

whom there is no hope, here or hereafter. It is so terrible to be cut off from him, to be unable to let him hear—to go on living unable to reach him— He broke down.

"Oh, but there is a way," she said with exaltation. "You must become a Catholic and have Communion with the supernatural world. Then you can confess all that you reproach yourself with in the past; and you can help him, too, by praying for him. Do not be miserable any more. It was the Will of God that all this should happen, so that you might find Him. Don't you believe that He is watching over us, and that He loves us, and wants us to serve Him in woe or woe?"

Trevor was staring straight in front of him. Her voice was music in his ears. This modest, laborious French girl whose aim was to earn a livelihood for herself and her aunt, had shown him the first real ray of comfort that soothed his soul since the tragedy. She had the remedy for all his pains. She showed the way to forgiveness and atonement.

"I will apply where you advise," he said resolutely, "and when I feel indeed shriven may I come to France and tell you so?"

"Assuredly!" she replied, blushing, but committing her future with less hesitation than she would have felt had she known the rank, wealth and title that awaited her in England.—Ben Hurst in The Catholic Fireside.

THE SEARCH FOR A PROTESTANT POPE

Thomas F. Conkley, D. D., in America

The Protestant International Christian Unity League has just published a book by Henry Wallace Dowling entitled "Will Protestantism Be Overthrown?" We do not know what authority the author enjoys in Protestant circles, but the admissions he makes, the suggestions he throws off, and the conclusions he reaches are among the sanest and most thought provoking put forward by any Protestant writer in recent years. It is a passionate plea for Christian unity that he makes in his volume of nearly 265 pages. He affirms that unless Protestantism takes stock of its present status, and energetically sets about to combine into one fold and under one shepherd its scattered, conflicting, discordant, and contradictory units, it will speedily disappear from the earth.

These are hard and bold words but they are Mr. Dowling's own expressions. "Protestantism as it exists cannot be overthrown," he says (page 84). "For it is a tragedy upon ideals of the Christian religion (page 41). "Its very name" (page 65), "having served its original purpose is no longer in harmony with the aims and ideals of modern Christianity," for "Protestantism as a protesting force has had its day" (page 26). "The Protestant Churches are in danger of being supplanted," says the position of Protestantism in the world is not reassuring to those who take a broad outlook upon the progress of mankind" (page 115). Mr. Dowling is strangely in discord with the Federal Council of the Churches of Christ which reports the flourishing state of the Protestant body in the United States, for he tells us (page 16), "In point of numbers the Protestant faith is amazingly weak," and later on (page 26) he calls it a "dismembered body, some parts of which present a pathetic spectacle of weakness and inefficiency."

We cannot at this moment recall any Protestant writer who has charged Protestantism as a whole with such high crimes and misdemeanors as does Mr. Dowling when he utters this wholesome indictment of his brethren: "Protestantism has not only wasted much of the world's money, time and manhood, but it has uprooted millions of immortal souls by fostering uncertainty and doubt, because it has reduced the stature of spiritual manhood; it has retarded the world's progress in the work of human redemption; it has blurred the vision of the souls of men and stunted the growth of useful knowledge. It has left Christendom disunited and weak to grapple with the great problems of the twentieth century (pp. 57-58)."

These, be it remembered, are no anathemas of a medieval occupant of the See of Peter, but the measured sentences of a modern Protestant author. The volume to which we refer is by no means an exhaustive treatise upon the perils to which modern Protestantism is exposed, and countless others might well be advanced by those who have given the subject some study; but the most interesting point of Mr. Dowling's lament is that, with singular logic, he strikes the keynote of the whole difficulty.

He wants a Pope, and he wants him at once. But he desires no mere shadowy Papacy; he wants one not merely of honor, but of jurisdiction, an effective, commanding Pontiff, who can impose obedience upon the rebellious Protestant sheep who are wandering without a shepherd for their wayward and disunited souls. He laments (page 24), that "the one great need of the Protestant Church today is central organization and supreme authority." He realizes that the principal doctrine of Protestantism is centrifugal in its action, and he wishes to discard it as a burden no longer tolerable.

We have learned at a great cost, he says (page 20), that any great system without a head cannot long exist in a world of ours. Glance around you and you will not find another such group of 200,000,000 (sic) souls without a court of final appeal; divided into hundreds of separate camps, each one forming its own creed; making its own laws; placing its own interpretation upon the Bible (p. 20).

We may remark in passing that it is doubtful if there are in the entire world today one-half the number of Protestants claimed by Mr. Dowling. His solution is to de-Protestantize Protestantism. But he might just as well try to make a circle that is not round. He wants one Pope, or at least a very few Popes, to replace the innumerable Popes who arise from the fact that every man sets himself up as a Pontiff. For he says (page 30), "such a representative body must have a great Head in the person of some man or men of great learning, virtue and faith, who should be the 'last court of appeal,' the great controlling mind, the paternal personality to whose wise and mature judgment in case of final jurisdiction the body would yield willing obedience (p. 30)."

Mr. Dowling does not fail to see that this is a counter to private interpretation of the Bible, the favorite doctrine of Protestantism, and the very heart and core of their religious system. It has been in fact a veritable boomerang to evangelical churches, for he tells us (page 111), that "it has placed within reach of the people the means of sitting in judgment upon the Church." The Church does not speak with authority where every one is in supreme command, and this illogical position is not hidden from Mr. Dowling's observant eyes for he assures us (page 29), that "one of the greatest curses of the Church of the twentieth century is the use of what is known as 'personal interpretation of Scripture,' the utter lack of uniformity in our approach to and handling of Divine truth." Mr. Dowling does not dwell much upon doctrinal matters, being concerned with the great outline of the unhappy results and condition of Protestant disunion, rather than sketching details. Yet from time to time he does give voice to his anxiety over the quality of the dogmatic teaching one finds in the Protestant communion. He tells us that "Protestant churches are not maintaining the high standards of Christian teaching and living which Christ imposed or that their creeds and Church discipline call for" (p. 111). And this, too, in spite of the Anti-Saloon League, and the hundreds of other anti-this and anti-that societies that are such outstanding features of Protestant life in America today. He thinks Protestantism might begin to preach Christ and Him crucified and that its emphasis might well be shifted from accidentals to essentials, for he asserts that "Protestantism is in danger of being overthrown by its attitude towards the Founder of Christianity" (p. 196). The startling headlines in countless American dailies that faithfully report the anti-Christian theological aberrations of Protestant divines weigh heavily upon Mr. Dowling, and lead him to say:

"If we question Christ's origin, deny His Divinity, and divest His teaching of their supernatural authority, then the Protestant Church leaves upon which to continue building a church capable of meeting the world's needs and redeeming mankind."

Referring to the passion for notoriety at the expense of sanity, and the highly sensational sermons that issue in an unending stream from Protestant pulpits, he says: "What a medley of divergent notes they contain; what almost contradictory ideas advanced; what a variety of doctrines propounded, interpretations indulged in" (p. 22). So soon after the Protestant world acclaimed the four hundredth anniversary of Luther's break from the Papacy, it is rather startling to read the modern Protestant longing for a Pope. That which they rejected some 400 years ago they now wish to be the very head of the corner. Indeed, Mr. Dowling solemnly assures us that if Luther were here today he would set about reforming Protestantism (page 9), and "he might seek to overthrow much which in the name of Protestant Reformation the churches have built up, by reason of the mistakes into which millions of his followers have fallen" (page 8).

The volume is singularly free from the invective against Rome that one has grown to expect from most Protestants who write on theology. Mr. Dowling has, of course, some references to the Catholic Church, and they are on the whole equitable to the point. He says that "One of the strong points in the Catholic Church is that she never permits secular gatherings within the walls of the buildings consecrated to worship while the very reverse is customary among Protestant Churches" (p. 228).

"We believe [he continued] that one of the outstanding weaknesses of the Protestant churches today is the lack of reverence and respect for sacred buildings. If our church buildings are to be used as lecture halls and music academies, movies, etc., then the spirit of worship will die out of the human heart (page 228)."

He goes on to say that "the lack of reverence for spiritual things and sacred places is one of the outstanding weaknesses of our times" (page 220). While multitudes of Protestant ministers are busy denying the divinity of Christ, Mr. Dowling calls attention to a highly satisfactory condition existing in the Catholic Church; it is the position which the Founder of Christianity occupies in its worship and service. The very ritual of the Church makes it impossible for the priest to obscure Christ or to limit His presence, power or Person. Christ and the Cross are so intimately interwoven with all the ceremonies of the Church that he is compelled to keep Christ and all His divine nature before his people (page 220).

To the lack of religious ceremonial in Protestantism he contrasts its rational employment in the Catholic Church by saying that "just as enteringprising business men of the world are learning that people are reached and interested through their outward senses and that it is possible to reach the soul through the medium of the body, so the Catholic Church has for centuries used these ceremonial to introduce and instill great and profound truths into the minds and souls of their communicants (page 219)."

From the sad spectacle of a disunited, discordant Protestantism, he turns his heavy eyes to the Catholic Church, which he says (page 220), "has given the world the greatest example of unity among her own people that has ever been witnessed, the unity within her own borders has amazed the world." Nor is this the only time he has been moved at the wondrous harmony of Rome (page 20). "Its unity of purpose, its conformity of belief, its unbroken ranks, its part in the great humanitarian work of making a 'better world' its solid front against immorality and crime, and above all, the distinguished part it has played in promoting world peace."

WHAT THE WORLD NEEDS

These are still days of reconstruction, and also days of the shifting of ideals and principles. The storm has come and swept humanity with its devastation, and men have learned that much of their building has been laid on foundations of sand. They are not quite so sure, as they were, that they can build anything that will endure. They are in a more humble frame of mind, at least those who are capable of seeing aright and of profiting by what they see. This explains the caution and limited scope of the present Washington conference in its effort to prosper humanity, and the uncertain progress that has marked it justifies such prudence.

Out of the wreck and ruin of what was called European civilization the Church of Rome bids fair to be the only thing that will remain as it was. We do not know what else is going to endure, for the end is not yet in sight. Out of the hearts of men thoughts are being revealed that none except the frivolous can disregard. We have all awakened to the realization that the thoughts of men are the final arbiters of human affairs. Government and social institutions are the creatures of human thoughts. Such a crisis as we have passed through shows of what ephemeral stuff they may be made.

If the thoughts of men are echoes of the thoughts of God, then and only then will their achievements endure. Unless the Lord build the house, in vain do they labor who build it. The pride of builders other than those whom the Lord inspires is being made manifest. It will become yet more apparent when the folly of some present efforts will be demonstrated. It is too much to expect all men to see what the chosen people of God now see more clearly than ever. It is to be expected that the latest efforts of the arrogant should be feverishly despised as they are hopelessly vain. So priests always strive against the inevitable.

We cannot expect all men to acknowledge the wisdom of the Church of God even in such an hour as the present. We cannot expect all to recognize as hers the fragments of wisdom upon which some may stumble because they are driven to search for stable principles in a desperately unstable world. We rejoice at every fragment that is discovered and embodied in the new structure which men must build, whether recognized or not. We must do all in our power to

uncover her rich treasures which have been hidden from eyes of the worldly wise. Our chief contribution to the work of reconstruction will be the reestablishment of fundamental Catholic principles for human society.

It ought to be evident that it is a matter of supreme importance what men think. The popular dogma that it does not matter what a man thinks is utterly exploded. Men are, in the last analysis, just what they think. Right thinking is the supreme duty of every man. There is no evil so far-reaching as the evil of false thinking. There is no sin so heinous as the sin of formal hypocrisy; for while every sin is an injury to the race well as an offense against God, heresy is a tragedy the full horrors of which they can appreciate who read between the lines of human history.

Religion alone has civilized men, and no nation has prospered without it. Peoples who have acquired some culture in a little world they believe to be of their own making have really sucked from the breasts of religion the milk of such wisdom as they may possess, and have built out of her stolen temples whatever they may call modern civilization.

It is the Church of Christ, in what is called Christian civilization, that has made that civilization the dominant factor in the world's regeneration. The Protestant Reformation was a pestilential germ attacking Christian civilization, it divided "the Body of Christ," and would have extinguished, if anything could have done so, the vital principle of the Gospel of Jesus Christ. It failed because that principle was of God and could not be destroyed by man.

No progress will be lasting that seeks to build upon other foundations than the Gospel of Jesus Christ. In this supreme crisis every man must declare his allegiance to one or the other of the contending forces, and no man can escape a declaration. We have already gotten far enough from the passions of war to no longer believe that forces of vital significance are arrayed along racial or national lines. Those who are solicitous for human welfare will align themselves with Christian men of every race whose eyes are fixed on the standard of Jesus Christ, and whose souls are inspired by the Gospel of Him through whom alone salvation can come.

Protestantism is beginning to be conscious of the wrong of "dividing the Body of Christ." It can hardly be expected to recognize its guilt at once, because that guilt is not personal with the average Protestant today. Earnest Protestants love Christ and hope for the coming of His Kingdom. They are traveling a hard journey with the enlightenment and help of only human creeds. There is evidence, however, of a new light dawning upon the weary travelers. Many are feeling the loneliness and futility of their journeyings. They are praying that all who seek the Lord may come together, and by their united efforts bring the world into the way of salvation.

It is the Church of God against the world, the flesh, and the devil. We can have no doubt of the ultimate victory, but what will be the price? Whatever it is we must pay it, for there can be no lasting peace except the peace which the Lord alone can give. Only tragedy can come of listening to materialism or utilitarianism, or ethical culture, or any of the siren voices that claim to speak in the name of civilization. The living Church of God has been the mother of the highest civilization.—The Missionary.

When the price of good tea is high, many poor cheap teas are offered to the public. Those that buy them learn to their sorrow that price does not indicate their cost. To the pound more satisfying and flavory cups can be brewed from a fine tea like "Salada," hence its real economy in use.

AN INSPIRING PICTURE

Something new and novel and at the same time sublime and uplifting in moving pictures was recently inaugurated in Europe. It was a moving picture exhibition in that most secluded of all retreats, the Carmel of Lisieux, made famous by the Blessed Therese of the Child Jesus. Celebrated in song and story, delineated by painter's brush and sculptor's chisel, and eulogized by famous orators, the Little Flower has now been portrayed upon the moving picture screen. The religious of Lisieux, acting under the authorization of their bishop, with the approval of the Holy Father, recently presented the first showing of this remarkable moving picture.

In it the life of the Little Flower is shown from childhood to death and beatification. Views were taken successively in all the places where Therese Martin lived; at Alencon where she was born in 1873; at Lisieux where she spent her childhood; at Bayeux, where she went to confide to the bishop her desire to become a nun; at Milan and at Venice, where she stopped on her pilgrimage to Rome to obtain the permission of Pope Leo XIII, to enter Carmel at the age of fifteen; at Rome where she viewed the famous monuments of history, including the Campagna, which as she said "left a particularly fragrant memory;" and at Lisieux, where she lived nine years, and where special permission was obtained from the religious authorities to film the interior of the convent.

The second part of this unique and symbolic motion picture shows the solemn ceremonies of the beatification, the exhumation of the body, the eager reverential throngs that followed the procession to Carmel, and the beatification itself in the Basilica of St. Peter's in Rome. The film ends with the imposing presentation of the Triduum held in Lisieux, amid the circle of fifty flags sent by various foreign nations, including the American flag carried by the head of the American Legion in Paris.

The good in moving pictures was never more clearly demonstrated than in the showing of this remarkable picture. Historical accuracy was preserved, beauty of design, and artistic effects were all supplied by the sublime setting that surrounded the actual life of the Little Flower. In an age when moving pictures are often so rashly and unreservedly condemned it is well for us to heed the inimitable possibilities for good that lie in the filming of great historic occasions and of saintly characters. The picture of the Little Flower is an example of what can be done with moving pictures under proper auspices, to instruct, to elevate, and to inspire mankind.—The Pilot.

IS THE CHURCH A FAILURE?

A favorite topic of discussion by modern essayists and publicists is the alleged failure of the Church. That the Church has outlived her period of usefulness to the human race, and has ceased to be a power for good in human society, has been repeated so often that it is accepted by a large class almost as a truism. The man who will tell you that the Church has failed, who looks down with a mixture of pity and contempt upon church-goers, is becoming everyday more common. We are not thinking of certain loud-voiced "leaders" in the world of labor, or their dupes, in whose oratory the ever-recurring refrain is that Christianity is a "ghastly parasite," to use the words of a modern socialist, and that priests and parsons alike, as being non-workers, are a burden upon human society. We are thinking of the average man, who in other respects takes a normal outlook on life. He has read it in the press, and heard it from the platform, and has adopted it as his own matured conviction, that the Church has been weighed in the balance and found wanting. "Why didn't the Church stop the War?" "The spectacle of the Pope in the Vatican looking on helpless and bewildered, while Christian nations raised their hands against each other in fratricidal war, is a striking illustration of the failure of the Church."

We seem to forget that the War was the inevitable outcome of the nations dragging their anchors, and cutting themselves adrift from the Church, of whose failure they now declaim, and which was the mighty witness of Truth, Christian justice, and charity throughout the ages. The remote cause of the World War, and of the world chaos which followed, is not to be found deep down in the paganized heart of the leaders of the nations. It was the spirit of Chauvinistic Nationalism, in opposition to the spirit of the brotherhood of men (which was the constant ideal of the Church in the past) and the competition in trade and armaments, which supplied the inflammable material that set Europe ablaze. When the peoples of the world began to think that their national ambitions were to find their fulfilment and expression in world domination, then war was only a question of time and a chance conflict of opinion between competitive powers.

If the leaders of the nations turn their backs upon the Church, and set about managing the affairs of the world without her they cannot blame the Church for the mess they make.

In the meanwhile the Church is waiting her opportunity. She has nothing to fear from the democracies of the world, but everything to fear from the power of politicians and their subservient press. The task of bringing order out of chaos is so mighty that only the Church of God can accomplish it. She accomplished a similar task in the history of Europe, when, after the barbarian invasions had swept away like broken toys the fairest monuments of pagan art and civilization, and Europe was one seething mass, she built up civilization on the firm foundations of Christian principles. When modern materialism and negativism have accomplished a fraction of what the Church has accomplished in the past and has produced leaders who bear comparison with the great giants which the Church has given to the world, it will be time to talk of the "failure of Christianity."

To quote from an essay entitled "Christianity and its Critics," which forms part of a book written by an anonymous Irishman, "Excursions in Thought." "If such men of science as Herschell, Sir Humphrey Davy, Faraday, Sir David Brewster, Ampher, Ohm, Pasteur, Mendel, and Branly, and such thinkers as Pascal, De Maistre, Balmece, Gorres, and Newman, and such critics as La Harpe, Schlegel, and Brunetiere, accepted Christian-

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ity, it is at least as much entitled to its freedom as any form of scepticism. The gate of the dock must be opened and the word failure no longer hurled at Christianity. However changed from the greatest days of its temporal power the Church may now appear, it is still by incomparable odds the most notable of purely voluntary organizations, and the only one, voluntary or other, that is universal.

What voluntary organizations begotten by negatives can compare with it either in its long historic record, or its world-wide of expansion? Certainly Lucretius, earnest poet that he was and frank denier of all Gods, begot no such institution; neither did any other sceptic, ancient or modern. Voltaire did not give rise to any voluntary organization that has survived and become world-wide, and a sure instinct tells us that the Nietzschean philosophy will not create any such. Here is at once the glory and difficulty of Christianity that, while it offers the sceptic a living institution to assail or undermine, and a record of twenty centuries to ransack for flaws and lapses, negativism on the other hand offers the Christian philosopher no voluntary organization of world-wide, and of even a century's record, upon which he can make reprisals. But we are proud of our disadvantage; may it last for ever! The extinction of Christianity is the only thing that could give a real victory to the sceptic, and he knows that he will never see it.—Southern Cross.

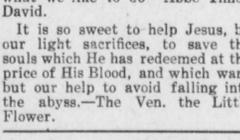
CONVERTED BY THE MASS

Mr. John L. Stoddard, the well-known American travel-writer, whose beautiful world photographs have been reproduced in popular form in America and the British Isles, has, with his wife, recently entered the Catholic Church. He has published a most interesting book, entitled, "Rebuilding a Lost Faith," in which he tells the steps which led him from Congregationalism to Catholicism. A beautiful passage in the book is the following on Holy Mass:—To those who comprehend it, it is the very soul of Catholicism and the essence of Christianity. Slowly but irresistibly its beauty, mysticism and solemnity drew me to the Blessed Sacrament and to the Church that shelters it. The steps by which my faltering feet ascend to its altar were its ancient prayers. These, as I read them and appreciated their significance in connection with the ceremony itself, filled me with awe and admiration. It thrills one, as he kneels before the elevated Host, to recollect that there is not a country—scarcely a city or hamlet—in the civilized world where this same ritual of the Mass is not said daily, often many times a day; and not an island rises from the sea, if it be tenanted by man, from which the supplication of the Mass does not ascend to God each day, like incense from an altar. Other religious lights are local; this is universal.—Catholic Times.

Time is inconceivably elastic. There is always leisure for doing what we like to do.—Abbé Timon David. It is so sweet to help Jesus, by our light sacrifices, to save the souls which He has redeemed at the price of His Blood, and which want but our help to avoid falling into the abyss.—The Ven. the Little Flower.

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