that had a while previous brought sudden desperate expression the man's face. Surely not so grievous a sin, however, judging by

what I know of him.
"We walked along for some time in silence. I, with my speculations and he evidently with his fixed idea. After a little while he began to speak. We ain't so given to turrible eds over here, sure enough. But

I've got my suspicion whether we ain't just as bad—with our thoughts.' "Here was a bit of philosophy, a fine point of morals I had scarcely expected from my humble compan-ion. I waited for a few moments

and he continued:
"'It's the same thing ain't it?
Thinkin' sin and doin' it.' As a man thinketh, so he is,' I

began.
"' It's turrible to know it's gospel truth,' my stern moralist was con-tinuing: ' heard a sermon along sech lines fust time I come to town an' it's stuck with me ever since. To think of all the hate and anger and turrible passions a seethin' in men's hearts—and them goin' around free! Guess most of us'd be in the peniten-

tiary if the truth was known."
"I listened tense. If Jesse's confession were not at hand at least I was about to get a rough draft for a sermon on that excellent text—sins

sermon on that excellent text—sins of thought. But Jesse kept silence a moment or so. Could I take my chances? It seemed my duty.

"'That's the good of confession. What a relief it is to the poor, sinful, human being, dogged by his thoughts, to lay them before the priest and gain absolution. Earthly justice is likely to deal at last with deads of the hand; sins actually deeds of the hand; sins actually committed. But God's court of justice and mercy alone can deal with secret sins-those angers, hates of

Suddenly, and to my surprise, Jesse interrupted me:
"Even those that would kill a

We had paused under the trees

near one of the little rustic benches, which Jesse's own hands had made. I knew my moment had come. I sat

down, saying gently : My son, tell me what is on your

And there, partly, perhaps, under the influence of the understanding which the poor fellow had come to believe I had of him and his heart partly under the somewhat hypnotic influence of our talk and the longpent desire to get the burden off his heart, Jesse told me how long ago beneart, Jesse told me now long ago be-fore he had come to town he had been guilty of one of those violent passions of hate which wills the annihilation of its object. His hand had withheld from the deed—just whose the death desired I need not tell you, it was Jesse's dread secretin his heart he had struggled with that fearful anger. The first Sunday he had been in town he had heard the sermon to which he had earlier referred. It had seemed his own particular accusation. It had burned in his heart. It had seared even more distinctly into his concience the criminality of his anger He had gone forth from the church to be free never again from that con-sciousness of his deed. So keen a sense of it he had lived with all these years that never could he get into a

'I could not give myself up as a

that his hand had been stayed and that he had come to regret the sud-den and wrathful moment that had now so long embittered his lonely I made him see the meditations. matter in true light, while meantime, I was in no doubt as to the sincerity of his repentance and indeed of the long penance he had already done. At last I bade him get upon his knees. "'And now, my son,' I said, 'do you know what you have at last done?

gone to confession?' Jesse, with hands folded, looked up into my face with the simplicity of child, half incredulous, half wist-

ful.
" Have you not admitted your sin to me? I know it is the greatest one to me? I know it is the greatest one of your life. Have you not been sorry, bitterly sorry, all these years? Now name what lesser sins of your life you can remember—and I will give you absolution."

"Here, father?"

"Here, father?"

"'Here and now, my child. All places and all seasons are God's. The door of His Heart is never closed to him who seeks forgiveness and

an hour later we were walking up the avenue leading to the convent, walking together in this new bond o shepherd and the stray brought tenderly into the fold. As we drew near we met Sister Marcia. Bowing to me, she addressed Jesse :

Where have you been, Jesse? I have been looking everywhere for

Jesse's china-blue eyes were dancing like a child's.

"'I've been to confession!"
sirly blurted out. To confession?" questioned Sister Marcia in amazement, as she sat down on the steps, evidently to avert a stroke of heart failure. She

glanced from Jesse to me. I bowed ny head in assent. But where?" asked Sister Marcia, Out under the trees!" declared

"So, that's what's been happening while your supper's been getting cold

waiting for you?" said Sister Marcia. I know that later she and the other would want more detailed particulars, such as I could give, when Jesse was not within such close hearing dis-tance. I looked at her a moment, meekly and then murmured:
"'What mer among you that hath

meekly and then murmured:

"'What man among you that hath
a hundred sheep and if he shall lose
one of them, doth he not leave the
innety-nine in the desert, and go
after that which was lost until he
find it? And when he hath found it,
doth he not lay it upon his shoulders
rejoicing?"—Anna Blanche McGill
in Benziger's Magazine. in Benziger's Magazine.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

MASTERS AND SERVANTS

In this age of social and economic evolution terms are liable to get mixed; one almost hesitates nowa-days to say who are masters and who are servants. The mutual relations of both have changed so radically that the very names which are supposed to differentiate those who comman and those who obey, those who earn and those who pay, have grown nebulous in men's minds. The arrogance of wealth in the one and the fear of oppression in the other have had much to do with this state of affairs. And yet the estrangement is not necessarily a matter of personal antipathy; it is rather the result of the system that in modern times rules in economic spheres, coupled with a forgetfulness of the lofty Christian principles which should guide men in their dealings with one another.

Not so very long ago the relations of master and servant were cordial; the human element in both was plainly visible. In the good old days employer and employee worked to-gether; one had a care for the other who depended on him for the where who depended on him for the where-withal to live. Both classes felt that they belonged to the same human family, and they accepted inequality of status as a matter of degree, not of kind. Talent and opportunity and enterprise and the dozen other elements of success were recognized as inevitable sources of change in temporal conditions. The fickleness of fortune quickly turned the servant into a master and the master into a servant—transformations that were often witnessed. But the needs then were few and simple; complex conditions as we know them did not exist; the principle of human brotherhood was recognized; master and servant were satisfied with enough; no one had reason to complain, and the world jogged along in

But the face of the industrial world

has changed since then. The con-centration of capital and power in the hands of a few and the alcofness of these powerful few from their poorer brethren have resulted in a lack of sympathy which, if not universal, is sufficiently obvious to claim attention. It is one of the disappointing symptoms of our modern civilization. When trusts, corpora-tions, monopolies, combines, syndi-cates—call them what you like—got their strong grip on the sources of wealth, little by little they replaced individuals as producers; from that time onward the relations of master "There, with the golden, late state mer sun filtering through the trees about us, we sat and threshed the about us, we sat and cast himself nowadays is not the sympathetic in nowadays is not the sympathetic inupon the grass at my feet. It was dividual employer looking after the not an easy task to soothe the long interests of those who depend on troubled conscience of my penitent. "After much difficulty I made him created by an act of parliament, commercily pilgrims here below, that in posed of hundreds, sometimes thouands, of investors in the one enterprise, who have no link binding them ogether other than a greed for dividends. This modern creation, a veritable master for all that, em ploys men not precisely because they are men who have their place in the human family with a claim on its privileges, but because they are units in the labor world, cogs in the wheel that can grind out profits for him. Labor in the estimation of this nodern master is purchasable, and like any other commodity the less he has to pay for it the better he is pleased. Human considerations have little influence on him. When his storerooms are filled with unsold stock, he shuts down and forces his workman to take a holiday; if he can reduce expenses and augment profits by labor-saving devices, he hands the workman his envelope and nance the workman in the hard takes his name off the pay-roll. This modern master has little or no personal intercourse with those who work for him. If they have a grieve ance it is not he who tries to give them satisfaction. He is represented by intermediaries, managers, superintendents, etc., who naturally have the interests of their thousand headed master at heart, and who are expected to earn their large salaries by making life-blood coze, if need be, in order to produce results. Can we be d if an undercurrent of bittersurprise ness and resentment has developed in the millions who are dependent on this impersonal but composite

> ing brotherhoods and trades unions a Realizing the fact that union is strength, workmen have organized their forces; they have taken the task of their betterment into their own hands; they have dared to mee their modern master on his ground and to dictate remedies of their own making. Organized labor has done much to curb the arrogance of wealth and to bring capital to a sense of

modern master, whether he be a

railway corporation of a pin-factory

Can we blame those millions if they

to protect their interests by form

CLEAN---No dust or flying ashes. Ash chutes guide all ashes into convenient pan.

McClarys

Furnace No ash shovelling necessary. See the McClary dealer or write for booklet.

duty; but too often the remedy it duty; but too often the remedy it applies has worse effects than the evit it deplores. It has lowered the efficiency of labor by its stringent laws regarding union membership, hours of labor, wage-scales, etc., thereby affecting production both in quantity and quality; it has turned commerce into new channels per ommerce into new channels, par-lysed industries, and impoverished both the workmen themselves and their families. This may not have been its intention, but it has been the result. Organized labor in its struggle with capital too often em-ploys methods that will never com-mend themselves to fair minded men. Its excesses, especially in many unjustifiable strikes of recent years, have alienated the sympathy of those who would be the good friends of labor. The end organized labor has in view, no matter how praiseworthy, will not justify workmen in using unlawful means to attain it; it is well that they should know that the eternal laws of justice and charity bound by those laws, so also are free. masters and servants, that civil society can never be reduced to the dead level wished for by Socialism, the better it will be for the peace of

And yet when one analyses conditions one can find no intrinsic reason why master and workmen should not live, in complete harmony. Capital can not do without labor, not labor without capital. The resolution of the difficulties which masters and servants meet in their path lies evi-dently in mutual concessions based on the laws of justice and on the broadest possible kind of charity. The absence of these two virtues leaves men nothing to fall back upon but brute strength, and "Might is Right" has not proven itself a work-able law in the struggle between

capital and labor.
What, then, is the source of the unrest that exists between masters and workmen in the world to-day? It is evidently the decline of the religious spirit and the neglect of religious principles. When the spirit of God ceases to influence men, in whatever condition of life they may be, worldliness, pride, cupidity, jeal ousy, a craving for wealth and pleas ure, etc., are sure to creep into their lives. This is really the evil of the times in which we live. If men would keep their last end in view, if they would learn the obvious truth fact that it will profit them nothing if they gain the world and lose their souls; if they would listen to religion it contains shall have ceased for them there would be less proneness in one class of men to tyrannize, or in the other to covet. Neither master nor servant will take anything with him beyond the tomb. What folly then to waste his precious years bicker ing over trifles or gathering in gold which he must leave behind him. Man needs but little here below nor needs that little long."

The souvenir of eternity has calming effect on the passions of men, and those teachers are cruel who try to efface it from the minds and hearts of their fellowmen; nay, more, they are false teachers who try to make men ignore the decree of the Eternal:
"In the sweat of thy brow thou shalt eat thy Bread." Let men then adopt religious principles, and let these principles be the arbiters of their conduct even in the world of labor. Religion will teach the master that he must practise charity as well as justice towards those who depend on him; it will teach the servant that patience amid the trials of life is a virtue that will bring a reward to him far greater than the perishable wealth of this world. Religion alone an make both masters and servants mindful of their duties to each other and since it is religion and not legis lation that can foster charity and justice among men, the main thing needed in the present age is a return to real, practical Christianity. We should never cease as Catholics by every means in our power to urge on men of every class, the high-placed as well as the lowly, the doctrines of a Christian life, and on every occa sion strive to inculcate its lessons as the best remedy for unrest in the

Being patient is the hardest work that any of us has to go through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or

E. J. DEVINE, S. J.

LEAKAGE IN THE CHURCH

"Leakage" in the Church stands for an incontrovertible fact. The term itself is somewhat misleading. It is the cause, moreover, of much confusion of thought. Metaphor is not definitive, and in this case, as a description, it fails. The Church is not an old tub which has sprung a leak neither are its members in ort leak, neither are its members inert fluid particles held together by external pressure from running out, or flying into space like a liberated gas. Misapplied metaphor may be made responsible for misdirected energy. But, discarding the metaphor and closing with fact, in the reckonand closing with fact, in the reckoning of loss and gain in the Church it is impossible to question the heavy tale of loss that is made day by day, and which follows gain like a shadow as evil follows good. It is the mystery of free-will. It is inexorable, it is inevitable, it is just. thave never been revoked. While a combine or a company, whether it represent one man or a thousand, is society, a kingdom. Its members are They are free to choose, free workmen; and the sooner they realize to will. The King will have free tions that must be endured in this world, that there will always be masters and servants, that airil will. That is what persons outside the Church fail to realize, and some inside the Church fail to understand. The one thing the world has yet to learn is that the Kingdom of Christ is freedom. It is a society of free souls. It is that or it is nothing. The doors are open wide for all nations and individuals to enter. They are as wide for them to depart. By consequence the tale of gain and loss will go on as long as the world lasts. Prodigals will turn their backs on home and go into a far country to feed on the husks of swine, to return again to thei father's house. Spurred by pride or passion, or over-confidence, some will go out into the darkness, to return in chastened mood and humbled their place will know them no more They are the lost region. And so with time and place and circumstance will defections ever continue in variable and flunctuating degree inevitable loss there is the promise of overmastering gain and final

triumphs. THE FIRST LOSS

The first loss recorded was that of the rich young man who left Our Lord sorrowing, and walked with Him no more. The next to turn their backs on him were the mater ialists of those days, who rejected "a hard saying." One disciple complained of bad management, and for thirty pieces of silver sold his Master and went out and hanged himself. The apostles could not keep the sowithout loss. Simon Magus joined the spiritualists, and St. Paul and to contend with dissensions, defections, and "leakage" in the infant Church.

WHOLE NATIONS HAVE FALLEN AWAY Whole nations have fallen away at various periods of her history. But the question of losses under present discussion refers to preventible causes and implies reproach, and it s liable to be obscured by miscon ception and misunderstandings. Let us distinguish. The Church is holy because she offers the infallible means to holiness to all who will use them, and has in fact raised un counted millions to the highest

powers of holiness. THE CHURCH OF SINNERS But the Church is pre-eminently the Church of sinners, the Lord and Master is the Saviour of sinners, the sacraments instituted by Him are meant for sinners, the doors are never closed to sinners, who may fall seven times and seventy seven, and fall again even to the last breath of life, and the Church follows them to that dread passage, yea, accom-panies them beyond the veils. The Church is the refuge of sinners. They may lapse and lapse, and lapse and again a thousand times. sinner may be rich or poor, but however far and however long he may stray from duty, his sub-conscious will is hoping to return and say, "Father, I have sinned." That is

not "leakage."
Which then are the defections from the faith which in the Church may be set down as loss, preventable or inevitable, against the gain in the economic as well as the social world. Great Account? First, when men make open profession of schism and heresy, and join some other communion, as when priest's apostatise; that may be written down as loss. It is grievous loss, and grievously will they answer it. But even in these cases, which are very few, we cannot

but doubt their sincerity, or regard

their act as otherwise than tem porary. Rationalism, like a wave, has swept many young people off their feet, but it is doubtful whether the will has not been father to the thought, and moral defect has not preceded intellectual doubt. The modernistic tendencies doubt. The modernistic tendencies of thought, which have sapped the foundations of every professedly Christian community outside the Church, have filtered through many minds in the Church, and have prepared them for defection. Many a woman has been lost to the faith through teminism. But these quasithrough feminism. But these quasiintellectual reasons for revolt account for few losses compared with the breaking down of conventions, the rejection of formalism and external ceremony, which expresses itself alike in religion, art, literature and manners, and the high-pitched craving for sensuous excitement. The breaking up of home life, the scattering of young people in great cities, the attractions of pleasure, the fever of unrest, and the absence of norma associations and Catholic society have much to answer for in the breeding of indifference, the multiplication of undesirable marriages, and the subsequent loss of both par-ents and children to the faith. The most pressing part of the problem of loss is that of the children who have left school—how to save them from contaminating influences between the ages of fourteen and twenty, and prevent that deplorable loss to the Church.

AND THE REV. MR. MILLER

BECAME "DANGEROUSLY ILL" The Rev. Morton Miller, of the M. E. Church at Goodland, Kan., has suffered a severe shock, according to the Catholic Advance, of Wichita. After slandering priests and nuns he issued a challenge to any priest to meet him in debate. Father Tuite, of Norton, Kan., buckled off his armor and went down to meet the "Rev. but was assured on his arrival that Mr. Miller was "dangerously ill" and couldn't be seen. Failing to get a debate, Father Tuite lectured in the Grand Opera House that evening on "A Ghost of Bigotry." Despite the bad weather the house was filled till there wasn't even standing room left, the non-Catholics averaging thirty to one. The sentiment in Goodland has changed, and it is said by the people that Mr. Miller must leave.—Phila-delphia Standard and Times.

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS

Campana's Italian Balm is soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

St. John's, Newfoundland

H. J. BROWNRIGG IMPORTER OF Seeds, Fruit, Provisions, and

FINANCE COMPANY, Limited NATIONAL

Groceries

Paid-up Capital and Reserve \$2,000,000 Invested Funds - \$5,500,000 Our Mortgage Trust Certificates our mortgage frust Certificates bring you a steady income of six per cent., payable half-yearly. You are heavily protected by carefully selected first mortgages as well as by the guarantee of this strong

We have to offer for a limited time Debentures in 3 and 5-year terms yielding 7 per cent. interest, payable quarterly. Write for particulars.

10 Adelaide St. East, Toronto Vancouver, St. John, N.B. Ottawa, Halifax, N.S. AUTUMUBILED LIVERT, GARAGE

R. HUESTON & SONS Livery and Garage. Open Day and Night 179 to 483 Richmond St. 380 Wellington Phone 423 Phone 44

THE ONTARIO LOAN & DEBENTURE CO Capital paid up, \$1,750,000. Reserve \$1,450,000 Deposits received, Debentures issued, Real Betal Loans made. John McClary, Pres.; A. M. Smart, Mg Offices: Dundas St., Cor. Market Lane, Londou.

Loretto Ladies' Business College 385 Rrunswick Ave., Toronto

ST. JEROME'S COLLEGE BERLIN, ONTARIO

MUSIC STUDIO ATTACHED

REV. A. L. ZINGER, C.R., Ph.D., Pros

Loretto Abbey Toronto

College and Academy for Resident and Non-Resident Students.

OLLEGE FOUR YEARS—Classical, Moderns English and History, and general courses leading English and Theorems of the Course of the Cademic Course—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special course of one year after Junior Matriculation, designed as finishing year for Academs.

REPARATORY COURSE—Eight grades—usua choral training.

choral training.

IUSIC—Violin piano, harp, guitar, mandolin, vocal.

Students who desire it, prepared for University and
Conservatory examinations. Frequent recitals by Conservatory examinations. Frequent rec distinguished artists.

ART—Studios for Applied and Fine Arts

COMMERCIAL DEPARTMENT—Full co

Perfectly Legal WILL



Eucharistic Congress

Lourdes, July, 1914 SPECIAL TOUR BY THE ALLAN LINE Price \$370.00

Leaving Montreal 12th July. Returning from Plymouth 21st Aug. Visiting France, Italy, Switzerland, England

Weekly Services to Liverpool, Glasgow, London, Havre Low Rates. Excellent Accommodation

Apply Local Agents, or The Allan Line, 95 King St. West, Toronto

THE ST. CHARLES

Most Select Location Fronting the Beach ATLANTIC CITY. N.J.

With an established reputation for its exclusiveness and high class patronage Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.

NEWLIN HAINES CO.

Record Standard 50c. LIBRAR

Good Reading for Everybody

50c. Per Volume Free by Mail. Liberal Discount to the Reverend Clergy and Religious Institutions

NOVELS

By ROSA MULHOLLAND Marcella Grace. Agatha's Hard Saying. Late Miss Hollingford.

By JEROME HARTE The Light of His Countenance.

By FRANCIS COOKE Her Journey's End. The Secret of the Green Vase. My Lady Beatrice. The Unbidden Guest.

By JEAN CONNOR Bond and Free. So as by Fire.

By F. VON BRACKEL The Circus Rider's Daughter.

By W. M. BERTHOLDS Connor D'Arcy's Struggles. By CARDINAL WISEMAN

By A. C. CLARKE Fabiola's Sisters.

By ERNST LINGEN Forgive and Forget. By COTNTESS HAHN HAHN The Heiress of Cronenstein.

By RAOUL DE NAVERY Idols; or the Secret of the Rue Chaussee d'Antin. The Monk's Pardon.

By H. M. ROSS In God's Good Time. The Test of Courage. By M. C. MARTIN

The Other Miss Lisle. Rose of the World. By A. DE LAMOTHE The Outlaw of Camargue.

By JANE LANSDOWNE The Shadow of Eversleigh. By MARY AGATHA GRAY The Tempest of the Heart. The Turn of the Tide.

By CARDINAL NEWMAN Callista. By MRS. ANNA H. DORSEY Tangled Paths. May Brooke.

The Sister of Charity. Tears on the Diadem. BY ISABEL CECILIA WILLIAMS The Alchemist's Secret. In the Crucible.

By REV. A. J. THEBAUD, S.J. Louisa Kirkbridge. By HENDRICK CONSCIENCE The Merchant of Antwerp. Conscience's Tales.

By SARAH M. BROWNSON Marian Elwood

By ANONYMOUS Faith, Hope and Charity. By CHARLES D'HERICAULT The Commander. By FANNY WARNER

By REV. W. H. ANDERSON Catholic Crusoe. By MARY C. CROWLEY

Happy-go-lucky. Merry Hearts and True. By Rt. Rev. Mgr. J. O'CONNELL, D.D. The African Fabiola.

By CLARA M. THOMPSON Howthorndean. By GENEVIEVE WALSH Kathleen's Motto.

By MARIE GERTRUDE WILLIAMS Alias Kitty Casey. By ELIZABETH M. STEWART Lady Amabel and the Shepherd Boy

Ferncliffe. By MARY I. HOFFMAN By LADY GEORGIANNA FULLERTON Rose Le Blanc. The Strawcutter's Daughter.

By REV. JOHN TALBOT SMITH The Solltary Island. By REV. T. J. POTTER

The Two Victories. By REV. JOHN JOSEPH FRANCO, S.J. Tigranes.

By CECILIA MARY CADDELL The Miner's Daughter. BY CATHRYN WALLACE One Christmas Eve at Roxbury Crossing and other Christmas tales. By RICHARD BAPTIST O'BRIEN, D.D.

Ailey Moore **RELIGIOUS BOOKS**

The New Testament. 12 mo Edition. Life of Father Mathew. By Rev. Alban Butler Lives of the Saints.

By Rev. M. V. Cochem Life of Christ. Explanation of the Holy Sacrifice of the Mass.

By Rev. B. Rohner, O.S.B. Life of the Blessed Virgin. Veneration of the Blessed Virgin. By Rev. A. Tesniere

Adorarion of Blessed Sacrament. By Rev. J. Stapleton
An Explanation of Catholic Morals

By Rev. H. Rolfus, D.D. Explanation of Commandments. Explanation of the Creed. Explanation of Holy Sacraments.

By Rev. Joseph Schneider Helps to a Spiritual Life. By Rev. L. C. Bushinger History of the Catholic Church.

History of the Protestant Reformation in England and Ireland. By Rev. Joseph Krebbs, C.SS.R. How to Comfort the Sick. By Rev. Richard F. Clarke

Lourdes: Its Inhabitants, its Pilgrims and its Miracles. By Madame Cecilia More Short Spiritual Readings.

By St. Alphonsus Liguori The True Spouse of Christ. By Rev. H. Saintrain The Sacred Heart Studied in the

Sacred Scriptures. By Rev. Thomas F. Ward St. Anthony. By Rev. Leo L. Dubois St. Francis Assist, Social Reformer.

By St. Francis de Sales By Abbe Lasausse Short Meditations for every day. By R. A. Vain

Duties of Young Men. By St. John the Baptist de La Salle Duty of a Christian Towards God.

By Aubrey de Vere Heroines of Charity. By Father Alexander Gallerani, S.J. Jesus all Great.

Jesus all Holy. By Rev. A. M. Grussi, C.P.P.S. Little Followers of Jesus.

By Nicholas O'Kearney Prophecies of St. Columbkille. By Abbe Baudrand

Religious Soul Elevated. By Father Henry Opiz, S.J. Under the Banner of Mary. By Rev. Nicholas Russo, S.J.

The True Religion and its Dogmas. By Ella M. McMahon Virtues and defects of a young girl.

By Very Rev. S. J. Shadler Beauties of the Catholic Church.

The Catholic Record Canada