

sioned by the criminal, delinquent, inefficient, and malcontent, who are the product of community neglect, we can make of this boyhood the type of manhood America needs in business, in industry, and citizenship. We cannot only do this more cheaply, but by doing it we can achieve an immense saving in the realm of waste due to incompetence, slacking, turn-over, and industrial friction generally, and we can stimulate a greater productivity.

What we need is something which will fill the danger gap between the hour when school closes and the boy's bed-time—fill it with red-blooded interest, clean play, helpful associations, and opportunities for improvement. It must be something which will fill it every day of the week, and not merely once or twice a week. It must be a continuous, intensive effort to which the boy will respond of his own free will because he likes it, because it gives him more real fun than the old gang life of the street, and because, gradually, it opens up to him a new outlook, visions of new possibilities, goals for ambition worthier than any he found in the pool room or at the corner grocery.

The Boys' Club, of the type promoted by the Boys' Club Federation, does this. It does it effectively. It has been doing it—in some communities for the last forty or fifty years. It is not an experimental method. It has stood the test. Every year sees the number of clubs increased. The lapsed Boys' Club is a rare thing.

The Boys' Club Federation urges three principles as essential to the successful operation of a Boys' Club:

1. Organization on a basis of service to the whole community, irrespective of race or creed.

2. Occupation of permanent quarters open all the year, every afternoon and evening, for the use of the boys.

3. Direction by a paid, full-time, trained boys' worker.

Organized on this basis and efficiently conducted, a Boys' Club becomes a plant for the converting of the raw, human material into a product of which the community will be proud.

This is a statement calling for proof.

The Union League Boys' Club, established two years ago in Chicago by members of the Union League Club, took for its field the ward in which at that time the juvenile court reported the highest percentage of juvenile delinquency.

In twelve months the ward showed a reduction in delinquency of 73%, and before the end of the second year the reduction was 88%. Here is an actual saving of money to the taxpayer. Every boy kept out of the juvenile court by Boys' Club influence represents a saving of \$9.50 for the mere cost of arrest. But he represents also the saving of a cumulative bill for detention, probation, and possible confinement in a reform school which may run into hundreds of dollars.

In this same ward, prior to the opening of the club, there had been a heavy loss to the city each year in the destruction of incandescent light globes. This damage in two years' time has been cut by more than fifty per cent. Here, again, is a direct saving in dollars and cents to the community, and the juvenile court officials and the city administration give the Boys' Club all the credit.

But the other side of this story is that these boys who have been kept out of the juvenile court, and who have quit breaking street lights for the better fun of the gymnasium floor, are going into business and industry as they leave school with viewpoints and state of mind and ambitions which mean that they will earn their way honestly and efficiently to creditable and useful careers. They are going to be worth something to the community. They will contribute to the general good, instead of being a burden upon it.

Let this be thought an isolated instance of club achievement, let me cite to you a few other examples out of many I could name.

Justice Day, of the juvenile court in Norfolk, Virginia, says the section in which the Boys' Club was established a few years ago used to supply him with a majority of the cases of delinquency in his court. Today it sends him fewer than any other section of the city. About two years ago a club was established in Brightwood, a district of Springfield, Mass. At that time a rough, gang element was giving much trouble, and cases were numerous in the police and juvenile courts as a result. Since the club opened, there have been only nine boys arrested in Brightwood. Court officers in Richmond, Va., Boston, Mass., Jacksonville, Fla., Birmingham, N. Y., Birmingham, Ala., Worcester, Mass., Philadelphia, Pa., Syracuse, N. Y., Little Rock, Ark., Troy, N. Y., Monrovia, Mich., and many other cities, bear similar testimony to the value of the Boys' Club as a means of reducing delinquency.

You will note that these cities represent all sections, and vary in size from two million population to fifteen thousand.

Now there are reasons why the Boys' Club, organized according to Federation standards, and efficiently conducted, proves so remarkably effective. Here are a few of them:

1. Because it makes its contact with the boy through his love for

fun, and leads him on to more serious interest.

2. Because it is on the job when- ever he has idle time to spend with a chance for him to spend it happily and wholesomely.

3. Because through its vocational classes, it gives him an opportunity to discover the kind of work which interests him, and so to shape his plans for a career rather than to become a mere meal-ticket job-holder.

4. Because it gives the boy a chance to meet and know men of character, men who have made a success in life, and thus to get a vision of the worth-while possibilities which life holds for the fellow who combines integrity with industry.

5. Because it does not expect the boy to fit into a stereotyped, standardized program, but is seeking always to adapt its program to the needs of the boy.

The Boys' Club Federation represents 160 such clubs in the United States and Canada, with a boy membership of nearly 150,000. It is a service and promotion organization, not for profit, which has carried on its work for sixteen years. It has a head office in New York, in the World Tower Building. During May—from the 8th to 11th—the 1922 annual Boys' Work Conference of the Boys' Club Federation was held in the city of Indianapolis, Indiana, for the discussion of practical boys-work problems. President Harding is honorary president and W. E. Hall, of New York, president. C. J. Atkinson, a veteran Rotarian, is executive secretary, and A. Campbell, another Rotarian, field secretary. It is the only organization of its kind specializing in service for the 66 per cent of American boyhood—sometimes called the "underprivileged"—which lacks a fair chance, without community help, to realize its possibilities.

THE POPE'S POWER FOR PEACE

THE ENGLISH ADDRESS AT THE EUCHARISTIC CONGRESS
By Rt. Rev. Mgr. H. J. Grosch, Protolatory Apostolic

The sacred office of Sovereign Pontiff is the most exalted in dignity, the widest and weightiest in responsibility that God can confer upon any man on this earth. He upon whom this office rests becomes the Vice-gerent of God, the Visible Head and Mouthpiece of His Church, the Vicar of Jesus Christ, the infallible teacher of divinely revealed truth, the centre and source of spiritual jurisdiction, the bearer on earth of the keys of the Kingdom of Heaven, the successor of Blessed Peter, the Father of the Faithful.

To these sublime prerogatives must be added another more precious, perhaps, to the holder, dearer, certainly, than all the rest to his subjects. He is the *Pastor animarum*, the Shepherd of the Flock of Christ. "I am the Good Shepherd," said the Christ, the Son of the Living God, and what He was, He willed His Vicar also to be. After the Passion, for a brief, dark while, the grievous prophecy of Zacharias was fulfilled; the Shepherd was struck, the sheep were scattered. But on the shores of Tiberias, when the Paschal Victim has become the Victor Rex, He gave His sheep a new shepherd. To Blessed Peter He said, "Feed My lambs, feed My sheep," and from that hour until this day Blessed Peter and his successors have held the pastoral office, have been the Shepherds of the Flock of Christ. Each succeeding generation of the Faithful, beholding the Sovereign Pontiff, cries out, "Tu es Petrus, and because thou art Peter, thou art also the *Pastor ovium*, the Shepherd of the Flock as Peter was, and through him, through Peter, thou art the visible head of the Apostolic priesthood, the *Pastor pascorum*, nourishing the sheep and the lambs."

DONA NOBIS PACEM

But a Shepherd's task does not end with the feeding of his flock. It is his duty to guard his charges as well as to feed them. What shall it profit the sheep if they are led into a luxuriant valley if the whispering brooks, which had made the grass so cool and so sweet, are liable from time to time to become infected with some subtle poison, spreading death among those that touch their waters or graze upon their banks? What shall it profit the sheep to crop the tenderest herbage in the pleasant shade, if wild beasts are to burst forth from the neighbouring woods to destroy them? Christ's flock asks deliverance from danger as well as from hunger. Christian souls turn to their pastor and cry out, not only, "Pascite nostrum quotidianum da nobis hodie," but also, "Dona nobis pacem," give us peace.

The cry is not in vain. The Chief Shepherd of Christendom, watching and caring unceasingly, warns the flock of dangers threatening their peace. Wolves in sheep's clothing may approach the fold, may even find an entrance, and ravage the lambs before they recognize the wolf's presence. If the danger demands it, he raises his voice in condemnation and prohibition, fearless of the criticisms of those whose sheep are not. His sheep hear his voice and heed it, and, heeding, they find peace. Nothing stays him in his care. Neither the threats of civil powers, nor the supposed wisdom of the worldly wise, nor

miscalled intellectual progress, nor the pretended inevitable conclusions of modern philosophy. He stands for eternal principles, not for the passing opinion and compromises of a day. His flock has peace in believing, for he speaks with one voice through all the centuries, as one having power, not as the Scribes of ever-changing modernism.

PEACE FOR THE INDIVIDUAL

Nor is it for the flock collectively only that our Divine Lord provides peace. Each individual member of it was to find peace through the first Vicar Shepherd and through his successors. Even before the words, "Feed My lambs, feed My sheep," were spoken, the Divine Prince of universal peace had transmitted that which He had received of the Father as Man to other men. The Gospel of the Mass *Pro Pace* brings this fact prominently before us. The disciples were gathered together "in fear." Jesus came and stood in the midst of them and said, "Peace be to you." A second time He said, "Peace be to you," and then immediately, with what might seem abruptness and inconsequence, He added these stupendous words: "As the Father hath sent Me, I also send you. Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

It is not, I think, unlawful reverently to ask why the Church has made choice of this passage of the Holy Gospel for the Mass for Peace. Surely not only because the words "Peace be to you" occur in it. The liturgical genius of the Church goes deeper than finding merely verbal analogies and prophecies. I venture humbly to suggest that this gospel is chosen to make known to us that the most signal act which our Divine Lord performed in order that the fruits of His Precious Blood, of His sacrifice for peace, should reach all men was to send forth Catholic Priests, not merely announcers of His sublime teaching on morals and Christian behaviour, but priests who should stand at the altar of propitiation, invested with His own power transmitted to them through the apostles, and especially through the first High Priest of the New Testament, charged with the feeding of all the sheep and of all the lambs, whose faith should never fail. Blessed Peter the first Pope.

THE MINISTERS OF PEACE

In every land our Lord's priests are at this moment acting as the channels of His peace to men. From a thousand altars this morning in this city of Holy Rome the Sacrifice of Peace, the Victim slain from the beginning of the world, was offered to the Eternal Father for the peace of men. Presently the sun will set upon Rome's basilicas and palaces; but tomorrow, as the day stars rise again over her hills, the Holocaust of Peace is once more offered to the Most High, the Victim for our propitiation is offered for the peace of God's earth. While, however, we are assembled here thanking God for this morning's blessings and anticipating tomorrow's, in other lands and other cities the hour of sacrifice is striking. And what is happening in all the hours of this our day has been happening daily for well-nigh two thousand years in every land. Sovereign Pontiffs as chief Shepherds of the flock entrusted to them by Him, century after century, have sent forth new ambassadors of Christ with the guarantee that what the first priests had received of Christ, namely, the power of sacrifice and a share in the exercise of the heavenly keys—had been communicated to them.

PEACE FOR THE WORLD

So far we have considered the Roman Pontiff as providing the blessings of peace for the flock of Christ, but what of the sheep who are not of Christ's fold, and what of nations?

There is manifested in our day and generation a great and increasing movement to look to the Sovereign Pontiff, the Bishop of Rome, as in some way the hope for the peace of the world. Not only among Catholics, but even among those claiming the name of Christians, among Jews and even among Moslems, among believers in the faiths of the further East, among men with no religion at all, the hope has found expression that the Pope of Rome should step forward as the universal Peacemaker.

In the country from which I come—and they tell me it was the same in other non-Catholic lands—numbers of well-meaning people, who reject the theological basis and the ecclesiastical and historic claims of the Papacy, went so far during the late Conclave—which resulted so auspiciously in the election of Pius XI, now happily reigning—as to pray that the Sacred College might receive special Divine guidance to choose a Pope who, not less than Benedict XV, of hallowed memory, might merit the name of the world's Peacemaker.

It would not be difficult to expose the want of logic displayed by these good people. It would be easy to reproach them with the inconsistency of expecting the Pope to unravel international tangles which might not have arisen if the nations had insisted that His Holiness should not be shut out from the momentous Conferences and Conventions for the world's peace both before and after the great world-conflict which our generation has

witnessed. We do neither of these things. We rather rejoice that so many are beginning to look to the Church and to the visible Head of the Church, the Sovereign Pontiff, as the one hope of the world's peace.

While rejoicing, however, in these new and better dispositions of non-Catholics, it is well to discourage very plainly and firmly false hopes and loose thinking. In possible conditions, that is to say, in a world which was entirely Christian and Catholic not individually only as men and women, but also collectively as nations, in ideal conditions the Vicar of Jesus Christ could fully exercise the functions which are certainly his by Divine right, he could give the nations peace. In the ages of faith the Roman Pontiff was often seen in this sense to be the Prince of Peace, and when he seemed to fail, we remember that communications with Rome were then perilous and slow, so that wars began and were often decided before his counsel could be sought or his voice could be heard.

Nor do we forget that even in a Christendom united under the acknowledged supremacy of the Roman Pontiff, there were always to be found, as there always will be found, disobedient and rebellious subjects whose passion and pride refused in practice what they admitted in principle, namely, the Divine sanction attaching to the Throne of the Sovereign Pontiff to declare the justice or injustice of any particular act.

Face to face, then, with the world as it exists today we must have no delusions. Those who see in the Pope the desired Prince of the world's peace honestly believe that they are in earnest, but they do not in truth accept his Principality as of Divine origin and bestowal. They do not admit that the Pope possesses any authority beyond what men or nations may concede to him. They vaguely picture the Sovereign Pontiff as the dignified and august President of some conference at which the world's peace is to be brought about by arguments or debates, by formal resolutions and conventions.

In such an assembly they would consider themselves free to demand that all distinctly Catholic principles should be kept in the background and that only those whose moral axioms, on which all civilized people agree, should form the ethical basis of their deliberations. While denying all Divine sanction to the authority of the Sovereign Pontiff, regarding his sacred office as a harmless if picturesque survival of the Middle Ages, while, moreover, accounting as neither possible nor desirable the liberty and exaltation of Holy Church, the extirpation of heresy and schism, nevertheless they would expect him to succeed in establishing peace and concord among both Christian and non-Christian peoples and Governments.

The Catholic conception of the Shepherd and Bishop of their souls, as Prince of Peace, is not the same as the modern non-Catholic conception of the Pope as an occasional counsellor or arbitrator, or if I may say so without offence, as the ex-officio pacifist of the world, when the world is pleased to admit him on its own terms to its councils.

THE ESSENTIAL CONDITIONS

Having thus cleared the ground of misunderstanding, we may enquire how the Sovereign Pontiff is the Prince of universal peace not for individuals only, but, if they will, for nations. The Gospel of the Mass for peace furnishes the answer. It contains in its eighty words an indication of the essential conditions for peace; if the world would know in this its day the thing that are for its peace, let it turn to the Roman Pontiff, the Vicar of Christ.

"Jesus came and stood in the midst of them, and said to them, Peace be to you! And when He had said this, He showed them His Hands and His Side."

What are the two roots whence all wars arise? They are pride and greed, which beget injustice. What are the roots whence spring the sweetest flowers of peace? From humility, and charity founded upon justice, from unselfishness and sacrifice.

If wars are to cease, peoples and Governments must acknowledge the cause of the evil; they must accept the eternal principles of peace taught not in word only, but in deed, by the Crucified and Risen Lord. "Peace be to you! He said, and He showed them His Hands and His Side." His pierced Hands, the proof of justice satisfied. His open Side the gateway of universal reconciliation. The Roman Pontiff, the Shepherd of the flock, bids the world set aside its greed and pride, as it looks upon the nail-pierced, thorn-crowned Lamb of God sacrificed for its peace.

But here the non-Catholic Christian may say: "What you tell us is true. We, too, believe that the completion of the Sacred Hands pierced, and of the Sacred Blood flowing from the Saviour's Side will rebuke the world's pride and greed and move men to love and sacrifice. But what need have we for the Pope of Rome and for the priests he sends forth? We, too, remember the Redeemer's sacrifice for peace; we, too, turn the pages of the New Testament and read the wondrous tale with no Pope, with no priest to help us."

Here we touch the marrow of my theme. Not in a history alone, not in a tale that is told, history of the Man-God though it be, and tale told under the direct prompting of the Holy Ghost, not in these can the world effectively behold His Hands and His Side. Only in the Mass can men and nations not merely remember the World's Redeemer, but unite themselves with Him in His sacrifice for the peace of the human race, not merely revere the Precious Blood, but know of its true and real, though mystic, flowing in their very veins as it is poured forth for man's peace on the hill. And this Mass, this thrice Holy Mass, this unutterable, unfathomable Mystery of Faith, we have it, spread throughout the entire world by the Apostolic sending power of the Sovereign Pontiff alone.

Sending Catholic priests to all the nations of the world through Bishops with certainty of Orders and participation of Apostolic jurisdiction, God's chief Minister multiplies the Bread of Heaven so that all may eat of the one Bread and become permeated through and through with the leaven of the Peace of Christ, the Divine Purchaser and Prince of Peace. The Sovereign Pontiff becomes another Elias causing the miraculous oil, the anointed priesthood, to fill the vessels of the world's need and not to fail. Through him peoples and nations may have peace, not the peace of sloth, the peace of compromise, but the peace of justice, the peace of true charity, the peace which surpasseth all understanding, the peace of heaven of which Our Lord spoke when He said, "My Peace I give you, My Peace I leave you, Not as the world giveth give I unto you."—The Universe.

MSGR. CERRETTI

BLESSES OSSUARY FOR FRENCH DEAD

IMPRESSIVE CEREMONY ON TOP OF RIDGE NEAR ARRAS

By M. Massiani

Paris, May 31.—Mgr. Cerretti, Nuncio of the Holy See in Paris has been to the Plateau of Notre Dame de Lorette to bless the ossuary which will contain the remains of the thousands and thousands of unidentified soldiers who fell during the terrible battles which were fought in Arras during a period of four years. More than 80,000 persons came from all parts of Northern France and from Paris to witness the touching ceremony. Marshal Foch was there with fifteen French Generals, and Lord Horne, commander of the British army which captured Vimy ridge, came from England especially for the occasion.

BLIND PRIEST OFFICIATES

The first ceremony of the day took place in the city of Arras, where a solemn Mass was sung in the open. As the Cathedral of Saint Vaast had been destroyed by the bombardment, the ceremony took place in front of the facade of the old archiepiscopal palace, which was also terribly damaged by shell-fire. An altar had been arranged on the steps of the palace. To the right of the altar were Msgr. Cerretti, Msgr. Julien, bishop of Arras, Marshal Foch and M. Lefebvre du Prey, former Minister of Agriculture, who was head of the delegation from his department.

At the hour designated for the Office, a blind priest was led to the altar by two colleagues, who helped him put on the vestments, and then guided him at the altar while he said Mass. This was Canon Brixou, of Boulogne-sur-Mer, who was blinded as the result of a wound received during the War. Only by the volume of the voices making responses to the liturgical prayers was the unfortunate priest able to measure the enormous crowd present.

Early in the afternoon the crowd moved by automobile, by truck and by cars driven over the narrow-gauge railway, to the plateau of Lorette, 20 kilometers farther north. Here it was joined by large groups of miners and peasants from all the villages of the district.

Among the ruins of Ablain-Saint-Nazaire, at the foot of the rough spur which was formerly crowned by the chapel of Notre Dame de Lorette, the official procession was formed. The representative of the Pope marched at the head, escorted by the prefect of the Department of Pas-de-Calais, representing the President of the Republic, by Marshal Foch and the Bishop of Arras.

On both sides of the sunken road "la Blanche Voie" which led to the summit, were rows of miners in their working costume. As the Nuncio approached, at the head of the procession, they crossed their picks above his head, forming an "arch of steel."

MSGR. CERRETTI GIVES ABSOLUTION
After reaching the site on which the ossuary is to be built, the prelates, the Marshal, the generals and the prefect stood and watched 72 societies of ex-service men file by, followed by many groups of Catholic young men, an association of Belgian disabled soldiers and a Catholic Union of Poles employed in the Pas-de-Calais mines. A speech was made by an army chaplain who had been with troops engaged in that district in 1915,

after which Marshal Foch celebrated the memory of the 120,000 officers and enlisted men who lost their lives on the Artois front. Msgr. Cerretti then gave the solemn absolution, while the solemn tones of the "De Profundis," sung by a choir of 800 miners, passed over the endless rows of white crosses and the thousands of bowed heads. The cemetery and ossuary of the plateau will be dominated by a high stone tower in which a perpetual light will be kept burning in memory of the dead.

Beside this "lantern of the dead" the chapel dedicated to Notre Dame de Lorette will be rebuilt. This chapel was the place of many pilgrimages before the War.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MASS INTENTIONS FOR JUNE

Donations for Mass Intentions in the month of June last year were much greater than this. Doubtless there are very practical reasons. Conditions then were by no means so changed from the period of war prosperity as they now are. We did not expect to be unaffected by the general change of affairs yet we do hope that the good friends of our missionaries will not forget them in this period of general difficulty. The missionary is always a poor man, his is the lot of the pioneer. He has to meet all the difficulties of the people whom he tries to serve with additional discouragement from the indifference of so many. He counts the day that he has been able to carry on and pay his usual demands a day of success. Willing or not he must practically accept the maxim of the Divine Teacher "sufficient for the day is the evil thereof."

But in spite of all, the courage of the missionary has always impressed us and indeed everyone else who knows anything of this work. It is impossible not to admire the man who gives his life for the service of his fellow-men and His Master. It is equally impossible not to wish to lighten his heavy burden. As he bears them for Christ and the Gospel, we feel like lending a helping hand. We as Christians can have none of the spirit of the Pharisee. Do we not secretly say to ourselves, "would that we could share in his devotion." It is a comfort to know that we can. Let us send an intention and ask him to offer for us the Holy Sacrifice which he by his zeal makes possible everywhere. Our piety will join with his and our gift of love for the ambassador of Christ and the dispenser of God's holy mysteries will give us a place in the Heart of Our Lord next to that reserved for those who give their lives for the salvation of souls.

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Success in any line is not attained except by hard work, and hard work is a wonderful cure for vain-glory.—Rev. Joseph A. Rickaby, S.J.

DUBLIN WELCOMES VATICAN CHOIR

Dublin, Ireland.—The visit of the Vatican choir to Dublin was a unique event. Since the founding of the Pontifical School of Sacred Classical Music in 1888, none of its members have sung outside St. Peter's or apart from the Pontiff's presence until quite recently.

Before arrival in Dublin, the choir had sung in Paris and London. The members of the Choir were given an enthusiastic welcome to the city by the Provisional Government and the citizens. Crowded houses listened with rapt attention to the beautiful rendering of the music of Palestrina and other masters by the choir at two concerts in Dublin's largest hall. Many thousands were unable to secure tickets of admission.

When the singers emerged from the hall at the end of the last concert they were heartily cheered by a mighty crowd. So dense was the mass of people that all traffic was blocked and the visitors found it difficult for several minutes to start for their hotel.

Prior to the departure of the choir a farewell supper was given to the members. There was a large attendance of citizens, including the Italian Consul in Dublin. In returning thanks Monsignor Casimiro observed that the enthusiasm of their reception in Dublin exceeded that of any other city so far visited. Ireland was a great and historic country; one of the finest in the whole world. He was glad to think that sympathy of Faith was opening an artistic relationship between the capital of Christianity and the capital of Ireland.

METHODIST RESENTS CRITICISM OF POPE

London, June 2.—It is not often that the Methodists take to quarrelling amongst themselves over the Pope and the Catholic Church; but the Methodist Recorder, the chief organ of Methodism in Great Britain, unfortunately admitted to its columns a letter on the recent Papal election, in which some highly improper things were said about the new Pope and the Church in general.

Greatly to the surprise of the Methodists, there has arisen from amongst that body a stern critic, who replies to the unjust insinuations mentioned above, and proceeds to demolish the statements of the unfavorable critic.

"We have no champion," says the Methodist champion of the Pope, "for doubting the honesty, sincerity, and personal integrity of character of the new Pope, who apparently is a high-minded Christian man of the best type, his letter on the Genoa Conference undoubtedly revealing him as such."

This broad-minded Methodist then proceeds to pluck the beam out of the eyes of his fellow believers. "Is it not high time," he says, "that we cleared our decks of prejudice regarding Roman Catholic institutions and the Roman Catholic faith? Ought we not in fairness to judge that Church in the light of what we find and see in our midst, where we know she is playing her part in the uplift of humanity and the extension of the Kingdom of God?"



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