLIKE OTHER BELLS
SWEETER, MORE DURABLE
AND LOWER PRICE
GURFEE'S CATALOGUE
CELLS WHY
Write to Cincinnati Bell Foundry Co., Cincinnati, O.