

the teaching of the Catholic Church that it is impossible to do good without the aid of God's grace. But we do learn something from the next few sentences. He says that these people, if questioned as to what Church they belong will not be able to answer because "they regard the Church . . . as an organization in which men and women are gathered together who profess one thing and from which they go out to live another." It is profitable musing when we can unearth such neological specimens as this. Note the deft logic: "They pause (for an answer, he means) because they regard the Church," etc. It is not easy to see just why this "regard they have for the Church" should make them pause for an answer. What can he mean when he says that the people go out to live a life different from what they profess in the Church? His idea of the Church must be that it is similar to an old coat which can be put off and on at will. Be that as it may, it shows his crass ignorance of the Catholic Church when he says in doing acts of charity people live a life different from what they profess in the Church. If Mr. Rockefeller could tell us of a church that emphasizes charity more than the Catholic Church we would be thankful for the information. Instead of "wholly follows" it is from the Church that point an institution which has little sympathy with them or understanding of their problems." It is difficult to match such arrant nonsense. If Mr. Rockefeller thinks the Church is an institution which has "little sympathy" with the people let him read the famous encyclical of Pope Leo XIII. There is a certain class of people with which the Church has very "little sympathy," those who wrench the life's blood from the poor. We trust John D. has not made the unpardonable mistake of reasoning from the particular to the universal. "Christianity has not failed"—he goes on to say, "the Church may have failed, but not Christianity." We were always under the impression that the Church and Christianity were so intimately connected that such a distinction was impossible. But admitting the distinction, for the sake of argument, it is impossible for anyone who keeps abreast of current events not to be familiar with the marvelous change that has come over Europe since this War has forced the people, willingly or not, to turn to God whom they learned to know and to rely on at their mother's knee. The Church is fast regaining its lost prestige in spite of what John D. says to the contrary. We prefer to believe the words of a soldier author, who has been an eyewitness of this change, to one who sees everything in the light of his Baptist training: "Can anyone ask more of people whose heads have been crammed for so many years with the materialistic theories of the demagogues? We may blame those who lead and guide public opinion, but not those who follow. The latter have been misled by their very virtues—willings and simplicity of heart. When they pin medals on their shirts they perform a positive act beside which piles of books, written by denying philosophers and only trash. . . . What is the explanation of this new birth of faith, this return to the words and practices of old? It is the fruit of all our past efforts and sacrifices. . . . Today, in the general devastation of war, the only thing left standing upright is the cross. Enemies of God do not exist at the front; they are found only behind it. Anti-clericalism begins timidly back toward the kitchens. It is a little bolder around the supply depots, and I learn from letters from the rear that it is loudest in the cafes in the provinces. From the Lys to the Vosges it is unknown." (From "Comrades in Courage.") We can easily imagine what proportions this anti-clericalism might have assumed by the time it has reached a certain house on Broadway, New York. And Mr. Rockefeller says the Church has failed!

In order to sustain his character of prophet he next turns his gaze into the future and asks: "What of the future of the Christian Church?" The manner in which the common prognosticator is brought to grief is almost proverbial. But Mr. Rockefeller is no common mortal, he is undaunted by the fate of others. The future lies unveiled before his prophetic vision, and he tells us that after the War the people who have been under military discipline for so long a time will not return to the Church, but to the "guidance and anchorage they need and have a right to expect." We have a lurking suspicion that John D. is here putting in a word for himself. Would not the denouement of this little farce be properly rounded out by electing John D. the guide, and the oil fields of Pa. as the anchorage? We can hardly believe that the man is serious in what he says. For nineteen hundred years there has been a good shepherd to guide those sheep that John D. would like to turn loose in his own pasturage in Pa. And has Mr. Rockefeller never heard of the "Rock of Peter"? That Rock has proved to be an anchorage strong enough to baffle the "gates of hell." We want no better.

He next gives us a few details of his new Church. "It would be called the Church of the Living God." Then come the "terms of admission"—rather an odd expression for a prophet, it sounds more like John D. the business man. The object of the new religion is plainly

stated: "It would be to promote applied religion, not the theoretical religion. This would involve its sympathetic interests in all great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man." We were always taught that the object of any religion was the honor due to God. Of course, since John D.'s is a new religion it must have a new object. Even the pagan philosopher Cicero gave us a better understanding of the word "religion" than Mr. Rockefeller does. So it is not going to be anything theoretical! We are glad to hear that; there are too many unfounded theories floating around the world now-a-days. The new religion will have a concrete foundation, we suppose, something like the new German gun is thought to rest on. We hope this reference to "applied religion" is not a secret side thrust at the Church. But that can hardly be for Mr. Rockefeller has surely read that sentence of Macaulay that "the greatest fact in history is the Catholic Church." We are sorely disappointed to learn that "industry and business" are part and parcel of the new religion. How that word "business" grates on our religious sensibilities! We shall not be surprised if we read, further on, of an office or being made for offices in the new adventure. Mr. Rockefeller is evidently not accustomed to wear the mask he has assumed. This is the second time he has permitted us to view his real face by ill management of the disguise. It bespeaks a bad actor. It will also be concerned with "educational problems." The Church has nothing to fear in this line. Her Catholic schools speak for themselves.

His vital power is still exerting itself and he sees all denominational emphasis set aside. "co-operation, not competition." There is nothing new here. "Denominational emphasis" is always set aside when the sects unite against the common foe, the Catholic Church. But one enemy, more or less, makes little difference. Again, he sees "great religious centers, wisely located. . . strongly supported." Most likely that means in the heart of Wall Street, supported by the Standard Oil Trust. Then comes a demand for unity in the new "Christian Church." Mr. Rockefeller might learn something here from the Catholic Church; unity is one of Her four marks. A most interesting part follows; it must be the theological part of the treatise. Baptism is a type. "Christ did not, however, make it a condition of Church membership, as it is commonly assumed." Not of Mr. Rockefeller's church, perhaps, but of His own Church Christ said: "Unless a man be born again of water and the Holy Ghost, he can not enter the Kingdom of Heaven." (Jo. 3:5.) So the "assumption" is rather strongly founded. "The Lord's Supper . . . is also an ordinance rich in symbolic beauty." We fail to see how anyone who is not wilfully blind could interpret the words of Christ as merely symbolical: "This is My body . . . this is My blood" (Matt. 26:26, 28). "The Latin and the Greek text are still more emphatic. . . . All ordinances, ritual and creed will be non-essential in the new church. Strange that the world should have been deluded for so long a time! It is also passing strange that Almighty God should have given such minute instructions to the Jews of old about ordinance, creed and ritual." But, Mr. Rockefeller says they are non-essential.

"What the world craves for is a more spiritual and less formal religion." And of course, Mr. Rockefeller is ready to supply that deficiency. The world is a frightful condition; she is weak from the terrible wounds that threaten even her very life. It seems unfair and mean spirited for any quack to come just at this moment to palm off his nostrums to a stricken humanity. Mr. Rockefeller's offer of a new religion forcibly reminds us of a pedlar trying to sell a suit of clothes to a dying man. "What the world craves for is peace from the scourges of war, famine and pestilence, and peace from the scourge of chattering religion mongers and their new religions."—Rev. Robert O'Hea, O.F.M., in Truth.

PATRIOTISM CROWNED

Cardinal Mercier has been honored by two of the learned institutions of Europe—the French Academy and the Spanish Academy. He is not indeed one of Cardinal Richelieu's forty immortals—that distinction is reserved, we believe, to Frenchmen who have distinguished themselves in French letters—but, together with President Wilson and Antonio Salandra, Prime Minister of Italy, he has been elected member of the French Academy of Political Science. The honor is one that is much prized by public men.

The Belgium Primate is worthy of the favors that are conferred. The world knows that. Since the rape of his native land he has been in the public eye—a patriot of imperial mold, intelligent, resourceful, fearless and with the horizon and vigilance of the eagle. Others know him as a philosopher and a theologian, a master of moral and political science, and one who will be a bright particular ornament to the ancient and learned institute of France.

It may be found significant that the anti-clerical regime of France should honor a churchman however eminent and however considerable

his services in the cause of humanity and the Allied nations. But the War is a great leveler and Cardinal Mercier is one of the greatest figures of the War. If Belgium is heroic, if she dwells in the rare atmosphere where martyrdom is accorded as the one thing allowable and the one thing to be desired, it is because she has been led to that eminence in great measure by the example, the appeal, and the exhortation of her great Cardinal. If she refuses to hold the exalted heights to which she has attained and falls victim to German intrigue and to the corruption of German gold, if she becomes dependent under the burden of protracted and accumulated sufferings and sorrows, Cardinal Mercier must feel himself betrayed and pass on to dissolution as one abandoned by his own children. Whatever the outcome in Belgium, he will stand forth as one of the great figures of the War—the more solemn because of his solitary eminence and his unrivaled achievements. Whatever the fate of Belgium, Cardinal Mercier is her great Cardinal, immortal and entitled to a conspicuous place in the history of the ages.

The honor conferred upon His Eminence by the Royal Spanish Academy of Moral and Political Science, is not less significant nor less honorable than that bestowed by the Institute of France. He has been elected to honorary membership in the Spanish Academy, which provides for only ten such distinctions. His election is spoken of as "a high if not unparalleled tribute to the splendid devotion and ability with which the Cardinal has voiced the cause of Belgium and her suffering people."

Cardinal Mercier's admittance to the Spanish Academy is significant especially because it is regarded as an evidence of change that has taken place in Spanish feeling respecting the great War. There was in Spain a strong pro-German sentiment, and this sentiment was felt among men of learning and others who had come to admire German progress. The sympathy for the Allies is now becoming preponderant and the distinction conferred upon Cardinal Mercier is an earnest that public feeling is taking a safe and conservative direction. Spain must fall in line with the humane and democratic spirit of the times.—Catholic Transcript.

NOTABLE ASSEMBLAGE

WESTMINSTER ABBEY HEARS VOICE OF A JESUIT PREACHER

London, May 23, 1918.—The unique sight of Catholics worshipping in a Protestant church was witnessed recently in London on the feast of St. Edward, king and confessor. The church is Protestant, so far as it is used for the worship of the Protestant Church. But it was built for Catholic worship, and was consecrated by Catholic prelates, though legend says that it was consecrated by St. Peter himself. The occasion was when Father Bernard Vaughan, vested in cassock, stole and biretta, and carrying a large crucifix, led a procession from Westminster Cathedral to Westminster Abbey.

Father Vaughan disallowed all other emblems of religion, even banners. In the procession were representatives of most of the old Catholic families of England, and others; besides a community of Sisters of Charity.

Before leaving the cathedral, Father Vaughan publicly recited the Litany of the Blessed Virgin. As the procession moved down Victoria street the walkers in it, three abreast, recited the Rosary for all sons of the empire who had fallen in the War. At Westminster Abbey standing beside the shrine of St. Edward, Father Vaughan in a short, informal address said they had come there on pilgrimage first of all to pay homage to St. Edward, once king of England, and next, to plead his help in their present struggle. They are saints before the throne of God. They are sons of England besought him to exercise his great influence and to succor his dear country, and to help their Allied forces to defeat the triple alliance of might, kultur and frightfulness. They wanted to see Europe restored once again to peace, civilization and Christianity. At present it was being torn asunder by an arrogant and aggressive foe with the ravages of the worst and most cruel of wars. The pilgrims then united with Father Vaughan in prayer to St. Edward, invoking him as king of England and Confessor of the Faith. Then followed prayers for all who had fallen in action, and finally prayers were said for the king's speedy triumph over his enemies; for the good estate of Queen Mary and for the royal family. With Father Vaughan's blessing the impressive meeting which brought tears to the eyes of many, came to a close.

Throughout the route it was remarked how reverential were the passers-by, and how most of the men lifted their hats and saluted the crucifix. The pilgrimage was a simple expression of the loyalty and patriotism of English Catholics. In view of not transgressing the regulations of the abbey, the visit to the shrine was limited in time and shorn of all demonstration. No one was more surprised than Father Vaughan himself to see how the procession grew in numbers. He had not advertised it, as he intended it to be a semi-private devotion, and he told

the courteous dean of the abbey that he did not expect fifty people in all. It comprised nearer 500. It was meant as a spiritual outlet for the fervent patriotism of his friends. Had the procession been announced, it would have stretched from the abbey to the cathedral.

Lord Edmund Talbot, Sir Henry Jerningham and the Hon. Maxwell Scott marshaled the procession, which was entirely Catholic and loyal, peaceful and pious. Not since the Reformation had King Edward given audience in his abbey to so representative a gathering of English Catholic life.

WASHINGTON "POST" RETRACTS

PRESIDENT OF PAPER IS SORRY FOR ASPERSIONS ON THE CATHOLIC CHURCH

The Washington Post recently published an article, in which two statements were quoted as follows: "The policy of the Roman Church is hostile to civil and religious liberty," and the statement of the Vatican is a persistent provocation relative to an industrial fomentor of discord."

The Rev. Paul R. Coniff, S. J., rector of St. Aloysius Church, Washington, wrote to the editor of the Post, remonstrating with him for publishing such statements. The Post printed his letter and attempted a defense on the score of news.

A committee consisting of a representative of a number of Catholic societies at home, and a prominent writer to the editor of the Post, stating that the reply had been entirely unsatisfactory and asking for a definite assurance that such statements would not again be printed.

The following satisfactory letter was received in reply:

The Washington Post acknowledges receipt of the esteemed favor of your committee relative to the article which appeared in the Post of May 7.

I feel that I need hardly express assurance to your committee of my regret that any article appearing in the Post should have been the cause of criticism or disfavor.

I have already conveyed my views in the matter to His Eminence, Cardinal Gibbons, whose personal friendship I highly prize.

You may rest assured that the managers of the Post will endeavor to avoid possibility of a repetition, and I will thank you for a prompt expression of opinion from your committee in the future.

Very truly yours,
(Signed) EDWARD McLEAN,
President.

"MUCH ADO, ETC.?"

The fact that some Catholics have been insisting on the distinction between valid and licit matter for the Mass and have been suggesting that an Indulgent could be got from the substitution of grape juice in place of wine in the celebration of the Sacred Mysteries has led one journalist to quote some of their words under the caption, "Much Ado, Etc." The assumption underlying the choice of such a title is that we, by our own admission, are spitting hairs and that the whole question of whether we shall use grape juice or wine in the Holy Sacrifice is merely a matter of unimportant ecclesiastical legislation, which would be modified almost for the asking. Nothing could be further from the truth or from the minds of those who have correctly expounded the difference between licit and validity.

No one knows better than they that it would be a serious sin to celebrate the Eucharist with grape juice in place of the wine of the Holy See, and that the Holy See has given such permission only very rarely and in cases of extreme necessity. It would be very regrettable if the impression conveyed by the caption, "Much Ado, Etc." should be given general currency, for it would render our efforts to preserve the integrity of our Catholic Mass with grape juice difficult.

Emphatically it is not much ado about nothing to insist that bonedry prohibition laws shall not exclude the importation and use of wine for sacrificial purposes. It is by no means certain, and we cannot conceive on what grounds the contrary can be asserted, that the Holy See would without trouble grant an indulgent for the use of grape juice in the Mass. So sweeping a departure from the immemorial and universal practice of the Church, if granted, would be conceded with the utmost reluctance, for it would render the Holy Sacrifice as offered by Catholics in the United States, different from the Holy Sacrifice as it is offered throughout the rest of the world. Mass with grape juice would not be an exact fulfillment of the mandate of Christ, "Do this in commemoration of Me;" for wine, not grape juice, was used by the Divine Redeemer at the Last Supper. This is the reason why every moral theologian, that has the approval of ecclesiastical authority, declares without a shadow of doubt that grape juice is imperfect matter for the consecration, and its use, unless permitted for grave reasons, is a mortal sin. No priest has ever used it in the Mass except with regret, and no Catholic can contemplate without pain the prospect of being forced to use it as a general practice. Besides the use of grape juice would endanger the validity of the Holy Sacrifice, for experts declare that it is extremely difficult to keep the grape

juice from changing into other substances that are neither grape juice nor wine.

Right minded Americans are far from being disposed to tamper with the central act of Catholic worship, an act which is the very heart of our religious life. It is ignorance of our position, not bigotry, at least as a rule, that has been at the root of such legislation as has not made provision for our wishes. This is clear from the decision of the Supreme Court of Oklahoma. If the worst comes to pass and we are actually forced to appeal for an indulgent to talk of the distinction between valid and licit matter. Our duty at present is to impress on the minds of our fellow countrymen that the use of wine in the celebration of the Mass, is a matter of most serious concern to us, and that all we claim is the right to have our Mass conform to the Mass as it has always been celebrated and is now celebrated in every corner of the world. It is absolutely wrong for any Catholic to let non-Catholics believe that it is a matter of little concern to us whether we shall use grape juice or wine.—America.

TWENTY THOUSAND CATHOLICS MARCH IN PROCESSION OF INTERCESSION

London, June 1, 1918.—The great procession of intercession for ourselves and our Allies, particularly for the armies, which took place last Sunday in and around Westminster Cathedral, was a veritable triumph for Catholics. Arrangements had been made to deal with some five to six thousand people, and as the weather was gray and threatening less than this number was expected. The processionists numbered nearly twenty thousand, and included representatives of all the Allies. The procession went without a hitch and the demeanor of the crowds which witnessed it was everywhere most respectful. Some idea of the magnitude may be gained by the fact that though the head of the procession left the entrance to the cathedral at 8:30 p. m., Cardinal Bourne, with the Bishops of Brentwood and Miletopolis, who brought up the rear, did not leave the great portico before 5 p. m. The procession was most representative of all orders of the Church and all strata of society. There were groups from sixty-eight parishes, which included some of the richest in London, like the oratory and the Jesuits, in Farm street, and some of the poorest, like St. Mary and Michael, Commercial road. There were monks and nuns of nearly all the great orders and congregations. The Belgian, French and Italian groups marched in national dress, with children in white. The American group, led by an American soldier, was notable. All the groups had their national flags, and all the parish groups were preceded by a crucifix and carried one or more banners. The Children of Mary wore blue mantles and white veils and were in great numbers. The Cardinal, the bishops, the prelates, and the cathedral chapter lent bright hues to the procession. His Eminence wearing his cappa magna. There were wounded soldiers, nurses, airmen, Catholic police, boy scouts and members of Parliament, including Sir Mark Sykes, in the procession. The Society of Our Lady of Lourdes, the organizers, who walked just before the Cardinal included at its head, its president, the Duchess of Norfolk, leading the young duke, her little son, and accompanied by her eldest daughter, Lady Rachel Howard. This is the first public appearance of the duchess since her bereavement.

A devoted missionary from the far North Land of the Esquimaux was our guest at last time since the story of his work for the salvation of the souls of the savage children of His Master was most instructive and edifying. This missionary is living on the West coast of Hudson Bay and has been there for nearly six years on God's business. Living alone except for the companionship of the Most Blessed Sacrament, his only thought has been, how best to reach the hard hearts of his pagan neighbors. He assured us that this year he found at last an easy means of bringing these lost sheep into the fold of the Lord. For five years he had labored and prayed without success—not one convert from paganism. By casting all his cares and failures before the Sacred Heart, and by offering himself a sacrifice, if necessary, he was enabled to bring fifteen souls to the sheltering harbor of the Church.

It was not to write of this priest's work we intended at the outset but rather to ask the question of friends and lovers of the Sacred Heart, "Do you ever think of the missionaries of Christ who love the Sacred Heart so intensely and who do so much to prove the solidity of their love?"

Like the priest spoken of above there are hundreds of zealous missionary priests in Canada suffering for want of the necessities for the proper offering up of the Divine Mysteries. Do you ever think of them?

When you kneel before your beautifully decorated altar of the

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

DO YOU THINK?

London, June 15.—An important development, the great triumph following on many years of work and effort, has taken place at the Oxford University. The authorities in session have decided to extend the new statute, which gives an official status, under certain conditions, to private houses or halls, to the two Catholic houses established by the Benedictines and the Jesuits for Catholic students at the University. These, which have hitherto been known by the names of their respective principals, Parker's Hall, and Plater's Hall, will now become St. Benedict's Hall and Campion Hall; and Dom. Parker, O. S. B. and Fr. C. Plater, S. J., will be licensed Masters

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Sacred Heart with its flowers and candles and electric lights, do you ever think of the poor, mean, unadorned altars of the West and North? You have no doubt read missionary appeals, in this or some other paper, for assistance? Did you notice that the missionary never appealed for himself but for the Sacred Heart of the Lord and for those beloved of the Sacred Heart?

The Catholic Church Extension Society has a long waiting list. Priests, Chapels, Vestments, Linens and Altar Plate. If you just think you may find a way to answer some of these pressing calls.

The Sacred Heart Fund For The Education of Missionary Priests surely appeals to your Catholic instinct!

How beautiful the thought to send \$25 to buy a set of vestments for some poor mission! Give your donation in memory of some dear departed friend. What finer than to present a chalice to the Society for a mission chapel! You will not miss the \$30 given for so sacred a purpose. An article very much in demand at present is a portable altar and vestment-case. Everything necessary for the Holy Sacrifice and the administration of the Sacraments is fitted into a compact case about suitcase size. Just the thing for the missionary, always on the road. The entire cost is \$115.

During the month of the Sacred Heart be not satisfied to simply put a bunch of flowers before your beautiful altar in honor of the Divine Heart. Do something substantial if you are able. If you are not able, wish you were, anyhow. It is surprising if we think and try how many wonderful things we can do for the love of God and for the fulfillment of "Thy Kingdom Come."

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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A GRATIFYING DEVELOPMENT AT OXFORD

London, June 15.—An important development, the great triumph following on many years of work and effort, has taken place at the Oxford University. The authorities in session have decided to extend the new statute, which gives an official status, under certain conditions, to private houses or halls, to the two Catholic houses established by the Benedictines and the Jesuits for Catholic students at the University. These, which have hitherto been known by the names of their respective principals, Parker's Hall, and Plater's Hall, will now become St. Benedict's Hall and Campion Hall; and Dom. Parker, O. S. B. and Fr. C. Plater, S. J., will be licensed Masters

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of the university and will continue their good work. The importance of this official re-entry of Catholics into the life of the university cannot be overestimated.

AN AMERICAN CLUB FOR CATHOLIC SOLDIERS

London, June 15.—We shall probably soon have an American Club for Catholic soldiers in London. Thanks to an energetic army chaplain, we now have a Canadian Club, generously provided for Catholics of the Allied forces by Canadian money. The Rev. Col. Workman and several staff officers, including Canadian generals and officials, were present at the opening of the fine premises in Grosvenor Gardens last week, which were blessed by Cardinal Bourne. The club, in addition to a restaurant and public room, has fifty bedrooms and fifty more are being added at a house near by. There is a chapel and a resident chaplain and Mass is said daily. Canada has shown us how to do the thing and the need is demonstrated by the numbers of men who are flocking to the new club. It is staffed and run by members of the Catholic Women's League, who may be depended on in an emergency.

La Salle Academy, a commercial school in New York City, in charge of the Christian Brothers, captured the championship in typewriting in the annual contest. The contest was open to all the commercial schools of New York City, Brooklyn and Jersey City.

Rest, such as is desired, is not to be found in complete inactivity of mind or body, or in as little activity as possible. On the contrary, it is to be found only in well adapted and well-oriented activity of both body and mind.—Carl Hilty.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1918. Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary
J. M. FRASER.

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