

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLVII.

LONDON, CANADA, SATURDAY, AUGUST 15, 1925

2444

CARDINAL BOURNE ON VACATION LAXITY

INDULGENCE OF PARENTS IN HOLIDAYS OFTEN UNFIT PUPILS FOR STUDY

(By N. C. W. C. News Service)

London, July 20.—Too much luxury and indulgence during vacation time unfits pupils for a return to school, and makes the teachers' work heart-breaking, in the judgment of Cardinal Bourne who has issued a timely warning.

His Eminence was addressing a gathering of well-to-do parents at the Sacred Heart Convent, Roehampton, this week, and spoke plainly of the handicaps placed upon children by too much pampering on the part of unwisely mothers and fathers.

He complimented the parents upon placing their children where they would receive supernatural teaching, but said their duty did not end there.

"You have not only to show your belief in the supernatural, as you have by entrusting your children to those whose life is supernatural from beginning to end," he said, "but you have to cooperate in the teaching they receive. Remember, you are essential in the education of your children. The nuns are not. You are one of the three necessary elements—God, the child, the parents.

"If you fail to cooperate in any degree with the teachers, then no matter how perfect the teaching may be the work will be done only incompletely, and may possibly be frustrated.

"I do not mean there must be a straining after religious influence. But are your lives so patently responsive to the supernatural that your children feel that there is no startling difference between what they are taught here and what they see in their own homes? There must be no startling contrast.

"This is the great point I would urge upon you and upon all Catholic parents when they are thinking of the education of their children.

"There is no getting away from the fact that you are living, and your children have to live during their holidays, in an atmosphere which is not supernatural, but pagan. Largely, owing to the uncertainties of the religious teachers of the vast masses of the people, paganism—purely natural morality—is working its way back into every part of society in this country at the present time. It takes the form of a reversal of pleasure and duty.

"Duty is a thing that can never be neglected. Certainly you may have recreation, but only on the condition that it fits you to do your duty better. If recreation takes such a part in anyone's life that it either prevents them from doing their duty by a certain time, or causes them to neglect their duty, or infits them for duty when it comes later on, it is out of order and contrary to the principles of the Christian life.

"I am sure you will agree with me that this is a danger of the greatest possible menace in the world at the present time, and here in England as much as anywhere else.

LIMITS TO "A GOOD TIME"

"You love your children, and when you have them with you you want to give them a good time. By all means—but remember to keep within the limits. If their amusements are such as to give them a distaste for the small duties of their lives, and still more if they unfit them for their duties of school life, you are doing wrong, for then comes a contrast between what they learn at school and what they learn from your example.

"I have often heard it said about our Catholic schools, in talking to matters of our boys' school and in talking to the sisters of convent schools, that the teachers are sometimes heart-broken at the state in which their boys and girls return to school from their holidays—not because the parents have neglected them, not because they wished for a moment to do anything that was not kind and helpful, but because they have not known how to draw the line at the proper measure to the amusements that filled the minds of their children.

"I am given to understand that in many cases of those who have large means, the modern Christmas holidays and the modern winter sports are the ruin of the education of the children.

Boys and girls return to school from the Christmas holidays worn out and exhausted because of amusements day and night. They come back *blissed*, in every sense of the word, and are unable for weeks to set themselves to the hum-drum of school life.

"So I would urge upon you all, by your example and by the restraint you place upon the expressions of your love for your children and upon the desire to give them everything they want, to make them understand that duty comes first all the time, in childhood, in youth, and in manhood and womanhood.

"Remember that you have a mission to perform—a mission which it is your privilege to perform. You have to uphold principles in a world where they are being forgotten. You must not follow the crowd. You have all in your own measure to be the salt of the earth."

DIVORCE QUESTION IN IRISH FREE STATE

(By J. H. Cox
(Dublin Correspondent, N. C. W. C. News Service))

Dublin, July 20.—In the keen duello between the Dail and the Senate on the question of divorce the Dail has scored a palpable hit. Quite recently in the Senate Lord Glensay, the chairman, ruled out of order a resolution which aimed at preventing divorce legislation, while he proposed and carried a resolution of his own which sought to sanction the introduction of divorce bills. This pro-divorce resolution was sent to the Dail, who immediately rejected it.

The Dail's message of rejection has just had its sequel. Having reconsidered and rediscussed the matter, the Senate rescinded the obnoxious resolution, and with one exception the debate was singularly free from the offensive references to Catholic doctrine, Catholic intolerance, Catholic injustice in enforcing sectarian tenets on a Protestant minority, which were a rather conspicuous feature of the previous performance in the Senate, when dealing with this matter.

The non-Catholic minority adopted the mild attitude that they did not favor divorce any more than the majority, but that they did not wish to see any interference with the liberties of those who desired it. This peculiar plea was voiced with very frank simplicity by a Protestant Senator, Mr. Egnew.

"The proposal to deprive a certain section of the community of liberties they enjoy," he said, "is nothing more nor less than religious intolerance, and I could not lend my support to that. What good is to be done by showing this thing down the throats of people who feel that they are being robbed of something they are entitled to? I did not think it would do any good or make the country stand higher in the estimation of other peoples. Every citizen should have the right to go to the devil his own way."

Another detail worth noting is that the divorce group now habitually refer to divorce as "relief."

Lord Glensay, the Chairman of the Senate and the most clear-headed advocate of divorce legislation, evidently felt that the help of his friends was killing his cause. So he hastened to climb down before they made his position too funny. He declared that having regard to his oath as a Senator he merely wanted to see things done constitutionally. The best constitutional way of dealing with this problem was to let it alone, and then he believes it would disappear forever.

That had not been done. The Dail, he feared, was not acting on the advice of lawyers. He had been forced to appear as a man who was preventing divorce from being done away with. He did not complain of such a statement being made, but he did not think it was fair. If a constitutional solution could be found no one would be better pleased than he.

To explain this sudden tameness of the divorce campaigners it is appropriate to mention that the elections for the Senate are now at hand and the chances of a divorce champion would be pretty near zero.

ON SITE OF THE CHURCH OF SAINT BRIDGET

(By N. C. W. C. News Service)

Dublin, July 20.—To see that the new districts of London and other British cities shall not be without Catholic churches and schools is the declared policy of British Catholics. The same idea is being systematically realized in Dublin, a city which is developing fresh suburbs with incredible rapidity. One of the most interesting of these new localities is Killester, which extends the line of the city beyond the historic strand of Clontarf, now an almost central part of the town, though regarded as a remote suburb in the last generation.

Killester is a garden settlement which has sprang up in three years and is already peopled by several hundred families of moderate means. In the heart of the new neighborhood the Archbishop of Dublin has just laid the first stone of a new church. There are so many similar calls on Catholic contributors that the proposal to build a school simultaneously has been dropped. Even the church will be erected in sections. The plan is cruciform, but at first only the central structure will be erected. The wings can come later.

"I am not sorry," said the Archbishop as he laid the first stone of the building, "that the people of Killester should have to build their church stone by stone. It will be the product of their own energy. In that way they and their children who will carry on the task will love and appreciate their edifice. Section 1 of the church, to hold a congregation of 1,000, will be ready in a few months, and the remainder will grow with the growth of the suburb. Let me remind you, here amid everything new, that the ground on which we stand is old and holy. The Church of St. Bridget herself once stood on this site where we now propose to build another. The new one, like the old, will bear her deathless name. We begin under great auspices. On a spot hallowed by such memories all things are possible."

More than two-thirds of the occupants of the new villas at Killester are Catholics.

PRIEST TELLS STORY TO TEACHERS
(By N. C. W. C. News Service)

London, Eng.—School teachers who know nothing about the Catholic Church are uneducated, Canon King, a well-known London pastor, told a congregation of non-Catholic teachers who attended a special service recently.

With considerable tact the Canon told the teachers a story, and thus did not address them directly.

"A few weeks back," he said, "I had the privilege of knowing fairly well a prominent Board of Education inspector. His friendship and confidence enabled me to speak to him freely. In the course of our conversations I found he knew comparatively little of the Church of which I am a member, and I said to him: 'How is it that your knowledge of the Catholic Church and of its teaching is so deficient and elementary?' Whether you like it or not, the Catholic Church is a great, functioning, world-wide conspicuous institution.

"You may dislike all its works and its pomps, but like the great mountains of the country, or the rivers or lakes, the Catholic Church is there, and you ought to know as much about it as an educated man is supposed to know of any conspicuous fact.

Now it ought to influence and impress you, that if you go into a Catholic elementary school and speak on the Catholic Church, you would find before you talked ten minutes that you would be contradicted or corrected by poor, bare-footed children from the fourth standard and upwards. You see how your education on a vital matter of public life has been neglected." I think he agreed with me.

"Another fact I pointed out to him was this: that if he did make up his mind to study something about Catholicity, he took the ways and means of doing so which were contrary to those taken with regard to any other subject.

"If you want to study medicine or astronomy, engineering or chemistry, you will ask and provide yourself with the best authorities on the subject; but in your study of Catholicity and the Catholic Church, what source do you approach? Usually the escaped nun and apostate monk, or the recognized hostile critic whom those concerned do not admit or accept as an honest witness.

"In the teaching profession results of that kind are perhaps in the elementary schools not quite so conspicuous, but in other departments of educational life it is regrettable that we should have teaching which is either untrue or deficient."

1. The children of the primary schools and schools annexed to the colleges are to be exempted from the compulsory subjects prescribed by the rule on Saturdays between eleven in the morning and two o'clock in the afternoon in order to receive religious instruction during these hours.

2. The Bishop of the Diocese is to be encouraged to regulate this instruction and appoint the teachers who are to take charge of it, paying them the necessary remuneration and making use of the school buildings and facilities with the agreement of the school boards.

3. From the appropriations of the Ministry of Public Worship there is to be paid to the order of the Bishop, as the work is organized, a sum not exceeding one thousand pesetas per month.

4. This decree will become effective on July 1, next.

RELIC OF PENAL DAYS

(By N. C. W. C. News Service)

London, Eng.—A pewter chalice used by hunted priests in England's dark days of persecution has just come to light in the rectory of the historic church at West Grinstead, Sussex, where the sanctuary lamp was never extinguished during penal times.

About thirty years ago a silver chalice of English make was found between the walls of the rectory. The new find is a chalice about six inches high on a broad circular base, having a hemispherical bowl surmounted on a squat circular stem with a flattened circular knob. On the base is scratched a rough consecration cross.

Experts have given the opinion that the chalice is of seventeenth-century French make. This view coincides with the history of West Grinstead, for during penal times, nearly thirty years ago, many priests, several of them afterwards martyred, made their rectory at West Grinstead their first halting place after landing at Shoreham from France. They used to say Mass in the old chapel, often in the dead of night, and always at the risk of their lives.

Father P. C. Hughes, the present pastor at West Grinstead, states that he found the chalice while repairing the floor of the secret chapel under the roof of the rectory. He discovered it tucked away under the floor between a joist and a strut near the entrance to one of the hiding places.

"If this old chalice could but speak," he said this week, "it would probably tell us that one day, nearly thirty years ago, a zealous priest, newly ordained in France, was saying Mass up in the old chapel when suddenly the priest-hunters, armed with a warrant for the arrest of a Romish priest, broke into the presbytery and at once began their cruel search.

Hurriedly the priest removed the things from the improvised altar, and then like a hunted beast bolted for the hole built for his concealment. But before hiding himself he carefully and reverently hid the sacred vessel yet moist with the consecrated species. There it has remained, hidden all these long years."

APOSTLESHIP OF THE SEA
Valetta, July 15.—The work of the Apostleship of the Sea has received a great stimulus by the formation of a new center in Malta under the direction of Father Kerr McClelland. As Malta is visited by merchant ships of many nations, care has been taken to include on the committee members who speak English, French, Italian and German. Although under the direction of a member of the clergy, the committee proper is composed entirely of laymen.

There was formed some time ago a Naval Section of the Apostleship of the Sea in Malta. This section continues to make great progress and the extension of the benefits of the organization to merchant seafarers should be equally effective.

MISSIONARY BAND WILL STAY IN CHINA
Hagerstown, Md., Aug. 1.—Catholic missionaries in strife-torn China are going to stay until they are "kicked out or sent to heaven." That is the message received here from Father William J. Cahill, formerly of this country, who is now a missionary at Kaifeng, one of the hotbeds of the present disturbance in China. Fears were felt for Father Cahill's safety recently, but a message from him reassured his friends.

The message from the missionary came to his brother J. Andrew Cahill, written on the margin of a Chinese paper dated July 23. He wrote:

"No hope of peace is sight, but daily growing worse. This is some life, believe me. My address will be Kaifeng until we are kicked out or sent to heaven."

Therefore, the President of the Republic decrees as follows:

1. The children of the primary schools and schools annexed to the colleges are to be exempted from the compulsory subjects prescribed by the rule on Saturdays between eleven in the morning and two o'clock in the afternoon in order to receive religious instruction during these hours.

2. The Bishop of the Diocese is to be encouraged to regulate this instruction and appoint the teachers who are to take charge of it, paying them the necessary remuneration and making use of the school buildings and facilities with the agreement of the school boards.

3. From the appropriations of the Ministry of Public Worship there is to be paid to the order of the Bishop, as the work is organized, a sum not exceeding one thousand pesetas per month.

4. This decree will become effective on July 1, next.

GARY CHURCH SCHOOLS GREAT SUCCESS

(By Rev. John B. De Ville
(Director of Judge Gary Bishop Aldering Settlement House))

Gary, Ind., July 25.—One of the unique features of the Gary School System is the Church School. Religious instruction is offered to all denominations by the novel and successful plan adopted. In the near vicinity of most of the schools, there is conducted a class in religion.

Most of the Protestant denominations have united and have religious instruction at appointed hours.

The work for Catholics in Public Schools forms one of the activities of the Judge Gary Bishop Aldering Settlement House, 620 West 15th Avenue. It is far-reaching in importance, because thousands of children, whose parents are perhaps careless and fallen away, are reclaimed and kept within the bosom of the Church, and through these reclaimed children, many of the parents are brought back to the Church.

NOT INJURIOUS TO PAROCHIAL SCHOOLS
Superficial observers sometimes claim that such work is injurious to the parochial schools. They are entirely mistaken. The parochial schools are crowded and there are over four thousand Catholic children frequenting the Public Schools. Again, even though there were room in the Catholic schools, our work did not create this condition but rather met it. The parochial schools have been established for years and our work is not to discourage their attendance but to reclaim those little ones whose parents neglect their religious education. It is bad enough to have careless parents but it would be far worse if these precious little souls had a careless church.

The present prevailing system is as follows: The children are allowed to come to religious instruction twice a week during the Gym classes and attendance at religious instruction is not optional but compulsory, the same as though it were a part of the school curriculum. Parents sign a printed form authorizing the school authorities to allow the children to attend these catechism classes. Our part of the work is to provide a meeting place not too far from the Public school so that the children will not lose too much time and be back for their other classes. So far, we have six centers with an average attendance of approximately two thousand children, and we are most anxious to provide four more Huts so that we can take care of all our children.

HUTS COST \$5,000 EACH
These Huts are large commodious buildings and cost about five thousand dollars each. The classes are conducted by the Poor Handmaids of Jesus Christ, of Donaldson, Indiana, assisted by the Missionary Catechists of Our Blessed Lady of Victory, who occupy a portion of the Settlement House, and a few lay teachers. This year these zealous teachers prepared six First Communion classes with a total of 315 children. They also do considerable visiting and settlement work among the families of the children who attend their classes. Our centers now are as follows:

Our Sunday Visitor Hut, 1800 Roosevelt Place, the Walter J. Riley Hut, Twenty-fifth and Jackson, the Settlement House Center, Fifteenth and Van Buren; Clark Road Center, taught by Father Bumholtz, Chaplain Mercy Hospital; Glen Park, Thirtieth and Broadway, and Pulaski Hut, Eighteenth and Georgia.

The children instructed are of all nationalities and various ages. Eagerly and faithfully do they attend their religious instruction classes and it is easily seen that these hungry souls relish the spiritual food administered to them. Our Right Rev. Bishop John F. Noll, of Our Sunday Visitor has been our staunch friend in this endeavor and it has been entirely through his help and generosity that we have been enabled to conduct this work.

INTEREST IN MISSIONS
Maryknoll, N. Y., July 29.—The interest of American priests in the work of the Catholic Foreign Mission Society of America at Maryknoll was strongly manifested recently during the retreats of priests in two New England Dioceses.

The priests of the Fall River diocese, at their annual Retreat, became interested in a letter written to Bishop Feehan by Rev. John E. Morris, formerly one of their number in Korea, and subscribed a sum of money, amounting to \$4,250, to be divided among the several representatives of the Fall River diocese in the Maryknoll missions of China and Korea. There are no fewer than four priests and three Sisters from that diocese at work on the missions.

In Manchester, at St. Anselm's where the yearly Retreat is given, a movement was started among the

priests themselves to raise at once a Manchester Diocese Bourse for the Catholic Foreign Mission Society of America, which has many warm admirers among the New Hampshire priests. The idea was strongly encouraged by Bishop Guertin and a Bourse of \$6,000 already is well on its way to completion.

SACRED HEART LITANY TO BE ILLUSTRATED
Paris, July 21.—Each year there is held in Paris a Conference on Religious Art during which an exhibition of painting, sculpture, embroidery, etc., is organized.

The Executive Committee, accepting a suggestion made by the French artist Victor Dupont, has decided to organize a competition in 1926 inviting artists to take part. The object will be to illustrate, in painting, sculpture or tapestry, stained glass or other forms of art, any of the verses of the Litany of the Sacred Heart. The selection of the verse is left to the artists themselves.

The committee feels that the Litany of the Sacred Heart constitutes a series of images of the utmost magnificence and grandeur, capable of finding impressive illustration through the medium of the plastic arts.

The committee feels it an honor to aid, in this way, in bringing about a manifestation of faith, love and beauty in honor of the Sacred Heart.

MOUNTAIN PASTORS ARE POPE'S GUESTS
Rome, July 23.—Stories of the canonization of the Cure of Ars gave prominence to the presence in Rome of many parish priests from France who came to honor him who had become their patron.

But what is less well known is that the Holy Father, with delicate thoughtfulness, expressed the desire that some priests from the most distant and abandoned of the mountain parishes of France and Italy be invited to Rome. Many of them are from parishes close to the lofty peaks visited by the Pope on his mountain-climbing expeditions.

His Holiness himself assumed the expenses of their journey to Rome and had provision made for them, as his guests, at the Pontifical Institute of Saint Martha.

Pope Pius XI. was anxious that these poor shepherds of souls, who encounter so much hardship in their laborious ministry, might be able to participate in the apotheosis of the Cure of Ars and follow his example by sanctifying their own lives and the souls committed to their care.

NOTED JESUIT TO GIVE SERIES OF LECTURES IN PAULIST CHURCH
(By N. C. W. C. News Service)

New York, July 31.—The Rev. C. G. Martindale, S. J., of Campion House, Oxford, England, will deliver a course of Lenten sermons at the Church of St. Paul the Apostle here, it has been announced. Father Martindale is known as one of the most prominent members of the Society of Jesus in England. He is a convert to the Catholic Faith and is a brilliant scholar.

Among the better known of his writings are biographies of Monsignor Robert Hugh Benson, the Rev. Bernard Vaughan, S. J., and the Rev. Charles Plater, S. J. He has also written extensively on St. Paul and has contributed biographical sketches of many Saints, including St. Ignatius Loyola and St. Stanislas Kostka.

Besides the series of sermons in the Paulist church here the noted English Jesuit will deliver lectures in many American known sermons as coming winter. From the United States he will go to Australia and thence to England by way of Constantinople.

NATIVE CLERGY FUND
Rome, July 25.—The Holy Father, upon receiving recently the national Board of the Papal Missionary Society of Saint Peter for the Training of Native Clergy, spoke of his special interest in this work and recommended that the Hierarchy give it their special support, even in spite of the heavy burden placed upon them by the necessity of maintaining diocesan seminaries.

The Catholic Association of University Students known in Italy as the F. U. C. I., has won the praise of the Pope for its action in supporting each year one native theological student at the Propaganda Fide. The Association of Catholic Italian Girls has also received a tribute from His Holiness for its interest in this work. The Catholic girls have already founded 5,776 local groups and have announced their determination not to rest until each parish has its own group working for the benefit of the missions and the training of a native clergy.

CATHOLIC NOTES
The Catholic Club of New York owns property and equipment valued at \$250,000, according to its 1925 Year Book, just issued. Its library, which is accounted the best conducted by any private organization in the country, according to the book, numbers 30,000 volumes.

Philadelphia, Pa.—The immortal feats of Irishmen in the winning and keeping of America's independence will be memorialized at the great Sesqui-Centennial celebration of the signing of the Declaration of Independence, to be held here next year.

Camp N. C. C. W., the Newark diocesan camp for Catholic working girls, is now in operation with a large enrollment. The camp has been placed under the direction of the diocesan unit of the National Council of Catholic Women by Bishop O'Connor.

Lucerne, July 20.—The Third Congress of the International Confederation of Christian Labor Unions is to be held in this city from September 17 to 19, inclusive. The program has just been announced by the Secretariat of the Organization in Utrecht, Holland.

Falls View, Ont., July 24.—The Very Rev. Louis Galligan, O. C. C., Prior of the Monastery of Our Lady of Peace and Mount Carmel College here, was killed Saturday when an automobile in which he was riding struck a tree on the Canadian Niagara Boulevard, near Black Creek, Ontario.

Baltimore, July 25.—Completion of plans for a \$200,000 home for aged women here was announced Sunday by the Rev. Edwin L. Leonard, Director of Catholic Charities of the Baltimore archdiocese. The home will be a memorial to Miss Elizabeth S. Jenkins, who provided for its construction in her will.

The Archdiocese of Boston in 1924 contributed \$68,226.88 to the missions, according to figures just made public. Heading the list of dioceses, with \$640,246.37 turned in, Boston gave almost one-third of the total funds collected in 1924 by the Society for the Propagation of the Faith in the United States. The National Office's total was \$1,837,003.96 for 1924, an increase of \$40,000 over the previous year.

San Francisco, July 25.—The evolution controversy has now cropped out in California. Last April, the State Board of Education ruled that evolution might be taught in the California Public schools only as a theory, and not as a fact. Maynard Shipley, President of the Science League of America, this week protested the ruling, in a hearing before the Board.

Chicago, July 24.—A whole community, made up in the great majority of people of other than the Catholic faith, paid a high tribute to His Eminence, George Cardinal Mundelein, when its formal observance of the changing of the name of the village of Area, Ill., to that of the village of Mundelein, because of the \$8,000,000 seat of the University of St. Mary of the Lake, which the Chicago cardinal is erecting there.

Washington, July 25.—A national survey of parent-teacher associations in Catholic schools is being undertaken by the Bureau of Education of the N. C. W. C. here. It is the purpose to print such data as the survey brings together in a pamphlet, which will reveal the scope of the movement in Catholic schools and at the same time provide those contemplating the formation of associations with information as to how the more successful groups already formed are conducted.

Montreal, July 24.—A threat to close historic Notre Dame church here to visitors unless they "observe the rules of dress, head-gear and conduct" has been made by the Rev. L. Perrin. Father Perrin was particularly incensed at the action of women tourists in khaki trousers or knickers strolling through the cathedral dressed as they would be to "penetrate the wilds of Canada." Loud talking, lack of courtesy to worshippers, and recent thefts of votive lamps by souvenir hunters are other reasons for the warning.

London, Ont.—Right Rev. M. F. Fallon, D. D., Bishop of London, will sing the Pontifical Mass at the Sarnia Eucharistic Congress, and preach at the closing service in the evening. Rev. R. H. Dignan, Chatham, Ont., will give the sermon at the Pontifical Mass, and Rev. J. B. Pfoelke, D. C. L., will address the children during the afternoon. At a Conference for Priests held on Congress day Revs. T. P. Hussey, Kinkora, Ont., J. H. Poceck, St. Peter's Seminary, London, and I. Polsson, Tecumseh, Ont., will read papers. The Congress takes place in September and will be the 14th Eucharistic Congress of the Diocese of London.

years, and was living among Protestants.

"One of my companions in the factory gave me a hundred dollars for the trip. To have saved it must have cost her the sacrifice of every comfort and every pleasure for weeks and months, but she made her gift smilingly and simply. I went to my father, who lingered for two months, and died happily at last. When I returned to my work, determined to save money and, little by little, to repay my friend, I found that she had entered a convent some weeks before. The other girls could tell me nothing more definite than this. And long afterward I chanced to learn that the hundred dollars she gave me had been saved for a farewell visit to her mother. I can never repay her kindness, but I do what I can by helping some nun every year, on the anniversary of the day she so cheerfully sacrificed her happiness for mine."

There were a few concluding lines, but Mother Mary Frances did not read them then. Tears were overflowing her kind old eyes, but great peace and joy were in her heart.

"It was a sacrifice. I had not seen Mother for two years. I never saw her again; but—dear Lord, You have not forgotten! All this money, more than I need, in return; and in Heaven—I cannot dream what the real reward there will be!" —Florence Gilmore in The Messenger of the Sacred Heart.

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Company Inc. Published by arrangement with The McClure Newspaper Syndicate

THE RETURN BY THE SEA

When the tragedy had drawn to a close with its greatest sorrow, its greatest joy, every one turned again to his own destination, the Son to the Father, the King to His Kingdom, the High Priest to his basins of blood, the fishermen to their nets.

These water-soaked nets, with broken meshes, torn by the unaccustomed weight of the great draughts, so many times mended, patched, knotted together again, which had been left by the first fishermen of men without one backward look, on the shores of Capernaum, had finally been mended and laid on one side, by some one with the prudence of the stay-at-home who knows that dreams are soon over and hunger lasts for all one's lifetime. The wife of Simon, the father of James and John, the brother of Thomas, had saved the casting nets and the drag-nets as tools which might be useful, in memory of the exiles, as if a voice had said to those who had remained at home: "They too will come back; the Kingdom is fair, but far distant, and the lake is fair now, today, and full of fish. Holy is holiness, but no man lives by the spirit alone. And a fish on the table now is worth more to a hungry man than a throne a year from now."

And for a time the wisdom of the stay-at-homes, taken root in their native country-side like moss on a stone, was vindicated. The fishermen returned. The fishers of men appeared again in Galilee and once more took the old nets into their hands. They had received the order of Him who had drawn them away from there that they should be witnesses to His shame and to His glory. They had not forgotten Him and they could never forget Him: they always talked of Him among themselves and with all those who were willing to listen to them. But Christ on His return had said, "We will meet again in Galilee." And they had gone away from ill-omened Judea, from the mercenary city ruled by its murderous masters, and they had trod once more the road back to their sweet, calm fatherland, whence the loving ravisher of souls had snatched them away. The old houses had a mellow beauty, with the white banners of newly washed linen, and the young grass greening along the old walls, and the tables cleaned by humble old hands, and the oven, which every week spat out sparks from its flaming mouth. And the quiet fishing-boat and beauty, too; with its tanned naked boys, the sun high over the level market-place, the bags and baskets in the shadow of the inns, and the smell of fish which at dawn was wafted over it, with the morning breeze. But more beautiful than all was the lake: a gray-blue and slate-colored expanse on cloudy afternoons; a milky basin of opal with lines and patches of jaquin on warm evenings; a dark shadow flecked with white on starry nights; a silvery heaving shadow in the moonlight. On this lake which seemed the very spirit of the quiet, happy countryside, the fisherman's eyes had for the first time discovered the beauty of light and of water, nobler than the heavy unlovely earth and kinder than fire. The boat with its slanting sails, its worn seats, the high red rudder, had from their childhood been dearer to them than that other home which awaited them, stationary, whitened, four-square on the bank. Those infinitely long hours of tedium and of hope as they gazed at the brilliant water, the swaying of the nets, the darkening of the sky, had filled the greater part of their poor and homely lives.

Then came the day when a Master, poor and more powerful than they, had called them to Himself to be workers with Him in a

supernatural, perilous undertaking. The poor souls uprooted from their usual surroundings had done their best to be lighted by that flame, but the new life had trodden them out like grapes in the wine-press, like olives in the olive crusher, in order that their rough hearts should yield up tears of love and pity.

It was only after the Cross had been raised on Golgotha that they had wept with true sorrow; and only after the Crucified Leader had returned to break bread with them that they had been kindled anew to hope.

And now they had come home, bringing back only a few recollections, and yet those recollections were enough to transform the world. But before beginning the work which He had commanded, they were waiting to see Him whom they loved in the place which He had loved. They were different men from the men who had gone away, more restless, sadder, almost estranged, as if they had come back from the land of the lotus-eaters and saw from beyond with purer eyes a new earth indissolubly united with Heaven. But the nets were there, hung up on the walls, and the boats at anchor swayed up and down on the water. Once more the fishermen of men, perhaps out of nostalgia, perhaps out of material need, began to be lake fishermen.

Seven Disciples of Christ were together one evening in the harbor of Capernaum, Simon called Peter, Thomas called Didymus, Nathanael of Cana, James, John and two others. Simon said, "I go fishing." His friends answered, "We also go with thee."

They went into the boat and put off, but all that night they caught nothing. When day came, a little depressed because of the wasted night, they came back towards the shore. And when they were near they saw in the faint light of the dawn a man standing on the shore, who seemed to be waiting for them.

"But the disciples knew not that it was Jesus."

"Children, have ye any meat?" called the unknown man. And they answered, "No." "Cast the net on the right side of the ship, and ye shall find."

They obeyed and in a moment the net was so full that they were scarcely able to draw it in. And they all began to tremble because they had guessed who it was awaiting them.

"It is the Lord," said John to Simon.

Peter answered nothing, but hastily drew on his fisher's coat (for he was naked), and cast himself into the sea that he might be first on shore. The boat was scarcely two hundred cubits from the land and in a few moments the seven Disciples were about their Lord. And no one asked Him, "Who art thou?" because they had recognized Him.

On the shore there were bread and a lighted brazier with fishes broiling on it, and Jesus said, "Bring of the fish which ye have now caught."

And for the last time He broke the Bread and gave to them and the fish likewise. After they had finished eating Jesus turned to Simon and under His look the unhappy man, silent till then, turned pale: "Simon, Son of Jones, lovest thou me more than these?"

The man who had denied Him, when he heard this question full of tenderness, but for him so cruel, felt himself carried back to another place beside another brazier with other questions put to him, and he remembered the answer he had made then, and the look from Christ about to die and his own great lamentation in the night. And he dared not answer as he wished: "Yes" in his mouth would have been boasting and shamelessness: "No" would have been a shameful lie.

"Yea, Lord; thou knowest that I love thee." He made no claim for himself but "thou knowest that I love Thee," Thou who knowest all and seeest into the most hidden hearts. "I love thee"; but he had not the courage to add "more than these" in the presence of the others, who knew what he had done.

Christ said to him, "Feed my lambs." And for the second time He asked him: "Simon, son of Jones, lovest thou me?"

And Peter in his trouble found no other answer than, "Yea, Lord; thou knowest that I love thee."

Why dost Thou still make me suffer? Dost Thou not know without my telling Thee that I love Thee, that I love Thee more than at first, as I have never loved Thee, and that I will give up my life to affirm my love?

Then Jesus said, "Feed my sheep." And for the third time He insisted, "Simon, son of Jones, lovest thou me?"

He was drawing from Peter three affirmations, three new promises to cancel his three denials at Jerusalem. But Peter could not endure this repeated suffering. Almost weeping, he cried out, "Lord, thou knowest all things; thou knowest that I love thee!"

That is, to the cross, like the cross where they nailed me. Know, therefore, what it means to love me. My love is brother to death. Because I love you, they have killed me: for your love for me, they will kill you. Think, Simon, son of Jonas, what is the covenant which you make with me, and the fate which is before you. From now on I shall not be at hand to take you back, to give you the peace of forgiveness, after cowardly fallings from grace. From now on defections and desertions will be a thousand times more serious. You must answer for all the lambs which I leave in your care and as reward at the end of your labors you will have two crossed beams and four nails as I had, and life eternal. Choose: it is the last time that you can choose and it is a choice for all time—irrevocable. For an account will be taken of you as a servant left in the place of his master: and now that you know all and have decided, come with me.

Follow me!

Peter obeyed, but turning about saw John coming after him and said, "Lord, and what shall this man do?"

Jesus said to him, "If I will that he tarry till I come, what is that to thee? follow thou me!"

For Simon the primacy and martyrdom; for John immortality and endless waiting. He who bore the same name as the precursor of Christ's first coming was to prophesy His second coming. The historian of the end was to be persecuted, a solitary prisoner, but he was to live longer than all the others and to see with his own eyes the crumbling of the stones, not one left upon another, of the ill-omened hill of Jerusalem. In his sonorous blue desert, in the midst of the blinding light and the immense blackness of the midnight sea, in his vision of the great deeds of the last day he will rejoice and suffer. Peter followed Christ, was crucified for Christ and left behind him the eternal dynasty of the Vicars of Christ: but John was not permitted to find rest in death: he waits with us, the contemporary of every generation, silent as love, eternal as hope.

TO BE CONTINUED

BLIND COUNTESS NUN

WARSAW'S ANGEL OF MERCY

"The most remarkable woman in Warsaw; you'd never guess she is totally blind."

The young attaché of the American legation pointed to the slender black-habited young nun who, at that moment, stepped from the sidewalk to cross—alone—the narrow, twisty old street.

As arbitrarily as if by the hand of the Fifth avenue traffic policeman had uplifted, the rickety carts and the rattle of the horse-drawn cabs that survived the War came to a halt, while pedestrians paused, to give undisturbed right of way to the little Sister.

Under the old empire, some member of the Russian royal family might have been given a clear passage through the streets of old Warsaw. But it was only a modest little nun who was so honored that day—and every day. For whenever Sister Elizabeth, founder and first superior of the Society for the Protection of the Blind in Poland, appears in the streets of her native city, the people meant guard over her, so to speak.

ONCE VIVACIOUS YOUNG COUNTESS "Saint Elizabeth she is called," murmured the young attaché, "is one of the miracles of the reconstruction of Poland—the miracle of the blind leading the blind."

When the Polish soldiers began to return from the War, a pitifully large number were sightless, said the attaché. The problem of how to care for these helpless soldiers was one which the public officials could not solve. There were no institutions for the blind, no schools. But by what Mr. Chester, ton says believers call the finger of God, there was ready to act in this emergency a nun who already had wrought a miracle.

Not a great many years before the breaking out of the World War, Countess Czacka was the ornament of one of the noble old houses of Poland. Her beauty, vivacity and keen intelligence made the young countess the sun around which revolved her social world of Warsaw.

Engaged to be married to a man of equal social importance, she had set the nuptial day.

The beautiful young noblewoman was passionately fond of horse-back riding. But this sport was to bring upon her what her world considered the greatest misfortune which could befall her. One day the horse bolted and the countess was thrown violently to the ground. When she regained consciousness she found her eyes tightly bandaged. Then a company of learned doctors pronounced her doom—total blindness.

Today, you see her gathering together the blind, collecting money to feed and clothe them, selling the beautiful baskets and other things which they make, managing the details of an establishment which is at once an asylum, a house of business and a school. Learning new trades in order to teach the blind, training teachers of the blind, directing novices in the religious life and governing a religious community—all in all, one of the

most capable business women in the whole of Europe. And herself blind.

AMERICANS HELP WORK

American generosity is not unknown to Sister Elizabeth. It was American aid which enabled her to care for the blind soldiers. It was the simple statement of her need for American blueprints to erect American-style barracks to house her blind charges that offers of help from a half a dozen American architects. And it was the announcement of the plight of her blind orphans, printed in an American Catholic paper, which obtained enough money to "buy a cow for each class," as she explained happily.

Asked where she had found the inspiration for her work among the blind, in her sweet low voice she told how, from her sick bed, she had asked that an instructor of the blind be sent to her. To her surprise, but not her despair, she learned that in her country there was no one capable of teaching the blind.

"Then I knew," she said, very simply, "what my life work was to be."

"But surely, right at first, the shock—"

"Half of my life I have had the use of my eyes, and half I have been totally blind. The last half has been far the happier. It is a great privilege to be blind, for my life has been far richer than if I had kept my sight."

As soon as the young countess—she was twenty-two at the time of her accident—was able to leave her bed, she had a letter dispatched to Paris and obtained lessons in raised writing. Having taught herself to read, she gathered about her, in her father's house, other blind girls and taught them to read.

Soon the little colony of blind grew too large for her father's home. Rooms were procured outside, and there the women met every day to study and work.

HER NEW RELIGIOUS ORDER

Long attracted to religion, she entered the novitiate of a religious order and became a professed nun. And then, with the permission and blessing of the Church, she established her new order. Among the sisters, one-third, like their founder, are totally blind. These work in the shop with their blind charges. The other members perform the routine tasks of the home, such as cooking, cleaning, etc.

The heart of the establishment is Sister Elizabeth, its business head and directing genius. Her blindness interposes no obstacles to the most amazing activities.

Some time ago word reached the American Minister to Poland that Sister Elizabeth was desperately ill and her charges in need. A hastily provisioned car was dispatched to the home, where, indeed, Sister Elizabeth was found critically ill. Her blind friends were in dire straits. American aid once more enabled the intrepid nun to pull through, and shortly an American who had known her, in Warsaw broadcast an appeal that brought returns substantial enough to put the little congregation on its feet.

THE BETTER GIFTS

"There is a time for silence and a time to speak. What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those 'better gifts,' of which the Apostle bids you be 'zealous.' You must not hide your talent in a napkin, or your light under a bushel."

"I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity."

"I wish you enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism, and where lie the main inconsistencies and absurdities of the Protestant theory."

"You ought to be able to bring out what you feel and what you mean as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents, and to explain the charges brought against the Church to the satisfaction, not indeed of bigots, but of men of sense of whatever cast of opinion."—Cardinal Newman.

FRENCH CATHOLIC WOMEN ORGANIZE

Paris, France.—Following the recent vote of the French Chamber on the bill granting suffrage to women, it is believed here that French women soon may be permitted to go to the polls. The question, therefore, from now on is not to decide whether or not woman suffrage is a benefit or an evil, but whether or not women will use the vote to defend the moral, religious, family and patriotic interests of the nation, say commentators. Preparation of women for their civic duties thus becomes a necessity.

It was the thought which inspired the founders of the "Union Feminine Civique et Sociale," re-

cently organized under the patronage of Father Desbuquois, S. J., Director of the Action Populaire, with the assistance of the directors of the Catholic social movement and a large number of existing organizations.

KIND THOUGHTS

Kind thoughts imply a close contact with God, and a divine ideal in our minds. Their origin cannot be anything short of divine. Like the love of beauty, they can spring from no base source. They are not dictated by self interest nor stimulated by passion; they have nothing in them which is insidious, and they are almost always the preludes to some sacrifice of self.—Faber.

Want of vigilance over our eyes feeds almost all the passions which make war upon our souls.

WANT OF VIGILANCE

Want of vigilance over our eyes feeds almost all the passions which make war upon our souls.

Want of vigilance over our eyes feeds almost all the passions which make war upon our souls.

College and Academy of St. Joseph

ST. ALBAN STREET TORONTO

RESIDENCE and DAY SCHOOL For Young Ladies and Little Girls

St. Joseph's College is affiliated to the University of Toronto through the Federated College of St. Michael. COLLEGE COURSE OF FOUR YEARS, leading to Degrees. Also Academic, Collegiate, Commercial and Preparatory Courses. MUSIC COURSE—Students prepared for A. T. C. M. and Bachelor of Music Degrees. Special Courses in Water Colour, Oil and China Painting. Fancy Work and Plain Sewing.

For Prospectus, apply to THE SISTER SUPERIOR.

Assumption College

SANDWICH, ONT.

AFFILIATED WITH THE UNIVERSITY OF WESTERN ONTARIO CONDUCTED BY THE BASILIAN FATHERS

Boarding School for Men and Boys

College Course leading to the degree of Bachelor of Arts conferred by the University of Western Ontario.

High School Course fitting students for Matriculation.

Business Course, Junior and Senior Fourth Classes.

Private Rooms for students desiring same.

Gymnasium, Swimming Pool, Hockey Rink, Ten-acre Campus for Football, Baseball, etc.

The 56th Year Begins Tuesday, September 8th

For Catalogue and further information address,

REV. D. L. DILLON, C. S. B., President.

St. Michael's College

TORONTO, CANADA

The Catholic College of the University of Toronto

All Courses Leading to Degrees in Arts

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

St. Michael's College School

HIGH SCHOOL DEPARTMENT COMMERCIAL DEPARTMENT PREPARATORY DEPARTMENT

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

Loyola College

Montreal Canada

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

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

PARTICULARS ON APPLICATION

St. Jerome's College

KITCHENER, ONT.

Commercial, High School, College and Philosophical Departments

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

Board and Tuition Per Year \$250.00

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

URSULINE COLLEGE

"The Pines" Chatham, Ontario

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

Collegiate, Preparatory and Commercial Departments

School of Music

Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the REV. MOTHER SUPERIOR.

DON'T Throw Your Old Rugs or Carpets Away.

We make them into the famous reversible

"VELVETEX" RUGS

The greatest value of any rug made. SEND FOR LITERATURE

AVOID IMITATIONS Send for Folder No. 46

"VELVETEX" RUGS

CANADA RUG COMPANY

London, Ont. Toronto, Ont. Windsor, Ont. Montreal, Que.

FOR EVERY KIND OF CHURCH GOODS

TRY CANADA CHURCH GOODS Co. Ltd. 149 CHURCH ST. - TORONTO

E. LEONARD & SONS

LONDON CANADA BOILERMAKERS & ENGINEERS. Write for Heating Boiler Catalogue

Church Windows

Of Highest Quality. Made in Canada by Competent Artists.

J. P. O'SHEA & CO. 15-19 Perreault Lane MONTREAL

BEDSIDE TABLE

20 Styles to choose from.

A full line of Hospital Equipment

We are not a Jobbing House. We manufacture all the goods we sell. Let us make yours. Ask for quotations.

The Metal Craft Co. Ltd. GRIMSBY, ONT.

FUNERAL DIRECTORS

John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers. One Night and Day. Telephone—House 878. Factory 548

E. C. Killingsworth FUNERAL DIRECTOR

Open Day and Night 886 Burwell St. Phone 8971

J. SUTTON & SON Funeral Directors

521 Ouellette Ave. Windsor, Ont. PHONE BEN. 825

OUR SERVICE POSSESSES A SYMBOL OF RESPECTFUL REGARD

A. J. JANISSE AMBULANCE SERVICE PHONE SENECA 247

WINDSOR, ONT.

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

Publisher & Proprietor, Thomas Coffey, L.L.D. (Rev. James T. Foley, D.D., Editors) (Thomas Coffey, L.L.D., Associate Editor—H. P. Mackintosh, Manager—Robert M. Burns, Address business letters to the Manager.

Classified Advertising 15 cents per line. Remittance must accompany the order. Where CATHOLIC RECORD Box address is required send 10 cents to prepay expense of postage upon replies.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 5 cents.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved and recommended by Archbishops Falconio and Shurell, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, AUGUST 15, 1925

OUR GREATEST POLITICAL PROBLEM

Canada is a self-governing country. In theory at least the people govern themselves. Practical experience however has led a great many Canadians to think that they have mighty little to do with government; in fact that their influence over the government of the country is practically negligible. Such people do enjoy—in every sense of the word—grouching, complaining, fault-finding, no matter who or what the government may be. To that extent, in any case, they are free; too often that exhausts their conception of political freedom and self government.

As a matter of fact the people have unlimited power. When they have a clear conception of what they really want and the will to have it their power is greater than that of any absolute monarch that ever reigned; they can have anything whatever that they really insist upon having.

We are going to have an election in the near future; just when is a matter still in the lap of the political gods. It is not too soon, however, for an intelligent self-governing people to determine the paramount political issue that will come before them for their decision. For it is not the Conservative party, nor the Liberal party, nor the Progressive party, nor for any other party or leader, to determine what this paramount issue is to be. The people, and the people alone, are in the position to decide what is the most important political issue in the coming election. If they do not realize this power and assert this right, then they are free and self-governing only in name.

It is our conviction, a conviction that admits of no doubt, that the paramount political issue before the Canadian people at the present time is how to deal with the incubus of the National Railways; an incubus that threatens to crush the financial life out of Canada; in a word, that menaces us with national bankruptcy. To some this may seem of exaggeration; but let us examine the undisputed facts of the case.

On June 25 last a special committee of the Senate appointed to enquire into and report upon the best means to relieve the country from its heavy railway expenditure presented the final report of their findings to Parliament. Unfortunately this was too close to the end of the session for consideration and discussion by either House. Now it must be borne in mind that partisan politics did not enter at all into the Committee's work. At the outset the Committee passed this resolution:

"Resolved: That the enquiry of this Committee should be confined to ascertaining from business and railway experts the best means to relieve the country of its heavy annual railway deficits, without entering into intimate details or particulars of the administration of the railways operating in Canada."

This confined the investigation to the one businesslike consideration that interests every Canadian, and effectually safeguarded it from going into matters where the narrow interests of party politics or fear of other consequences might enter.

Another wise and prudent provision that governed the investigation was that "the Committee sat in camera without shorthand reporters, as the Committee were anxious to assure the witnesses the utmost freedom in expressing their views in the frankest possible manner, so making it unnecessary for the witnesses to make qualifications or distinctions which they might wish to do if their evidence was to be published,

but which, so far as the enquiry was concerned, would be relatively unimportant."

These prominent business men and railway experts made it clear to the Committee "that the increasing obligations of the country on account of the Government Railways is a matter causing much national concern."

That it should be a matter of national concern, that it should be a matter of grave concern for each individual Canadian, is made startlingly clear by paragraph 5 of the Senate Committee's report:

"The addition to the national obligations through the Canadian National Railways has, for the last six years, averaged about \$100,000,000 annually, amounting in the aggregate, according to the Government and railway reports to the sum of \$710,948,247; or to the sum of \$595,948,247 in the last five years. There is no assurance that under the present system this expenditure will materially decrease in the near future."

These figures are absolutely appalling. They mean that every eight years or so a billion dollars will be added to the already crushing burden of national debt on account of the National Railways alone. Such staggering amounts are not easily grasped; their significance it is almost impossible to realize. One thing they make inescapably clear: we are on the high road to national bankruptcy.

The Senate enquiry was originated by the Hon. Senator David of Montreal. In his absence the Hon. Senator W. B. Ross moved the adoption of the report. It is worth while quoting a sentence or two from his remarks:

"The report is not the report of any one man; every member of the Committee had something to do with it. The attendance of the members of the Committee was wonderfully regular, every member being present, I think, at every meeting. The greatest interest was evinced in the subject that we were investigating, and I think we owe the thanks of this House to the gentlemen who appeared before the committee for the candid, straightforward evidence which they gave."

I think it would be well for the Hon. Senator who first moved in this matter to move again, and to keep at it until some solution is found for that is the greatest problem before the people of Canada today."

The Hon. Senator Beique, a Director of the Canadian Pacific Railway, gave statistics that enable us to get, from another angle, a clearer idea of the magnitude of our National Railway problem.

During the course of his remarks he said: "I look upon this question—and I think my feelings are shared by every other member of the Committee—as the greatest question that has agitated the minds of the people of this country. You have only to look at the figures mentioned in the report to see that I am not exaggerating its importance."

Then, for the purpose of comparison, Senator Beique gave the following Canadian Pacific Railway figures:

"The capitalization and bonded indebtedness of the Canadian Pacific Railway Company on 31st December, 1924, were as follows: Ordinary stock, \$260,000,000; 4% preference stock, \$100,148,587.78; or a total of \$360,148,587.78. In addition, there was 4% Consolidated debenture stock to the amount of \$264,244,882.08; 10-year 5% Collateral trust gold bonds to the amount of \$12,000,000; 20-year 4% sinking fund secured note certificates amounting to \$30,000,000; and mortgage bonds, Algoma Branch first mortgage, 5%, \$3,850,000; or a total capitalization of \$670,043,469.86, this is on the Canadian Pacific property. In addition, there are obligations of subsidiary companies which amount to \$35,015,000. Added to the \$670,043,469.86, this makes a total of \$705,058,000."

That is to say that the magnificent transportation system of the Canadian Pacific Railway Company, that ranks amongst the foremost of the world, has today a total capitalization and bonded indebtedness of \$705,058,000; indeed, it is something less than this amount if we take into account rentals due; but let it stand at that. Mark the amount \$705,058,000.

And mark this: the people of Canada have incurred a debt of

\$710,948,247 for the Canadian National Railway system in the last six years!

It is only by such comparison that we can form any adequate idea of the staggering burden the Canadian National Railway system imposes on the people of Canada, already overburdened with a national debt out of all proportion to the population. According to the Honorable James A. Robb, acting Minister of Finance, our net public debt on March 31, 1924, stood at \$2,417,788,274.88.

Now the remedy proposed by the Senate Railway committee is this: "The merging of the two railway systems for the purposes of administration and operation."

"That both the Canadian Pacific Railway and the Canadian National Railways should be placed under the management of a Board of fifteen directors, five to be named by the Canadian Pacific Railway, five to be named by the Government, and these ten to choose five proven, capable business men to complete the Board; these last five directors to hold office for ten years and to be removed only for cause."

"That a recapitalization be made of the Canadian National Railways from the point of view of earning capacity."

"That the Canadian Pacific Railway be guaranteed an agreed dividend on its stock."

"In the event of the joint management producing a surplus, a dividend at the same rate as is paid to the Canadian Pacific Railway be paid to the Government on the capitalization placed on the Government Railways. After the payment of these dividends any surplus earnings available for distribution be divided between the Canadian Pacific Railway and the Canadian National Railways, in proportion to the valuation of the two systems."

In our impatience with the action of the Senate in the matter of the Home Bank we may have said something disrespectful of the members of the second chamber. While still disagreeing altogether with the Senate's action in that case, we desire to say that we think the Senate enquiry into our railway problem and the report thereon of a high order of statesmanship. Indeed we can recall nothing done in either House that surpasses or even equals, as a matter of public service, what the Senate has here contributed toward the solution of Canada's greatest political problem.

Next week we shall give some reasons why the Senate solution should be accepted by the people of Canada.

THE CROOKED WAYS MUST BE MADE STRAIGHT

By THE OBSERVER

When Saint John the Baptist was preparing the way for the coming of Christ he said that every mountain should be brought low, and every valley filled, and the crooked ways should be made straight and the rough ways smooth. God's law appeals to us as men. Every rational man must have a motive in all that he does. Reason dictates that there should be an end in all we do. In every language correctness of living has been expressed by the word, "rectitude." Rectitude means straightness. That man is a rational man who is a straight man. A rational man is a man who goes straight to his purpose.

We differ from brutes in this, that we must have an end in all that we do. A man who acts as a rational being goes straight to his end. Therefore every right minded man is influenced by righteousness: His path is straight. The Romans loved justice and it is visible not only in their laws but in their architecture, which is all in straight lines. The Greeks loved beauty and pleasure, and it is visible not only in their literature but in their architecture which is all in curved lines.

Our Blessed Saviour came on earth to bring men back to the straight lines of rational duty, and Saint John the Baptist when acting as His precursor declared that all the crooked ways should be made straight. This Our Saviour Himself illustrated. He tells us of the wisdom of the children of this world. He compares it with the wisdom of the children of light. He says that the children of this world live for this world. They have a fixed purpose in life. They have a world view, and from their point of view they look straight ahead to their object, and everything is made to bend to that pur-

pose. Our Saviour says that the children of the next world, the children of light, have also their philosophy, that should make everything bend to the purpose they have in view. He speaks of those who are neither hot nor cold.

There are the three classes into which human society has always been divided, those who are thinking wholly or principally of what they can get out of this world; those who are thinking mainly of eternity in another world; and those who are neither very much concerned about either the one or the other.

The valleys must be filled and the mountains be brought low. From the beginning of the world, there has been a simultaneous process of building up and of levelling constantly going on. Some men have been trying to raise themselves and others to debase themselves. Some men have been trying to acquire wealth and power, and upon this foundation of wealth and power to raise themselves above their fellows. All power is at the expense of others. All wealth is at the expense of others. Therefore, from the commencement of time there has been going on this double process, this elevation of the few and degradation of the many.

When our Saviour came on earth this process was to be reversed; the rich and strong were to be brought down, and the poor were to be lifted up. Christianity is a restraint on the strong, a hope given to the weak, and a check put upon the rich. Christian civilization has tried to equalize social conditions. The Catholic Church it was that freed the slaves. She went into the pagan kingdoms of the world and made master and man kneel at her altars in equality as brothers in Christ Jesus, and that was the first time that social equality had been taught to either masters or men.

The Church is mainly for the poor, not because one soul is worth more than another, but because the poor need her most. The strong can do something for themselves. Government should be mainly for the poor; the rich need it not so much, so far as fatherly care is concerned. Government should be the arbiter between all men who have different needs and whose opportunities of satisfying those different needs are also different. The Catholic Church has always held the balance fair between all classes and conditions of men. She is the great social leveller; her doctrines do not flatter any man; she holds the terrors of hell before the eyes of the purse-proud rich man as well as before every other sinner.

Christianity is true democracy, and is the only one that is true. Christianity is the true Socialism and is the only one that is true. Modern socialism simply pulls down, says to those who have great possessions that they must give them up; that is not the reformation of the Gospel because it does not go far enough. Not only are the mountains to be brought low but the valleys are to be filled up. All men, poor and rich alike must learn their duty. The poor have no monopoly of virtue, and virtue is what Christ came to preach. Who support the vice and the wastage of the world? Assuredly, not the rich alone.

As a human social virtue, economy needs to be taught today more than it ever was needed before, and the workmen of this country have wasted enough money in the last ten years to have carried them through two years of unemployment; not all of them, but a great many. All men need to be taught self-control and self-respect. All men need to be taught that they are brothers in Christ Jesus. All men need to be taught love, not hatred. What makes the ways of the world rough and hard? Christ's messenger said that the rough ways should be made smooth. What makes them rough? Does love make them rough? No, it is hatred and lack of affection; envy and ill-will that make the ways of men rough. And those obstacles will not be removed by a mere theory, nor merely by taking money and property from some and giving it to others. Men do not love each other as Christ commanded them to do. There is too much competition. The world praises competition, and says that it is the life of men; but that is not so. There is enough and to spare for all the sons of men in this world without all this ruinous and irritating competition, if men would

use this world and its contents as God who made it and them intended them to be used. There is too much rivalry. The world says that that is just as it should be, and points to the great works that men have done under the influence of rivalry. But under the very shadow of the greatest human works you find always the disconcerting proofs of the futility of all human works. Under the shadow of the greatest buildings of the greatest cities are the shivering poor who have no roof to cover them. Hard by the magnificent parks are the miserable hovels of the poor. Grandeur and wretchedness are never far removed from one another.

All men ought to be friends; for that is Christ's wish and His command. But all men are not friends. All rich men are not friends. All poor men are not friends. And the poor and the rich are less and less friendly with every year that passes. To have men friends, they must first agree to treat each other fairly and in the light of Christian love for Christ's sake. There is no other chance for happiness in this world, but to conduct this world on the principles declared by Christ. If a man thinks only of what he can get in money and property, it does not matter whether he be poor or rich, he has rejected Christ's prescription and all the quick medicine in the world will not make him healthy. Expand that one man into a community or a nation and the truth is still true. Happiness can only be had by adopting the principles of Christ and treating each other as brothers in the Lord. All other schemes of reform are only dim echoes of that great scheme of reform enunciated by Christ the Lord.

BISHOP REFUSES TO MARRY

MEXICAN GOVERNMENT EXILES HIM FROM STATE. CATHOLIC CHURCHES CONFISCATED AND CLOSED

(This is the first of a series of articles by Mr. Charles Phillips on religious conditions in Mexico. Mr. Phillips is in Mexico as the special representative of the N. C. W. C. News Service.)

By Charles Phillips (Special Correspondent, N. C. W. C. News Service)

Mexico City, July 30.—Unless Right Rev. Pascual Diaz, S. J., Bishop of the Diocese of Tabasco, Mexico, breaks his vows of priestly celibacy and marries, he cannot return to his home in exile, episcopal work. He is now in exile. This is the situation in which the chief pastor of a flock of 180,000 Christian souls today finds himself as a result of the anti-Catholic persecutions now going on in this country. The Bishop must marry, or remain in exile. In every other way, according to the letter of the law, he is able to satisfy the requirements of the Government. But on the score of celibacy he is persona non grata. His diocese in the meantime is not only without a head, but his people are without priests, for the same persecutions which have driven Monsignor Diaz out of his home have reduced the priesthood of his diocese to three. And these three are now virtually in hiding.

COMPLETE PROSCRIPTION OF FAITH

At no time in the long history of persecution which the Church has suffered in Mexico, has there been a more systematic or complete proscription of the Faith than that now going on in the State of Tabasco. Every church in the diocese is closed, from the historical Cathedral of San Juan Bautista, in the capital, to the meanest chapel in the farthest outlying districts of the Tabasco rubber fields. The Mass is interdicted. The three priests who remain—three priests, remember, for a population of some hundred and eighty thousand—dare not celebrate Mass openly, dare not baptize, officiate at marriages or administer any of the sacraments publicly. So far as outward appearances go, one might easily think that the Catholic Faith had disappeared from Tabasco.

The exiled Bishop now lives in the house of a lay friend in Mexico City, in a secluded street entirely out of the beaten track of official life. And even that retired corner of the capital is hardly to be called his home, for, as his friend explained to me, "he's hard to find, because he lives in an automobile most of the time, going from one place to another, keeping out of the eye of the Government and working day and night helping with pastoral visitations."

It was at the home of this friend that I saw the Bishop and talked with him, a big powerful man, in his early forties, a real Mexican in color and visage, dark skinned, with the high cheek bones of the Indian. In spite of the trials which he is suffering, Bishop Diaz is hearty and cheerful. He can even make a joke

of quite manifest Mexican appearance. "Yes," he says, laughing, "the law now is that there can be no priests in Mexico unless they be real Mexicans—and they couldn't catch me on that account!"

EXILED THROUGH TRICK

The exile of Bishop Diaz was accomplished by a trick. For a period of some months the activities of the Tabasco State Government, headed by a governor bearing the appropriate name of Canabal, had been growing more and more violent. The personal lives of Bishop and clergy were so restricted and intimidated that even movement from house to house was becoming almost impossible. Nothing could be done without Government permit, and Government permit was never forthcoming without the most disagreeable and humiliating accompaniments. However, when a call came to Bishop Diaz to attend a conference of the Mexican Episcopate in the national capital, permission was readily granted. The Bishop left for Mexico City. He was not one hour outside his home State before the official gates were locked behind him. He cannot return to Tabasco unless he meets the demands of the State Government, and one of those demands, based on the national constitution of Mexico, is that he repudiate his religious vows. According to Article Five of the Constitution, all religious vows are prohibited. "If I will get married," said Bishop Diaz to me, "I may go back to my people. Not otherwise. I am a real Mexican. I am all right on that point. But, I must get married!"

PEOPLE REMAIN FAITHFUL

Asked what is resulting in his diocese on account of the interdiction of the Mass and the proscriptions against priests and sacraments, Bishop Diaz explained that, in spite of hardships, the people are faithful and loyal and are trying heroically to keep up the practice of their religion.

"It has always been hard in our country," said the Bishop. "Tabasco is the great rubber country of Mexico. The rubber forests begin a few miles out of San Juan Bautista, the capital, and stretch in an almost unbroken line to the frontier of Guatemala. There are few good roads, and there are many great rivers, for Tabasco is the best watered State of Mexican Union. But in the long rainy season there are heavy floods, the country becomes almost impassable, and the life of a priest, during his scattered people is heroic. And now, with conditions as they are—well, humanly speaking, it looks sometimes as if it might mean the extinction of the Faith among our poor people. Without marriage, there must result eventually a deplorable social condition. Then children are born, but they can be no baptism. And then they begin to grow, and of course there can be no such thing as instruction in Christian doctrine. Today there is not one Catholic school in the diocese. Only the feeble strength of an old tradition can be left. Humanly speaking it is, indeed, a hopeless situation, but there can be only a miracle could save us. And just now, with the persecution pressing us on every side, things are made even worse by the introduction into Tabasco of the so-called Schismatic Church, the Cismaticos, as the Mexicans call them. This, as you know, is a bogus church movement, really a political scheme, backed by the Government for the sole purpose of splitting our people into sects and breaking up the only element of union which keeps them one and united, their common religious faith."

THE SCHISMATIC CHURCH

Outside of Mexico City, Bishop Diaz explained, the attempt to establish a schismatic "national" church is being more vigorously pushed in the State of Tabasco than anywhere else. The Cismaticos are headed by a really political ex-priest, Perez by name, an old man over seventy, who has already two or three times been confined to an insane asylum. He is the only priest in the movement. But the national government, which has taken advantage of his weakness and bribed him to head the "national church" at the capital, finds it easy enough to supply other "priests" for the anti-Catholic governors of such outlying States as Tabasco.

"And thus," as Bishop Diaz remarks, "in spite of the great loyalty and fidelity of our poor people, if the thing is kept up long enough, the Faith must inevitably suffer. The masses of our people are simple, child-like and docile. You can see how, without instruction, without priests, or Mass or Sacraments, living without marriage and without baptism, a generation of indifferents, even of unbelievers, will soon grow up, to become the easy victims of the government power."

SOCIALIST GOVERNOR AN AUTOCRAT

The local government power in Tabasco is strong. With the open backing of the national government, Canabal, the State executive, rules virtually as an autocrat. A socialist, in full sympathy with all the radical tendencies of the national regime, he bends his forces to the destruction of the Christian life of the unfortunate people under him.

"And there is no redress," declared Bishop Diaz. "Time and again the most serious charges of

misconduct have been brought against him, but no court, no judge, will hear any case against him."

So flagrant, in fact, have been the many violations of even common law committed by Governor Canabal, that recently a memorial was presented to the Mexican National Congress formally charging him, with "attacks, sequestrations, confiscations, assassinations, robberies," and other crimes, "against individual liberty."

And no better evidence of the heroic fidelity of our Tabasco Catholics could be asked, Bishop Diaz declared, "than the open bringing of those charges against Governor Canabal by five of our leading laymen. No doubt they will be made to suffer terribly for their courageous action."

CLOSING OF CHURCHES IN TABASCO

The closing of the churches in the Tabasco Diocese is, in the opinion of the exiled Bishop, only a preliminary.

"According to the Mexican Constitution," the Bishop explained, "all the churches of the country are the property of the government. The government may do exactly as it pleases with them, and no one can stop it. It may take them from us, and give them to the Cismaticos, or turn them into barracks. Our old Cathedral at San Juan Bautista makes a rich prize for them. This edifice is one of the very oldest churches in Mexico. It stands on the first ground touched in Mexico by Cortez in 1519. The present Cathedral dates from 1614, and is therefore over three hundred years old—a real historical monument. Among its art treasures is a very famous painting, 'Our Lady of the Conquest,' which actually dates from Cortez's time. Some day before long, unless matters soon change, that old church may be a stable for the Governor's cavalry—and the Virgin of the Conquest may be hung in a museum. . . . or perhaps they will keep the Cathedral for the married clergy of the Cismaticos. For now, you see, to be a Catholic Bishop in Mexico, according to the law, you must not only be a Mexican born, but you must have a wife!"

DANIEL O'CONNELL

TRIBUTE PAID TO THE MEMORY OF GREAT LIBERATOR

(By N. C. W. C. News Service)

Dublin, Aug. 3.—Throughout Ireland this week and in many other parts of the world Irishmen are paying reverent tribute to Daniel O'Connell. August 6 is the 150th anniversary of the birth of this major hero of the race, once called the "Uncrowned King of Ireland."

At scores of local meetings, large and small, the brilliant career of O'Connell will be traversed by orators and his love and deeds for Ireland eulogized for the edification of the Irish youth of today. He will be termed the "Great Liberator" and the man who broke the Irish Penal Laws, the most abominable legislation an Irishman knows. His parliamentary adroitness, his wit, his brilliance as an orator, his magnetism as an organizer, his shrewdness as a lawyer will be told. He will be called the Moses of the Ireland of his day.

Bare facts of history will vindicate the glowing terms the orators use. For they will show an almost matchless leadership in many things. Daniel O'Connell came of Kerry ancestors who had been staggered by the Penal Laws. Against these laws he hurled his life, invoking his own methods, incurring home opposition, overcoming it, and triumphing peacefully with a brilliance scarcely equalled since. From the time he quit France as the French Revolution broke, after a brief quest for education abroad, it was his life work.

He was nineteen when he took up the study of law in Ireland, and twenty-three when he was called to the Irish Bar in 1798. Beginning his public life, he faced exclusion from Parliament and from the inner bar and high civil and military office because of his Catholic faith. True, the Catholic Relief Act of 1793 had ameliorated the lot of Catholics, but to a young patriot conditions still were intolerable.

Young O'Connell believed, strong as was his abhorrence of the unjust English laws, that moderation and parliamentary procedure were the solutions. He decried violence, and never admitted the justification of the French Revolution. He did believe, however, in demanding justice as a right, and not as a condescending gift, and he looked to the Irish masses to make the demand good. In 1800 then, he bent his efforts to that end, plunging into the meetings of the Catholic Committee in Dublin, vivifying it, speedily according to its leading. Sheer personal effort was his lever for lifting himself—keenness, bitterest sarcasm when the occasion demanded, fierceness that would ignite the coldest heart, gentleness that would move the hardest.

By 1810, O'Connell was ready to act. He moved to form local committees everywhere in Ireland. Immediately there was a clash with the Government, but O'Connell triumphed. His committee meetings were forbidden; local authorities, looking to him, disregarded the ban. His Dublin leaders were

arrested; he defended them successfully in court.

Then came five years of keen, desperate struggle between two determined, able men—O'Connell and Peel, Chief Secretary for Ireland. Felled in one direction, O'Connell thrust in another. Losing a point, Peel countered with a new restriction. But nothing was accomplished. So O'Connell looked to his original plan; he organized the masses yet more strongly. In 1825 he founded the Catholic Association. Skillfully piloted, the new body overcame the most formidable opposition and won legislative victories.

Finally, O'Connell himself was elected to Parliament. As a Catholic he could not take the Parliamentary oath. Peel and his aids had been maneuvered into the position of driving the representative of an aroused nation from the legislative halls because of his Faith. Civil War seemed imminent. Peel yielded, and the Catholic Relief Act of 1829 was passed. O'Connell became a national hero.

This, tremendous victory that was, was perhaps his major attainment. His fifteen year struggle in Parliament which followed won other Irish reforms, and required bravery, parliamentary acrobatics and devotion of his Faith. Civil War was not completed. When he was imprisoned in 1844, then released, his health waned. Much of the old vigor passed. He incurred opposition at home. His last speech in Parliament was a pitiable plea for aid for his beloved Ireland as the famine smote it. He died in 1847 on his way to Rome for his last days. But his struggles, his brilliance, his victories, have lived more than a century to merit the tributes being paid them in a score of countries this week.

ARCHBISHOP DIES PENNILESS

DR. LAGO HEAD OF WEALTHY SEE OF SANTIAGO PROVIDES FOR DEBTS

By Rev. Manuel Grand, Madrid Correspondent, N. C. W. C. Madrid, July 22.—The will of Dr. Lago, Archbishop of Santiago, whose death occurred recently, has been opened and was found to contain the following lines, written in his own hand: "I declare that I possess no money whatsoever; on the contrary I am burdened with debts which are known to members of my household and which I desire should be paid by selling my books and ornaments and other personal property."

These words of the Archbishop of one of the most ancient and most wealthy archdioceses of Spain caused amazement throughout the country. Upon investigation it has been found, indeed, that Dr. Lago, who was perhaps the most eminent of Spanish prelates both for his virtue and his great scientific knowledge, had died a poor man, with debts contracted through giving alms to the needy. In order to pay these debts he could think of no other resource than the sale of his books and the jewels set in the rings and episcopal ornaments which he owned. Even these ornaments were gifts received from the people of the various dioceses which he had administered. For many years he had been bishop of Oama, then bishop of Tuy for an equally long period. It is little more than a year since he took possession of the Metropolitan See of Santiago where the reception given him exceeded anything that had been witnessed for many years. The whole Province hastened to pay the tribute due the exalted gifts of the scholar and prelate, the glory of the ancient kingdom of Galicia.

A severe attack of pneumonia last March removed the Archbishop with startling rapidity from the flock he served so faithfully. Death came most unexpectedly, in the fulness of his life and episcopal activity, at a time when everyone was expressing the wish that his episcopate might be long and faithful. It was a great loss for the Church of Spain and deprived the Spanish hierarchy of one of its most eminent representatives.

Dr. Lago was a man of rare intelligence and culture. He spoke several languages, including German and English, with the literature of which he was very familiar. He cultivated the sciences, was a distinguished botanist and archeologist and a great authority on ecclesiastical science. His "Manual of Biblical Studies" adapted from one of the most highly prized manuals of Germany, is the most widely read book of this type in Spain. He was also a poet, publishing verse in the purest Latin and Castilian, although his best poetical works are those written in the idiom of his province, Gallego, and forming a valuable contribution to the very important literary revival now evident in Galicia. Of all the Spanish prelates he was, perhaps the greatest authority on Canon Law, and when the Holy See consulted the Spanish hierarchy regarding the canons of the new Code, the reply of Dr. Lago was the one which received the greatest consideration. History and Sociology were also favorite studies and he was a member of several academies devoted to the study of these subjects.

Nevertheless, the heart of the pastor was greater than the intelligence of the scholar. No Spanish prelate in recent times has been

more deeply mourned or more highly praised than he. His charity and disinterestedness frequently reached the limits of heroism. The fact that the Archbishop of a most wealthy archdiocese should die without a cent speaks eloquently in his favor. A journalist almost from childhood, and founder of Catholic periodicals, much of his money was given to the cause. His funeral was a veritable triumph at which the praises of savants mingled with the sighs of the poor.

FOREIGN MISSION NEWS LETTER

THE AKULURAK DISASTER

Sad indeed is the story that comes from St. Mary's Mission, Alaska; a third great cross has been laid heavily upon the missionaries working there. After heroic labors the great missionary religious Mother, Amadeus, and the Sisters accompanying her had opened St. Mary's School which for the little ones was to be more as a home than as a place of instruction; and it was this pious care of the little ones that taught the men and women of this continent the hardships of the missionaries in Alaska. You remember it was to this school Father Rupert set out last December, eager that his little charges might have some Christmas presents he had collected. He lost his life in the ice fields on the way. His love for the children, his lonely death, the three-day vigil of his dog, Mink, over his body, told us of the heroism of these missionaries. And now comes the crowning tragedy to this little flock. On July 3rd a terrible fire wiped out the school. The Bureau of Catholic Indian Missions reports that six sisters and sixty-five girls are homeless and helpless. There is no accommodation left at the mission but a tiny house, or here and there in scattered igloos or ice-huts. Aid can come only by dog sledge.

IN THE BELGIAN CONGO

The Belgian Congo has a population of ten million souls, of whom four hundred thousand are now baptized Catholics. This is astounding progress in the evangelization of this territory, for there were many difficulties to overcome by the first missionaries who bent all their efforts toward the schools for the education of the children and the rescuing of slaves. The Blacks hampered the work of the priests in every way, and when Father Cambier took up his residence there, he was without a single friend among the inhabitants. Shortly after his arrival a group of Kioko passed through with 400 captives who were to be sold as slaves in a distant town. The slaves were rescued by the lieutenant of the post and 25 native soldiers, despite the strength of them, and he then turned the slaves over to the mission.

In 1886, the hierarchy of Belgium appealed for priests to enter this field, where few had yet ventured. In 20 years there were 120 priests working there; today there are 472, besides 175 Brothers, and 288 nuns.

POSTAGE STAMPS

Father Westropp, S. J., Champaran, India, says: "People still wonder how we can turn old stamps, cards, etc. into money, so we take this occasion to explain. Bear in mind that stamps common in one country may be rare in another. American and Canadian stamps are just as rare here as Indian stamps are in America. On this principle it is our object to tap all the countries of the world, for the greater variety we have, the easier we can sell.

Stamps are sold to collectors only and usually at retail. Twenty-five stamps all different are put on a sheet, which are eagerly bought by collectors in all parts of the world, and the work employs here 30 poor girls and women and furnishes them with a living. Our gross receipts in July were \$200, which means three times here what it does in America. The net gain was enough to pay all our fifteen catechists and some other workers."

CHINA'S "VINCENT DE PAUL"

The power of the Church is exemplified best in the sanctity and heroic virtues of Her children. Even in newly evangelized countries, on the missions, this glorious result of Her work is witnessed. China, too, has her "Vincent de Paul," but his name is Mr. Lo Pa Hong.

The son of an old Christian family, he was educated by the Jesuits in Shanghai making a special study of Confucius for apologetic purposes. He is now almost fifty and has a family of eight.

bought land, built a wall around it and within the enclosure erected small houses where the destitute, aged, abandoned children and the sick were welcomed. Before long this colony numbered over a thousand.

OTHER GOOD WORKS

In the midst of these houses he erected a large church which was destroyed by republican troops during the revolution, October, 1911. The church was rebuilt, more solid than before, but in a short time, a poor, crazed man, one of Mr. Lo's proteges, set it on fire. Mr. Lo showed not the slightest anger against this person but led him back to his work, at the same time exhorting others to trust in God. The trust was rewarded. Thirteen hundred infirm from all the provinces of China, now offer daily prayers in the new church.

Half of one large building shelters orphans, another part is an insane asylum, but perhaps that which makes the greatest impression is a large and comfortable section where sick prisoners, still wearing chains and bearing the marks of suffering, are received from the different city prisons. Here, these unfortunates are put into clean, white beds and cared for by the Sisters of Charity. In contact with the graciousness of Christian love, such outcasts of society are regenerated.

Mr. Lo is the soul of the good works he has founded; and the main source of his faith and charity is his daily Communion.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

VACATION BY THE PRESIDENT

Everyone realizes nowadays that people of all classes, no matter how they may be employed, need, during the year, a period of change and relaxation from work. So that the months of July and August are looked upon as vacation season.

In the large cities many professional men give up their practice during this time and you will find fashionable Protestant churches closed for the two months because their parishioners are either at summer homes or traveling abroad. This is the case not only with those of means, but people in quite moderate circumstances, realizing the need of change, make provision for at least a short outing during the hot weather.

The Catholic churches are not closed in summer, because the work of saving souls is as necessary then as at other times, but the priests in city parishes and country ones too, in the older provinces, arrange for a few weeks of change in summer. Not so with those on Western missions. Summer is the season in which they can best get about among the people, and were the opportunity of a vacation given them, lack of money would make impossible its enjoyment.

This busy season too for missionary Bishops who go from place to place and put up with untold hardships to administer the Sacrament of Confirmation and bring encouragement and consolation to the poor priests with their scattered flocks. A Bishop who has recently completed a trip of this kind, writes as follows:

My trip in the North was the hardest ever. The excessive rains made the roads impassible, and the Lord knows that they were only called roads by courtesy even in the best of weather. I never missed an engagement and I was never a moment late. There was a lot of consolation.

He does not mention the coarse food that he was obliged to eat, nor the awful places in which it was necessary to pass tired nights, after strenuous days of plodding through mud and swamps to conveyance, the body of which, sometimes filled with water, made it necessary for him to hold high up his crozier, mitre and other things in order to keep them dry. He does not complain of the mosquitoes that are a veritable plague in wet seasons in the un-drained country; nor of the vermin which infests the log shacks in which he was obliged to live. What he does mention, and it shows his zeal and consideration for the welfare of the poor people to whom the time of his arrival had been announced, was "I never missed an engagement and I was never a moment late." Faithfulness to duty and punctuality were uppermost in his mind when the people, knowing the condition of roads during an extremely wet season, must have doubted his being able to reach them at all. But his hardship and toil and weariness brought even a temporal reward. He says "there was a lot of consolation"—the consolation known only to those who have accomplished difficult things for the Master.

The bishop who does this work realizes that what he is going through for a couple of months in summer must be borne the year round by the zealous missionary to whom his visitation is a source of great comfort and joy—one of the bright spots in his life. The priest is overjoyed to find his superior appreciative of and in such sympathy with his efforts. This cheers him up for a long time.

The thing against which the missionary priest has most to contend is discouragement. There is so much to be done and so little with which to do it, that at times he

is inclined to think himself a failure.

The same bishop writes of one of his priests: "The poor fellow has less than thirty families and is in positive need. He was trying to establish a colony, but the land is filled with stones and his settlers became discouraged and left. He was very much discouraged. I wish I could help him."

For these heroic men, Bishops and priests, so zealous in doing the Master's work, we beg for help in our columns. They are not thinking of personal comfort, but are most solicitous for the scattered souls for whom our sweet Jesus shed His blood. They need more priests to help in the great work. They need chapels, they need ever so many things that Extension Society can supply if you will only send us the money. Think how much you spent upon yourself and for your own comfort and how little for God. He does not ask you to sacrifice yourself as the missionaries are doing, but He wants some of your money to help in His work. When you have given, and given generously, besides the supernatural reward promised, you will even here, like the good Bishop, have a lot of consolation.

Contributions through this office should be addressed:

CATHOLIC RECORD OFFICE, London, Ont.

Table with 2 columns: Donations and Amounts. Includes entries for Friend Windsor, Margaret Cassidy, Mrs. A. McFall, etc.

WEEKLY CALENDAR

Sunday, August 22.—St. Philip Benizi, a native of Florence, was born on the Feast of the Assumption in the year 1233. It happened that the Servite Order was founded on the day of his birth and later he became a member of that Order. His virtues won him the respect of all to such an extent that it was proposed to elevate him to the Papal throne. It was only by flight that he escaped this supreme honor which his humility bade him decline. He died in 1285.

Monday, August 23.—St. Bartholomew, Apostle, was one of the chosen companions of the Saviour. It was he who carried the Cross through the most barbarous of the nations, penetrating to the remotest India. In Great Armenia he met his death. Historians disagree as to the manner of his martyrdom; some saying that he was flayed alive and others insisting that he was crucified.

Tuesday, August 24.—St. Louis, King of France. He led two crusades against the Saracens and was noted for his great zeal for the Faith. Early in his life his mother admonished him that she would rather see him die than commit a mortal sin and that admonition guided him throughout his career. He died in Tunis in 1270 while leading his army on his second Crusade.

Wednesday, August 25.—St. Zephyrinus, Pope, was a native of Rome who became Pope on the death of Pope Victor in the year 202. That same year Severus ordered the fifth bloody persecution of the Christians. This persecution continued a full year until the death of the Emperor in 11. It is doubtful if Zephyrinus really died at the hands of the executioners although some martyrologies list him as a martyr because of the sufferings he endured during the persecution.

Thursday, August 27.—St. Joseph Calasancius, a native of Arragon, was born in 1556. When he was a child of five he organized a troop of children and led them through the streets of the city looking for the Devil, whom they sought to kill. After he was ordained to the priesthood the Saint founded the Order of Clerks Regular of the Pious Schools to care for the children of the poor.

Friday, August 28.—St. Augustine of Hippo, was born at Tagaste in Africa in 354. He was reared in the Christian faith but without receiving Baptism. As he approached manhood he fell into evil habits which persisted until he was thirty-four. At that time he was converted and received baptism. Because of his great intellectual power, he was for thirty-five years the dominating figure in ecclesiastical life in Africa. He died in the year 430.

Saturday, August 29.—The Beheading of St. John the Baptist. Chosen as a forerunner of Christ, St. John led a life of great austerity spending a great deal of time in contemplation until he was thirty years old. Then he came forth from the wilderness and began to proclaim the coming of the Redeemer. He was beheaded when he boldly rebuked the Tetrarch, Herod Antipas, because the latter married Herodias, the wife of his brother Philip while Philip was still alive. Herodias induced her daughter Salome to please the King

by her dancing and then to ask for the head of the Saint as her reward. When the request was granted and the head of the Saint was brought from the prison in which he had been caged Salome delivered the head to her inhuman mother.

EVOLUTION SUIT DROPPED

(By N. C. W. C. News Service)

Washington, July 31.—The attempt to force the Supreme Court of the District of Columbia to rule on the question of whether or not teaching of the theory of evolution constitutes "disrespect for the Bible" is temporarily in abeyance. Loren H. Wittner, Treasury Department employe, through his counsel, yesterday withdrew his petition for an injunction which, if granted, would have prevented payment of the salaries of the District Superintendent of Schools and the head of the Chemistry and Biology Department of the local High schools. It was announced on behalf of Wittner that his suit was withdrawn to permit his attorneys to correct technical errors in his petition with the intention of filing a new petition in the near future.

Discontinuance of Wittner's suit brings an end to a series of legal moves and counter-moves which have occupied the attention of the District Supreme Court for the past week without any definite result so far. Wittner announced at the outset that his action was taken solely for the purpose of bringing about a test case to determine the validity of a section in the current Appropriation Act of the District of Columbia which provides that no part of the funds appropriated by the act may be utilized for teaching of "disrespect for the Bible."

Wittner, who avowed himself an atheist, contends that this proviso is an infringement on religious liberty and he hoped for a court ruling holding that section of the law invalid. His action was brought on the ground that he is a federal taxpayer and hence interested in the manner in which taxes are expended.

Simultaneously with announcement of the discontinuance of Wittner's suit came the word that Crandall Mackey, leading attorney for Wittner, has withdrawn from the case on the plea that he will be too busy with other matters to handle it. This was accompanied by the announcement that the Rev. H. M. Lawson, Pastor of the Maryland Ave. Baptist Church of this city is ending his support to Wittner in the move to test the validity of the challenged section of the District Appropriation Act. Mr. Lawson, who was formerly an attorney in New York, says he is supporting Wittner's move because he is a believer in absolute separation of Church and State.

"I am ardently opposed to all governmental gestures which favor of religion," said Mr. Lawson. "To enforce by law respect of any particular Holy Bible, is a great stride toward State control of religion, a thing that Christianity does, or should abhor. Sunday closing laws, such as Senator Jones tried to foist upon the District of Columbia are dangerous. From them it is possible to lead to all sorts of entanglements between Church and State. I would rather see a saloon on every corner than offices of the Lord's Day Alliance, which is attempting to force legislatures to enact Sunday closing laws."

It is reported that Wittner and his attorneys will make an effort to induce some taxpayer in the District of Columbia who has children in the Public schools to cooperate in the filing of the new suit which, they say, will take place within a few days. This they believe will remove one of the objections urged against their original petition, that the plaintiff had no direct or vital interest in the matter.

KLAN REPUDIATED BY GRAND MASTER OF ONTARIO MASONS

Hamilton, Ont., July 22.—The Masonic Order in Ontario has absolutely no connection with the Ku Klux Klan, it is emphatically stated in a letter written by Grand Master W. J. Drope, of Grimsby, and read at the opening session of the Grand Lodge of Ontario in Canada, A. F. and A. M. Grand Master Drope also takes occasion to express the opinion that members of the Masonic fraternity would do well to consider seriously before associating themselves with the Klan. The letter says, in part:

"I have no personal knowledge of the aims or objects of this organization, but I am aware that in certain quarters there is an impression that the Klan has some sort of connection or affiliation with the Masonic fraternity.

The attitude of Masonry toward organizations of this kind is, or ought to be, too well known to require restatement here, but at the risk of unnecessary repetition I wish to state in the most emphatic language that the Ku Klux Klan has no connection, direct or indirect, in letter, in spirit or otherwise, however, with the Masonic Order in the Province of Ontario.

"It is perhaps not within my province nor do I deem it to be necessary at the present time to express any opinion or to make any ruling on the question of members of the Masonic Order becoming

EVERY MAN SHOULD KNOW. 1. What a simple matter it is to make a Will for the proper protection of those dependent upon him... Write to Us and let us tell you more about it. Capital Trust Corporation Limited. 10 Metcalfe Street Ottawa. 174 Bay Street Toronto.

members of the Klan, but I venture to suggest that members of the oldest and most honorable fraternity in the world will do well to consider seriously before associating themselves with an organization which in a country where the franchise is universal and freedom of speech is assured to all, finds it necessary to conceal the identity of its membership behind a hood or mask."

QUEEN MAKES LITTLE GIRL HAPPY

Paris, July 23.—When the birth of a twin boy and girl in 1915 brought the number of children in the Balaye family, of Nissan, to eight, the proud parents decided to place them under the godmotherhood of the Queen of the Belgians. The twins were accordingly baptized Albert and Elisabeth.

Little Elisabeth, who has just made her First Communion, did not fail to inform her illustrious godmother of the great event. And Queen Elisabeth, who has ever remained grateful to the families of France for taking in so many little Belgian refugees, has sent her little namesake a beautiful gold medal.

The medal was delivered, in behalf of the Queen, by the Belgian Consul, M. Isemberg, who went in person to the little village of Nissan to perform his mission. Accompanied by the mayor he made the presentation with a formal speech. Little Elisabeth was overcome with joy at the delicate attention of the Queen.

W. J. CONNERS GIVES \$1,000,000 TO CHARITY

Buffalo, N. Y., July 31.—A donation of \$1,000,000 for the establishment of a foundation to do charitable work in this city has been made by William J. Connors, wealthy Catholic industrialist and newspaper proprietor of this city. Mr. Connors says he expects to increase his donation to \$5,000,000 in the near future.

Administration of the foundation will be vested in a committee to be composed of two Catholics, two Protestants, and two members of the Jewish faith.

WORLD FEDERATION OF BOYS AND GIRLS

Philadelphia, Aug. 1.—The Presbyterian church is planning to organize the boys and girls of the denomination into two world bodies, to be known as the World Brotherhood of Boys and the World Federation of Girls. These two groups would absorb other groups already constituted.

The announcement was made here this week by the Rev. Dr. William Chalmers Covert, General Secretary of the Presbyterian Board of Christian Education.

DECLINED TO MAKE PLEDGES

WHY CATHOLIC PRIEST DID NOT OFFICIATE AT WEDDING (By N. C. W. C. News Service) Newport, R. I., Aug. 1.—The Rev. Joseph P. Coleman, pastor of St. Augustin's Catholic Church here, did not officiate at the wedding here last Saturday of Miss Muriel Vanderbilt to Frederick C. Church for the reason that Mr. Church would not assent to the Church's regulation that children of such unions be brought up in the Catholic Faith. The wedding, which was performed by a bishop of the Protestant Episcopal body, was one of the most brilliant of the season. Miss Vanderbilt was reared a Catholic.

Intimations of some papers that Mr. Church was unwilling to be married by a Catholic priest are untrue. His whole objection was to the regulation concerning possible children. The only statement Father Coleman has given out for publication is as follows: "As the Church's rule requiring the bringing up of the children as Catholics was not agreed to, of course no Catholic priest could perform the ceremony."

Many persons of social prominence attended the function, which took place at Beaumont, beautiful estate here. It was followed by a reception on the lawn, and there were other elaborate attendant festivities.

CHINESE MISSION BUREAUS

YOU HELPED

The first band of Canadian missionaries for the evangelization of the millions of souls entrusted to our care in Chuchow, China, will sail, it is expected, towards the end of the year.

You were one of those who helped to make this departure possible by assisting to found Bureaus for the education of young men for the work. What a glorious result for your sacrifices!

Wouldn't it be fitting if the Queen of Apostles Bureaus, barely \$1,700 from being closed, was completed before this first departure? Surely, Our Blessed Lady would look with love on the generous hearts who thus honored her, and would see to it that special graces would accompany the work of the first Canadian Apostles over whom she will be Queen, hastening the conversion of the millions of souls left to our charitable care.

Will you help to complete the Queen of Apostles Bureaus by October? Address: CHINESE MISSION BUREAUS, CATHOLIC RECORD, London, Ont.

QUEEN OF APOSTLES BUREAU

Previously acknowledged \$8,293 85

ST. ANTHONY'S BUREAU

Previously acknowledged \$1,864 95 N. C. B. C. 50

IMMACULATE CONCEPTION BUREAU

Previously acknowledged \$8,010 95 E. A. B., Charlottetown... 1 00

COMFORTER OF THE AFFLICTED BUREAU

Previously acknowledged \$496 00

ST. JOSEPH, PATRON OF CHINA BUREAU

Previously acknowledged \$8,575 85 M. C. D. 2 00 Friend, Fairfield... 1 00

BLESSED SACRAMENT BUREAU

Previously acknowledged \$604 80 M. C. D. 1 00

ST. FRANCIS XAVIER BUREAU

Previously acknowledged \$422 80

HOLY NAME OF JESUS BUREAU

Previously acknowledged \$587 75 M. C. D. 1 00

HOLY SOULS BUREAU

Previously acknowledged \$1,998 89 Miss A. Kinahan, Toronto 2 00

LITTLE FLOWER BUREAU

Previously acknowledged \$1,588 64 Harry Comerford, Hearts Content, Nfld. 2 00 St. Margaret's, Convent, Alexandria, 1 25 St. Joseph's Sunday School, Kentville, 1 00 Mrs. C. D. Kelly, Mundare, Alta., 5 00 Mrs. Gertie Power, Dunville, Nfld., 1 03 Mrs. John Bird, Dunville, Nfld. 1 00

SACRED HEART LEAGUE BUREAU

Previously acknowledged \$8,589 70 Members of Sacred Heart League, Chapleau, Ont. 10 00 M. J., Ottawa, Ont. 1 00

Which Will You Be?

A SAVER among spenders or one of the five in a 100 who are self-supporting at 65?

That depends on you. If you save as little as \$50 per month you can accumulate nearly \$25,000 in 20 years. How? Simply by investing the \$50 per month at 6% on the Graham Investment Plan.

Through this principle you can build up a fortune for yourself and family and place yourself in a position of comfort when your productive days are over.

The details of this interesting plan are given in "The Miracle of Interest," a 16-page book, illustrated with charts showing how money grows. May we send you a complimentary copy?

FR Graham & Co. Members Toronto Stock Exchange 293 Bay Street - Toronto

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

ELEVENTH SUNDAY AFTER PENTECOST

TRUE EDUCATION

"He hath made both the deaf to hear and the dumb to speak." (Mark vii. 37.)

We are all born deaf and dumb as regards religion. Even after we have been purified from our original stain by the waters of Baptism, we are not conscious of the incipient state of grace within us. We are under its influence, but altogether unconscious of it. We are saved from physical dangers by the vigilant care of parents; we are safeguarded, as regards our soul, by the habit of grace infused at Baptism. We are deaf and dumb to both until we reach the age of reason. Then we gradually learn how we were helped to emerge from the state of ignorance. Our ears are opened, and our speech is given to us to use in thanking our parents for the care taken of us, and praising them for their good work. We should look upon our fathers and mothers as the absolute rulers of our physical life, at least, in this world. God helps them from on high, and gives them, as He gave the power to bring us into the world, strength to continue the noble work in rearing us. We must be deaf to every voice in contradiction to our parents, and every word we speak should be in accordance with their wishes. Of course, we are speaking now of God-fearing parents, not of neglectful fathers and mothers, though even they must be obeyed and submitted to by their children.

But this absolute deafness and dumbness is overcome as we grow in years. As our reasoning powers increase in intensity and clearness, we begin to speak for ourselves, and to hear rationally. We rejoice at the fact of this physical progress taking place within us, and at the development of our mental powers. In other words, maturity brings with it many joys.

But do we develop equally as well religiously? Is our blindness gradually overcome, until we have a clear vision of our religion through knowledge and faith? Are we ready to listen to those in authority or those who are in a position to teach us? Growth in religion does not come of necessity, as does progress in the physical and mental part of us. Religion refers to the noblest part, and requires the exercise of the noblest of our faculties. The will is the great motive power behind religion. Now, we can use our will as we please, and though it is true that we are inclined to goodness, we also have strong tendencies to wickedness. Are we earnest members of the school of religion? Certainly God demands us to be.

Oh, how great is the number of those who have never seen religiously, nor heard religiously! They are still spiritually deaf and dumb. Do they not more than half fill the world? And is not their blindness and dumbness a cause of the same defects continuing in others? The world in the last few centuries has exalted education. No one will blame it for seeking knowledge on a pedestal, but it is a fact that it has made education the god of all. Religion has not played the part it should in this recent enthusiasm. What is education without religion? And what is education with a false religion? Of the one, we have examples unnumbered; and of illustrations of the other, there are scores. The world, it is true, often gives both of its best gifts—though worldly, of course. Their spiritual eyes never see, and their spiritual ears never hear. The greatest lights of the world, who at first were only educated, but who afterwards also saw and heard spiritually in the true sense, admit that the happiest and most consoling days of their lives were lived after they had received this new sight and hearing. Such was the conviction of St. Augustine, one of the greatest geniuses of the older centuries; and the same may be said of Cardinal Newman, one of the brightest minds of recent years.

People are blinded today by the glare of these so-called educated individuals. Is it not true that a highly educated man is almost deafened by the world, no matter what he thinks of God? Have you not seen thousands of such instances during your lifetime? Do you not see as many today? In our everyday literature are we not extolling men of distorted ideas of religion, or of no religion whatever—nay, even those who deny God an existence? The same is true in the financial world. The money giant is the hero. He is honored, he is looked up to, he is sought after. But has he a religion? How few stop to consider. He is famous; that fact seems to suffice. He may remain forever spiritually blind and deaf, but he always will have his coterie of admirers—people no better than himself. The blind still lead the blind.

But why is it that so many remain forever deaf and dumb and blind as regards religion? It is because they do not apply to the right source to overcome these defects. It was the same with the Pharisees. They saw Christ, viewed His works, but remained deaf and dumb. The representative of Christ in the world today is known, is seen, yet by how many is he despised! And for what cause? Why was Christ hated and mocked and falsely accused? Search for the reason,

not in the person of the Supreme Pontiff, not in the person of Christ, but in those who hate them, despise them, and persecute them. Had these people of old come to Christ as did the deaf and dumb man, He would have healed their infirmities—especially their spiritual ones. Let the Pharisees of today come to the great school of Christ on earth, and their eyes will be opened, and hearing and proper speech will be imparted to them.

Let us who have listened to Christ endeavor to become yet more instructed in His life and His teachings. Our eyes are not yet fully opened, our ears do not yet hear His command alone, nor our voice speak only His love. His school is one in which we must remain scholars as long as we breathe mortal life. But what other school is half so noble with Himself as teacher?

A PRIEST'S MOVIE

"HOW I KILLED MY CHILD" TURNS YOUNG MAN TO PRIESTHOOD

By M. Masland (Paris Correspondent, N. C. W. C.)

Paris, France.—"Father it is decided; I am entering the seminary. I was hesitant about my vocation; I was about to say no when I went to the movies and saw Pierre l'Hermite's film 'Comment j'ai tue mon enfant' (How I Killed My Child). I no longer hesitate. I shall be a priest."

This was the announcement made by a young man a few days ago at Lille to Father Vuillemer. Father Vuillemer is a well-known preacher and teacher of ethics who has devoted himself especially to the training of leaders and of young men. He hastened to write to the author of the film which determined or strengthened this vocation: Pierre l'Hermite which is the pen name of Canon Edmond Loutil, pastor of the church of St. Francis de Sales at Paris.

Pierre l'Hermite is one of the most brilliant journalists of the day. For forty years he has supplied each Saturday to La Croix a scintillating article on religion, politics, charity or some phase of every-day life, and these articles have greatly increased the circulation of the paper. He is also a preacher, an art critic and a novelist some of whose works have had a circulation of over 200,000. Now he has become a writer of scenarios.

He had just received the letter from Father Vuillemer when I went to see him the other day in the rectory; which is always filled with a crowd of visitors, parishioners, artists, directors of organizations, coming to ask him for help or advice.

"If my film had never done more than strengthen this vocation," he said to me, "I should be glad that it had been made. I should not regret having appeared in it myself—in order that it might strike the public opinion more forcibly and receive greater notice—I the pastor of one of the most fashionable parishes in Paris, I should not regret having appeared in person in the company of the most prominent movie stars."

The film deals with a burning problem of religious vocations which was treated by Pierre l'Hermite a few years ago in a novel which won a tremendous success: "Comment j'ai tue mon enfant," the problem as to whether a mother has the right to prevent her son from entering the priesthood.

The author did not invent the plot of the drama. He took it out of real life. He had known personally each of the actors in the original drama. He merely arranged the events and changed the names of persons and places.

The plot was as follows: Dominique Yholdy, son of a wealthy Parisian family, a boy with a generous but rather weak nature, was led by the example of a priest, Abbe Firmin, to devote himself to the workingmen and the poor of the faubourgs. Finally, in order better to devote himself to this ideal, he decided to become a priest. But when he reveals his intention to his mother, the proud bourgeoisie revolts at the idea of her son's withdrawal from the world and immediately organizes a skillful intrigue to keep him from entering the seminary. After many happenings she makes him abandon his vocation by marrying him off to a young girl—who is very charming—Lolita de Preveas. Then comes the Great War. The blind and selfish affection of the mother keeps the son away from the field of battle just as it had kept him from the religious life. But Dominique Yholdy, in the sadness, humiliation and disillusion of life, is soon overcome by remorse for his weakness and for the cowardice which has been imposed on him. He finally loses all desire to live and seeks by some act of heroism to redeem himself in his own eyes. One day, on the Breton coast, he meets death in a desperate and mad attempt to save someone at sea, and the mother, in agony of soul, cries, on the day when she is brought face to face with her son's director: "It is I who have killed my child." She too asks to die, but the priest persuades her to take up life again in order by her devotion and her charity to give back to God and His poor what she robbed them of in refusing to give them her son.

NOVEL A BEST SELLER

Vivid, moving and poignant, Pierre l'Hermite's novel has proved one of the best sellers of the past few years. And last year, on the very day when Canon Loutil had gone to spend his vacation on an island off the coast of Vendee, the director of a large motion picture concern called upon him and said: "Monsieur le Chanoine, we are going to film your novel. It is necessary. The subject demands it. Do not protest. In any case it is too late. I have brought the necessary equipment and the actors with me. We are going to work at once."

Pierre l'Hermite allowed himself to be convinced, and after thinking the matter over, and having been assured of the success of the film, he gave his personal assistance. It is Pierre l'Hermite himself who appears in the role of the priest who received the dramatic tale of Madame Yholdy.

The film was not made especially for Catholic theaters and clubs. The producer was a man who works for the "Boulevard." With all the authority of experience he assured the pastor of Saint Francis de Sales that the film would be well received on the Boulevard and even in the labor faubourgs. Experience has justified his assurances. At Brussels and at Amsterdam (where there were 250 priests in the theater) in the populous quarter of Belleville, as in the aristocratic Plaine Monceau district, the film has received the most favorable reception.

As a matter of fact the film caused so much comment that Canon Loutil, as a result, received some of the most singular requests. There is, in Paris, a big club called the Club du Faubourg, composed for the most part of young Frenchmen and foreigners of revolutionary tendencies. The Club is in the habit of organizing debates—often rather agitated debates—on current questions.

The director of the Club sought out Canon Loutil and asked him to come in person to present his film to the "Faubourg" to meet the contradictions of the adversaries of his religion and justify his work. He did not evade the invitation. At the Faubourg he had to undergo a veritable "assault;" certain anarchists spoke with no regard whatsoever for religion or the religious vocation. Although the audience was not favorably disposed toward him in advance, the author of the film made some such brilliant replies that he forced the applause of his opponents.

And he did not fear to reply to the anarchists who had come to combat him: "I have seen others besides you—more violent and more aggressive—and I, sometimes, has calmed them. More than one has returned to me wept before me; more than one has sent me for the comfort of religion when he believed himself about to undertake the Great Journey. There are many tormented souls among you. I'll give them rendezvous in my office before long if God gives me life."

When I saw Canon Loutil the other morning his prophecy had already begun to be realized. Several habits of the "Faubourg" had written to him and two had come to him to open their consciences.

These are not the only visits which the priest-novelist has received since then. Several motion picture producers have called on him and all his novels are to be screened, one after the other.

ZIONISTS SEEKING DIRECT RELATIONS WITH THE VATICAN

By Dr. Frederiek Funder (Vienna Correspondent, N. C. W. C.)

Vienna.—An effort on the part of the Zionist organization to establish friendly and direct relations with the Vatican was forecast here by Chief Rabbi Dr. Chajes, Chairman of the Zionist International Executive Committee, who was in Vienna to arrange for the Zionist International Congress to be held here. In his talks with newspaper men here the Zionist leader indicated plainly that the Zionists are quite cognizant of the tremendous spiritual power of the Vatican and are anxious to establish friendly relations with the Holy See, notwithstanding that the League of Nations has so far failed to make any move in that direction. Discussing the tentative program for the Congress next month Dr. Chajes said:

"The Vienna Congress will have to deal also with the external relations of Zionism. The establishment of proper relations with the Arabs, relations with the British as the Mandatory Power, the position to be taken toward the League of Nations at Geneva, where the Executive Committee has already set up an office, as well as relations with the Vatican, will occupy the Congress. We have a direct avenue of approach to the Vatican, but we have reason to assume that during the past six months a change for the better has taken place in the attitude which the Vatican holds with regard to our constructive work in Palestine. It would be a great good fortune if it would be possible to come to direct relations with the Vatican and to demonstrate that there is no danger that the prosperity of Palestine could injure any Catholic or Christian interests."

Concerning the attitude to be assumed by the next Zionist Congress Dr. Chajes commented as follows:

"We have no secrets but we look for one thing. How shall man be delivered? This secret we are looking for. If we can find it we are willing to tell it to all men." Dr. Chajes' statements have excited great interest here, the interest being heightened by recent dispatches from Palestine telling of anti-Zionist feeling there.

"TOO FUNNY"

Being a Catholic in Northern Ireland is a taste of martyrdom to a man or woman of any political aspirations. Though two of the six counties under Ulster government have a Catholic majority, and two more are nearly half Catholic, a public official has to apologize for every Catholic appointed to office. Here is how the Minister of Agriculture justifies his action in appointing four Roman Catholics among 109 subordinates.

"I have one hundred and nine officials, and there are four Roman Catholics. Three of them were civil servants transferred to me, whom I had to take when we began. The charge against me is too funny."

If he calls that display of bigotry "funny" we congratulate him on his penetrating sense of humor. He would doubtless laugh himself to death if he could rid himself of these four—it would be so funny. What he calls "fun" the rest of the world calls bigotry, an ingredient not wholly lacking in his makeup if we may judge from his answer to the charge that his secretary is a Catholic.

"That young man," he answers, "is a Methodist and is married to a Presbyterian, and that ought to be good enough."

The real joker in the case is the man who accused this Minister of Agriculture of leaning towards Catholics. It does not take much to be accused of favoring Catholics—in Ulster or at a K. K. meeting.—The Mirror.

Let Us Buy Your EGGS and POULTRY. Our prices are right and our settlements prompt. C. A. MANN & CO. KING ST. LONDON, ONT.

SHOREHAM HOTEL. In Washington, D. C. The Shoreham Hotel is located in the very center of this city of year-round attractions. It is within one-and-one-half blocks of the White House itself and in three to fifteen minutes walking distance of the largest number of Government buildings, Museums, Monuments, Statues and works of art, European plan. Social exclusiveness, excellent cuisine.

The Inheritance of Jean Trouve. BY NEVIL HENSHAW. The Literary Digest says: A man who loves the good brown earth is writing. He knows the good and simple people of the Louisiana marshes, with their Gallic humor and vivacity, their courtesy and kindness under rough clothes and circumstances. He has found delight in writing about them, and because of that he makes reading of them a delight. He has made a book of charm and truth.

The Catholic Record. LONDON, CANADA. Regular Price \$2. Our Price 75c. Postpaid.

WESTERN FAIR. LONDON - ONTARIO. SEPTEMBER 12th - 19th, 1925. This leading Canadian Agricultural and Industrial Exhibition is now over half-a-century old, and improving with age. Come and see the large list of added attractions booked for this year. Entries Close September 3rd. \$40,000 in Prizes and Attractions. For further information apply—J. H. SAUNDERS, Pres. W. D. JACKSON, Sec. 1.

BRITISH EMPIRE Underwriters' Agency. Head Office Toronto. FIRE and AUTOMOBILE INSURANCE.

Genuine Bayer ASPIRIN. Proved safe by millions and prescribed by physicians for Headache, Neuralgia, Colds, Lumbago, Pain, Toothache, Neuritis, Rheumatism. Safe. Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

A friend of the family. BENSON'S PREPARED CORN. THERE are many imitations, but only one pure wholesome and delicious CORN STARCH in the original yellow package—and that is BENSON'S! Ask for it. THE CANADA STARCH CO., LIMITED. MONTREAL.

Easily Regulated in Any Weather. Pease FURNACE. "ECONOMY". can be depended upon for plentiful heat when the temperature is lowest. Every part of the house is kept warm and comfortable. Mr. B. E. Barnhill, 185 McGregor Avenue, Sault Ste. Marie, Ont., writes: "Our Pease 'Economy' Furnace is excellent equipment—a giving splendid service. It is economical in operation, no ashes to sift, as no unburned coal passes through the grate. It is easily regulated to maintain the desired temperature, no matter what the outside weather may be. I am thoroughly satisfied, and recommend it." Burns hard coal, soft coal, coke or wood with equally satisfactory results. Write to us for literature describing the many exclusive features of this remarkable furnace. PEASE FOUNDRY COMPANY. 118 and 120 King Street, East TORONTO - ONTARIO.

The Don Valley Brick Works Ltd. TORONTO, CANADA. Mfgs. of High Grade Pressed Brick in all colours. Rug Bricks in All Colours and Fire Proofing Tile in all sizes. Write for prices and samples. THE DON VALLEY BRICK WORKS LTD. FEDERAL BUILDING - TORONTO, CANADA.

For Shampooing "Bobs"—LIFEBUOY. It's the perfect shampoo for "bobs." Such wonderful lather—its penetrating creaminess cleanses each hair from tip to root and gently washes away all excess oil, grime and old tissue from the scalp. And then—the silky lustre, the softness, fluffiness and fresh, glowing colour of your hair, afterwards! Not a trace of soap is left, for Lifebuoy lathers instantly and completely, and every last bubble rinses away. Lifebuoy is mild and pure. Made from the rich, soothing oils of palm fruit and cocconut, Lifebuoy agrees with the tenderest skin. You will like the clean, quickly-vanishing odour, because you like cleanliness. Lever Brothers Limited, Toronto. L3-582.

Stained Glass Windows. For Commemorating Lives and Events are Most Satisfactory... Special Designs Sent on Request. Estimates cheerfully given. The Hobbs Manufacturing Co. LIMITED. MONTREAL TORONTO LONDON WINNIPEG.

CHATS WITH YOUNG MEN

AS A MAN THINKETH
If you think you are beaten, you are!
If you think you dare not, you don't!

BAD COMPANY
Bad company is like a nail driven into a post which, after the first and second blow may be drawn out with little difficulty, but being once driven up to the head the pincers cannot take hold or draw it out, which can only be done by the destruction of the wood.—St. Augustine.

WHAT IS A FRIEND?
The first person who comes in when the whole world has gone out.

OUR BOYS AND GIRLS
WHAT CAN A LITTLE CHAP DO?
What can a little chap do for his country and for you?

AUSTERE AND FORBIDDING
It is trite to say that the arbitrary, austere and unfriendly atmosphere of many a home is responsible for the misconduct of the boy who is unfortunate enough to be born into it.

THE VINDICATION OF ST. ELIZABETH OF PORTUGAL
Towards the close of the thirteenth century, in the year 1271, there was born in Aragon a child who was destined to become a patron saint of Portugal.

"ST. PATRICK'S PURGATORY"
LOUGH DERG SHRINE SCORNS MODERN METHODS
By J. H. Cox
(Dublin Correspondent, N. C. W. C.)

THE ROSARY
The Rosary is the compendium of the Christian religion. The five joyful mysteries teach us the preparation, as it were, and the foundation of the great work of our redemption; the five sorrowful mysteries show us the way in which that mighty work was accomplished, and the five glorious mysteries tell us of its blessed results.

ILLUSTRIOUS IN MIDDLE AGES
The pilgrimage to the island on the "Dim Lake" became illustrious throughout Medieval Christendom, and penitents of every rank and nationality began to seek its graces.

CONSCIENCE
Conscience always involves the recognition of a living object toward which it is directed. . . . If, on doing wrong, we feel the same tearful, broken-hearted sorrow which overwhelms us in hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing satisfaction of delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away.

WONDERFUL EGYPTIAN REMEDY
"Samaria" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

WONDERFUL EGYPTIAN REMEDY
"Samaria" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

that he should spend his evenings in study. It was provided in the written agreement that the boy should regularly furnish the father a report covering all his doings, and should send the names of responsible persons from whom a verification of the boy's statements could be obtained.

The requirements exacted from the boy were so hard that I could feel small hope that he would be able to satisfy them—and the penalty for failure was the full penalty which the law provided for the original offense. The father considered that he had, in the agreement, granted a great concession, and he refused even to help the boy secure employment.

This, however, was done by others and for a long time the lad made a brave struggle to live up to the exactions of the parental contract. All the encouragement he had came from strangers. His life was pitifully bleak, hopeless and desolate. At last, after months of fighting, a moment of peculiar stress and despondency came upon him, he lost his grip and took a plunge into crime—which landed him once more behind the bars—this time with the terrible handicap of "a criminal record." Most profoundly I believe that the final, if not the first, fall of this boy is to be charged to the attitude and course of that father.—John L. Whitman in The Echo.

OUR BOYS AND GIRLS

WHAT CAN A LITTLE CHAP DO?

What can a little chap do for his country and for you?
What can a little chap do?
He can play a straight game all thro'!

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might;
What is good in God's sight;
Those truly great things he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.
—JOHN O'NEILL

THE VINDICATION OF ST. ELIZABETH OF PORTUGAL

Towards the close of the thirteenth century, in the year 1271, there was born in Aragon a child who was destined to become a patron saint of Portugal. She was the daughter of Pedro III. of Aragon, and she was called Elizabeth after her aunt, the beloved St. Elizabeth of Hungary.

"ST. PATRICK'S PURGATORY"

LOUGH DERG SHRINE SCORNS MODERN METHODS

By J. H. Cox
(Dublin Correspondent, N. C. W. C.)
Numbers of Americans now passing through Ireland have contributed a considerable quota to the record season at Lough Derg, the most famous of the Irish holy places.

THE ROSARY

The Rosary is the compendium of the Christian religion. The five joyful mysteries teach us the preparation, as it were, and the foundation of the great work of our redemption; the five sorrowful mysteries show us the way in which that mighty work was accomplished, and the five glorious mysteries tell us of its blessed results. It contains, besides the meditations on the several mysteries—two prayers, the most venerable and most beautiful of all prayers, the "Our Father," taught to His disciples by Jesus Christ, Himself, and the "Hail Mary," made up of the words of the Archangel, of St. Elizabeth and of Holy Church.

WONDERFUL EGYPTIAN REMEDY

"Samaria" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

"I would have you take this message to the lime-burner," he said to him, and handed the youth a parchment.

The page left the palace, but as it was quite early in the day, he stopped in a nearby church to hear Mass, as was his custom.

Meanwhile the king became more impatient. Finally he could stand the suspense no longer. He called to him the page who had told him of the slander and said: "Something has happened, I fear, to spoil our plans. Go after our messenger and see what is the cause of the delay."

The page set out, and arriving at the kiln, was seized by the lime-burner and cast into the furnace. Shortly afterwards the first page arrived from the church and took back to the king the lime-burner's reply that his orders had been fulfilled.

When the innocent page returned the king, in amazement, saw before him the living proof of the queen's fidelity. Realizing the injustice he had done the queen, and the tragedy she had nearly caused, he went to Elizabeth and told her everything that had occurred.

Her forgiveness, coupled with her patience and sweetness, won the king from his evil ways and he became a devoted husband and a true Christian.—Catholic Universe.

1925 A BANNER YEAR FOR WESTERN FAIR

As exhibition time draws near, the Western Fair grounds at London are taking on increased activity and are rapidly being put in shape for what promises to be the biggest year in the history of the exhibition.

Many improvements have been made, the most important being the remodeling of the sheds and barns, which will greatly facilitate the showing of live stock.

This year the 1925 Western Fair is being looked forward to with interest by everybody. There has been an unprecedented demand by manufacturers, merchants and dealers for space in the various buildings to display their products.

The new manufacturers' building which is the finest of its kind in the country will be filled to capacity with excellent exhibits, featuring Canada's industrial achievements.

Exhibitors are busily engaged erecting booths, painting and decorating, sparing no efforts to make their exhibits the most attractive and artistic of its kind. Entries have been received from all parts of Canada and the United States, a certain indication that the Western Fair's generous prize list is being received with enthusiasm.

Everything points to a record year, and the Fair Board is now making provisions to care for exceptionally large crowds.

Great care has been taken to engage the very best amusements and the midway will be the largest ever seen here. High class vaudeville acts have been engaged for the in-front-of-the-stand performances, and special arrangements are being made to make the popular fireworks display unexcelled.

The Secretary, Mr. W. D. Jackson, is giving careful attention to all entries and inquiries and will supply Prize Lists and information on request. On the whole the Western Fair promises to be an outstanding success and will be the one big outing of the year for all the people of Western Ontario.

"ST. PATRICK'S PURGATORY"

LOUGH DERG SHRINE SCORNS MODERN METHODS

By J. H. Cox
(Dublin Correspondent, N. C. W. C.)
Numbers of Americans now passing through Ireland have contributed a considerable quota to the record season at Lough Derg, the most famous of the Irish holy places. The pilgrimage annually opens in June, and ends August 15. To avoid the tendency toward overcrowding at the close of the season, visitors were asked to start coming in June this time, but the sudden influx from Britain and America has caused a throng that was not foreseen.

Lough Derg is the setting of the "Purgatory of St. Patrick." It is in County Donegal, Northwest Ireland. It is the scene of the only modern pilgrimage which concedes nothing to modern ideas. For some of the famous Continental pilgrimages the journey is made in first-class express trains; skilled couriers conduct the travellers, and hotel comforts are booked well in advance. The Lough Derg pilgrimage retains the rugged early Christian austerity.

PILGRIMS GO BARE-FOOT

The pilgrims live in a monastic atmosphere. Days of fasting and nights of vigil are required of them, and barefooted they must traverse the Stations of Prayer on the rugged cobbles. A bronzed and hearty American, arriving back in Dublin from Lough Derg a couple of weeks ago, said that at the end of the period he had a satisfactory feeling of having mortified the body—for the first time in his life.

The whole experience gives one a sense of something that time's superficial changes have left unaltered since the dawn of things. Hidden in the Donegal Mountains

the little lake has a singular romantic wildness. But its story is what makes it unique.

The name "Lough Derg" was long a puzzle to the learned. It seemed to mean "the red lake." Latter-day scholars have, however, found the right translation—"the lake of the cave." That name is traced to the existence on one of its small rocky islands of a deep, narrow, mysterious cave, the fame of which, according to General Vallancy, the great antiquarian, had travelled to the remotest East many centuries before the Christian era.

The tradition of the cave is preserved by the inhabitants. The early Irish regarded it with fear and horror, as the abode of evil spirits, the fishermen on the lake averted their gaze from the island which contained it. St. Patrick, passing through the district, heard the tale and determined to free the people from such fancies. He rowed to the forbidden island—alone, for no boatman would take him there. Entering the cave, he felt that its quietude invited him to prayer and penitential exercises.

Days went by, and the watchers on the shore believed that his temerity had cost him his life. Forty days had passed when he emerged, safe but terribly emaciated from fasting and fatigue. He had struggled with Satan and had overcome him. While praying in the darkness of the cavern, he obtained the awful privilege of witnessing the expiation that is undergone in Purgatory.

The antiquity of the cave and its tradition admits of no question. Vallancy identified accurate descriptions of it in the Sacred Books of the East. Gerald Barry, in the Twelfth century, although writing largely from English sources, confirmed the statement that St. Patrick visited the subterranean chamber. Eight hundred years ago Henry of Saltery wrote:

"The Lord took Patrick into a desert place and showed him a deep cave, dark within; the place is called St. Patrick's Purgatory."

Never was a tradition more consistent, and even the most skeptical respect its hoary age. All agree on one essential item—that St. Patrick in the Fifth century of the Christian era entered the cave on the island in Lough Derg and did penance there.

For a time a stubborn attempt, was made by Protestant writers to upset the tradition and to show it as originating as late as the Ninth century. But recent research has utterly confounded them. One of the curiosities of the neighborhood was an old stone, bearing an undecipherable inscription, which was discovered in the ruins of an ancient church nearby.

The mystery of the inscription has at last been solved. It is a record of a pilgrimage made to Lough Derg by St. MacNessi, who was the first Bishop of the Diocese of Connor, as well as being a personal friend of St. Patrick. Careful tests have proved that the writing on the stone goes back to the Fifth or Sixth Century. The conclusion is clear. Lough Derg was a place of pilgrimage even before St. Patrick passed away.

ILLUSTRIOUS IN MIDDLE AGES
The pilgrimage to the island on the "Dim Lake" became illustrious throughout Medieval Christendom, and penitents of every rank and nationality began to seek its graces. The story of the island cave was carried all over the known world. Matthew of Paris introduced it into his history. It even figured in the Italian romances of the Middle Ages. Its greatest crown in literature was conferred by Dante when he used it as a model for his own descent into the earth to see the punishments of hell and purgatory.

Europe just then was ringing with tidings of an Irish soldier of fortune named Owen who, returning to his own country after years of foreign war, had the boldness to venture into the cave where, it was said, he was met by spirits who brought him across a bridge and showed him the sorrows of the underworld. Dante was struck by the artistic value of the idea, and he evolved from it the Divine Comedy, which, after eight centuries, is the classic of the academies, the delight of the Italian peasantry, and the constant inspiration of the cinema. The Spanish poet-priest, Calderon, made St. Patrick's Purgatory the theme of his most popular drama.

WITHESTOOD "REFORMATION" ERA

Pilgrims were welcomed in Ireland. The staff and weeds, "the sandals shoon and scullap shell," were a passport to good treatment. In this way, the hospitality of the Irish first became a topic of general remark, and Froissart in his records relates the testimony of pilgrim knights of Norman blood who went in penance to the holy island. One Dutch visitor who came rather as a sight-seer was displeased at beholding no miracles and wonders, so he complained to Rome. That was in the Fifteenth century. The early years of the Sixteenth saw the issue of the Papal Bull of Pius the Third which made the shrine and the pilgrimage authentic.

The terrible "Reformation" epoch was powerless to close down the Lough Derg devotion. Queen Elizabeth's emissaries ransacked the shrine. Queen Anne's Parliament declared the pilgrimage processions to be "riotous and unlawful assemblies." Participants were con-

demned to be publicly whipped. Still they went on. Throughout the age-long term of anti-Catholic persecution in Ireland, Lough Derg was never without its contingent of the faithful who exercised their religion in public.

Toward the end of the Nineteenth century, two great buildings—a hospice for men and another for women—were erected on opposite shores of Station Island, and several remarkable statues of sainted personages were unveiled. The last effort to destroy the devotion, which had by this time grown immense, was made by a powerful Orange landlord, Sir John Leslie, who claimed both lake and island as his personal property. The case was sensational.

But the landlord did not win. The court decided that "the Catholic Church has a sound claim to the ancient and holy ground," and the case was dismissed.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headaches are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results.

If your dealer does not keep them in stock we will mail them to any part of Canada for twenty-five cents a bottle or five bottles for one dollar.

Address: The Dr. Norvall Medical Co. Ltd., 168 Hunter Street, Peterborough, Ont.

CONSCIENCE

Conscience always involves the recognition of a living object toward which it is directed. . . . If, on doing wrong, we feel the same tearful, broken-hearted sorrow which overwhelms us in hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing satisfaction of delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings in us are such as require for their exciting cause an intelligent being; we are not affectionate towards a stone, nor do we feel shame before a horse or a dog; we have no remorse or compunction on breaking mere human laws; yet, so it is, conscience excites all these painful emotions, confusion, foreboding, self-condemnation; and, on the other hand, it sheds upon us a deep peace, a sense of security, a resignation and a hope, which, there is no sensible, no earthly object to elicit. "The wicked flees when no one pursueth;" then why does he flee? whence his terror? Who is he that sees in solitude, in darkness, in the hidden chambers of his heart. If the cause of these emotions does not belong to this visible world, the object to which his perception is directed must be supernatural and divine.—Cardinal Newman.

THE ROSARY

The Rosary is the compendium of the Christian religion. The five joyful mysteries teach us the preparation, as it were, and the foundation of the great work of our redemption; the five sorrowful mysteries show us the way in which that mighty work was accomplished, and the five glorious mysteries tell us of its blessed results. It contains, besides the meditations on the several mysteries—two prayers, the most venerable and most beautiful of all prayers, the "Our Father," taught to His disciples by Jesus Christ, Himself, and the "Hail Mary," made up of the words of the Archangel, of St. Elizabeth and of Holy Church.

The Rosary is the universal prayer book. It can be used by all and always. The highest intellect finds worthy exercise in its meditations, and the poorest and most uneducated, comfort and peace in its spoken words. The young, who are unable to comprehend our prayers, the sick in their long, dreary hours of pain, the old, whose poor eyes dim to the printed page; all Christians in a word, find in the Rosary a help and a blessing, a strength and a means of grace, suited to all classes of society and to men of every grade.

We in poverty have no way of prevailing, no way of obtaining a hearing, unless by our petitions. Hence it is, we repeat the "Hail Mary" again and again. The Rosary of Our Lady is a most Scriptural devotion. It is a summary of the Gospel, and after the liturgy of the Church there is no devotion so loved and dear to God as this devotion to the Rosary.

Trust Funds
"Put not your trust in money, But put your money in trust."
Under our care as your Trustee your property can be carefully conserved—funds kept continuously and safely invested—real estate managed and tax returns taken care of. We can thus save you much detail and worry always connected with the management of property.
Ask for Booklet "The Safe Investment of Funds"
The TORONTO GENERAL TRUSTS CORPORATION
W. G. WATSON, General Manager. H. M. FORBES, Asst. General Manager.
HEAD OFFICE: BAY & MELINDA STREETS, TORONTO
Branches—Ottawa, Winnipeg, Saskatoon, Vancouver.

DENNISTEEL
Made in Canada
LAVATORY COMPARTMENTS
The last word in Modern Toilet and Shower Room Equipment.
Just a few standardized parts quickly assembled. Material, Workmanship and Finish of Dennisteel Quality
We also Manufacture Steel
Garage Equipment, Waste Paper Baskets, Desks, Library Stacks, Stools and Chairs, Tool Boxes, Tool Stands.
Send for illustrated folder on any of above.

O'Keefe's DRY GINGER ALE
The Famous Red Seal is Your Guarantee of Purity
Sold at the best Clubs, Hotels, and Restaurants by Grocers and Druggists.

SAFETY FOR YOUR SAVINGS
WHEN you deposit with us you know that your Savings are secure. The ONTARIO GOVERNMENT guarantees that. You are also assured prompt and courteous service. No notice is required for withdrawals and checking privileges are allowed.
Convenient Office Hours
THE PROVINCE OF ONTARIO SAVINGS OFFICE
TORONTO BRANCHES: Cor. Bay and Adelaide Sts., 549 Danforth Ave., Cor. University and Dundas Sts.
OTHER BRANCHES: Aymer, Brantford, Hamilton, Newmarket, Ottawa, Owen Sound, Pembroke, Seaford, St. Catharines, St. Marys, Walkerton, Woodstock.
"Your Own Depository"

St. Anthony of Padua's Graymoor Shrine
It is estimated from the records kept by the Friars of the Atonement that approximately seventy-five thousand testimonials have been received by them from Clients of St. Anthony in thanksgiving for favors received through the Perpetual Novena to the Wonder-Worker of Padua conducted at Graymoor. Test this Novena for yourself.
A Few Among Thousands
J. C. T. N. Y. C.: "I ask your acceptance of the enclosed offering in thanksgiving to St. Anthony. Some weeks ago I sent a petition requesting the help of St. Anthony through the kind prayers of the Friars, to enable me to obtain work, and I am happy to say it has come to me in generous measure."
Mrs. J. D. Manchester, N. H.: "I enclose money order which I promised to St. Anthony for the cure of my baby of eczema. He is getting better at once."
Prayers and directions for making the Novena will be sent upon request. Address your petitions to:
St. Anthony's Graymoor Shrine
The Friars of the Atonement Box 316, Peekskill, N. Y.
Wonderful Egyptian Remedy "Samaria" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.
SAMARIA REMEDY CO.
62 ROSE AVE. TORONTO, ONT.

CHINESE MISLED TAUGHT THAT UNITED STATES IS ENTIRELY PROTESTANT

Washington, July 25.—American Catholic missionaries in China are constantly having to fight the propaganda of Protestant missionaries in the Orient that Catholics are negligible in the United States and that this nation has been developed wholly by Protestants, according to the Rev. Bernard F. Meyer, A. F. M., who has just returned to America after a seven-year stay in China.

Father Meyer has recently been made Superior of one of the five Maryknoll missions in China, and is now engaged in an effort to interest American Catholics more thoroughly in the mission effort in the Orient. His headquarters are at Wuchow, where the present disturbances in China have been felt heavily. This week he addressed the Sisters at the Catholic University Summer School conducted here under the auspices of the Sisters' College.

A practical purpose underlies the effort to convince the Chinese that America is altogether Protestant, Father Meyer says. The United States has for years enjoyed an unrivalled position of esteem in China, bred largely of three things: the American "Open Door" policy, which is credited with preventing the partition of China; the remission by the United States of its share of the Boxer indemnity, and the fact that the United States has appropriated no territory in the form of a "foreign concession" in China.

While emphasizing these acts of friendship and justice toward China by the United States, Protestant missionaries tell the Chinese that this sense of fairness and that American progressiveness are due to the fact that the United States is wholly a Protestant country, says Father Meyer. Thus they credit to their own creeds the greatness and magnanimity of America, then offer this friendly, wonder-working religion to the pagan.

On the other hand, Father Meyer declares, the Catholic faith until recently has been linked up in the Chinese mind with France, which enjoys no such popularity in China as does America, because the French can boast no more gestures of friendship toward the Chinese than any other European nation. The French protectorate over Catholic missions in China lends color to the insinuation that France is Catholicism. This idea, is assiduously promoted by Protestant missionaries at the same time they insist that America's attitude toward the Orient is wholly the result of Protestantism.

If this false propaganda is a handicap to Catholic missionaries in China, the French protectorate is all the more reason that American Catholic missions in China should be pushed vigorously and American Catholic missionaries strongly supported, so that the impression already created may be torn down, and the truth of the universality of the Catholic Church impressed upon the Chinese. Furthermore, the advantage the American enjoys in China should be utilized by Catholic missionaries as well as Protestants.

Protestant missionaries in China are making good progress, continued the returned worker. Entering the field as late as the '50's, they now have about 400,000 adult communicants. Money is plentifully supplied them, and they have erected schools, colleges, hospitals and every other institution they have divided virtually the entire country among the various sects, to present the appearance of unity, and have so contrived their publicity campaign that when Christianity is spoken of, the meaning is taken to be Protestantism. Many graduates of Protestant schools are in the postal, telegraph, railway and other administrations, and there are large department stores run exclusively by Protestant Chinese. In one of these stores a fine is assessed if a worker does not attend the Protestant religious services each Sunday. For the promoting of their program, the Protestant churches have the largest printing plant in the East at Shanghai.

Catholics, on the other hand, while pursuing their missionary work in

China with the same zeal which has characterized it for centuries, find themselves seriously hampered by lack of money with which to provide the educational and charitable foundations the Protestant missionaries can boast. Catholics in China at the time of the Boxer Uprising numbered about 800,000, says Father Meyer, and they now total more than 2,000,000. Yet with adequate facilities, the work could be pressed much more rapidly.

Father Meyer's own district is an example. It is as large as the State of New Jersey and has a pagan population of 2,000,000, with only 30 scattered Catholic families, at one station. Wuchow itself has a native population of 100,000, without a single Catholic. Yet there are three Protestant missions in the district, with one large endowed hospital. It is estimated that 10 more Catholic country stations should be opened, at a cost of \$5,000 each, but when Father Meyer took over the district he had just \$105 with which to work. It is to seek relief from this situation, by impressing upon American Catholics the importance of the Chinese field and its need, that the young priest came back to the United States.

Father Meyer went to China with the little pioneer band of four missionaries sent from Maryknoll in 1913. Maryknoll now has 90 missionaries in the Chinese field, 45 of them priests, and its five missions in China and Korea have a combined population of 12,000,000.

POSTMASTER GENERAL ASKS CO-OPERATION OF PUBLIC

With the object of speeding up the sortation and delivery of letters and other mail addressed to Toronto, the Post Office Department has divided Toronto into ten postal districts or zones.

Local citizens and business people having relatives, friends, or business connections in Toronto will be notified by their Toronto correspondents of the number of their postal district, and the Postmaster General asks each and every citizen and business concern to kindly co-operate with the Post Office to make the new system a success by always placing the number of the postal district after the word "Toronto" whenever addressing letters and other mail to Toronto.

For example, a letter for a person residing in Postal District No. 2 would be addressed to: Mr. John Smith, 196 College Street, Toronto, 2, Ontario.

The figure "2" would be placed directly after the word "Toronto." For Postal District No. 3 the figure "3" would be written immediately after Toronto—Toronto, 3, District No. 4 would be Toronto, 4, and so on.

One thing is most important. Please remember that the full street and number address must be always given otherwise delayed delivery or perhaps non-delivery will result.

Help to expedite the delivery of your letters in Toronto by always placing the postal district number in the address.

PRAYERS OF CHRISTIAN WORLD ASKED FOR CHILD

Rome, July 25.—There have been many touching incidents to stir the emotions and sympathies of the Holy Year pilgrims to Rome, but one case in particular, has awakened so much interest that it has been made the subject of an appeal by the Holy Year Committee to the whole Christian world.

The case is that of Luigi Carcano, of Vicobellignano, in the province of Cremona, Italy, the father of a little girl four and a half years old who became deaf, dumb and blind as the result of meningitis at the age of six months.

In vain the poor father, an humble workman, appealed to the resources of science. In vain, with fervent faith in supernatural cures has he taken his little one to the most famous shrines of Europe.

With unshaken confidence he had looked forward to the Holy Year as a season of supernatural graces. Arranging on his bicycle a carrier for the child, he traveled in this manner all the way to Rome, stopping in Florence to visit a famous clinic where he was told once again that his daughter's case was hopeless. All along the way he was received with Christian charity and upon his arrival in Rome was given food and lodging by the Holy Year Committee.

Carrying his little girl in his arms, the poor father started on his visits to the basilicas, where he prayed long and fervently on the tombs of the Apostles and Martyrs, and was finally admitted to the presence of the Holy Father whom he asked to bless his little one. He had hoped for so much from the blessing of the Pope—miracles have occurred in the past and still continue to occur, why should he not hope for one for his child?

As though to confirm him in his hope, while praying at the tomb of the holy Pontiff Pius X., he was joined by a pious Polish lady who had been miraculously cured at Lourdes. This lady remained with him until the time of his departure, devoting herself with loving care to the little girl and encouraging the poor father not to despair.

The sight of the poor child and the suffering of the father drew tears from the eyes of all who came across them during their stay in Rome, and the Holy Year Committee, in its official Bulletin, has asked all Christian people to pray for Luigi Carcano and his unfortunate little girl.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

OBITUARY

MRS. JOHN CONNOLLY

Another of the early residents of North Bay was called to rest in the death on Thursday morning of Scholastica Grouard, beloved wife of John Connolly, 265 Cassels Street. The late Mrs. Connolly came to North Bay in the year 1889 and with her husband was closely identified with the early history of the town so that her death removes another link with the past. The deceased was ever devoted to the interests of her home and family and yet found time to take an active part in charitable and religious enterprises and was an esteemed member of the Sacred Heart League. For some time, Mrs. Connolly was also secretary of the North Bay branch of the Catholic Women's League but it was to the work of St. Anthony's Society that she devoted her most devoted attention. Her many ministrations through this society will live long in the memory and esteem of many citizens of North Bay and vicinity. Mrs. Connolly's loss is mourned by her husband, three sons, Bertrand, of Connaught, Trevor and Wilfrid of North Bay, and five daughters, Sister St. Rita of Mount St. Joseph, Peterboro, Rev. Mother Mary of St. Agnes Convent, Fort William, Rita, Muriel and Vivian, of North Bay. A sad feature of Mrs. Connolly's death is the absence of her daughter Muriel who is on the European pilgrimage with Right Rev. Bishop Scollard's party. One brother, James Grouard, of Superior, Wis., and two sisters, Mrs. A. W. Worley, of Duluth, Minn., and Mrs. A. Grimard, Salt Lake City, Utah, also survive.

The funeral was held on Saturday, Aug. 1st, from the late residence, 265 Cassels St., to St. Mary's Cathedral where a solemn High Mass was sung by Rev. Father J. J. O'Leary assisted by Rev. Father Bunyan of Callander and Rev. Father Flannery of Sturgeon Falls. The pall bearers were Messrs. C. McGuire, Jas. Devine, C. F. Smith, Jas. Casey, John Sava and J. P. Allen. Rev. Fathers O'Leary and Bunyan officiated at the grave. May her soul rest in peace.

order and they arrived at the station of Saint Denis with flags unfurled. They were met by a certain number of militant communists who hissed them and began to pommel them. The Belgians returned the blows and a general fight began. The police intervened and separated the combatants, whereupon the communists turned their attention to the police. One of the communists was arrested. The mob immediately laid siege to the police headquarters and it became necessary to telephone to Paris for reinforcements, after which calm was reestablished. Several arrests were made.

A. O. H. CRUSADE TO SAVE YOUNG GIRLS

Atlantic City, Aug. 1.—A plea to the New Jersey Women's Auxiliary of the Ancient Order of Hibernians to launch a crusade against the sinister influences of the day in order to save their daughters, has been made by Mrs. Mary Horan of Pittsburgh, newly-elected national president of the Auxiliary.

Mrs. Horan called on members of the Auxiliary to discourage smoking and drinking among young girls, and denounced immorality at bathing beaches.

"We don't want our daughters to become like young girls we see around us, readily fitting to any new freak or frenzy of fashion, no matter how lacking in modesty it may be," she declared. "We must lead our young girls to see the folly of senseless imitation and the sinfulness of playing with fire. Our young girls are being led to the brink of a vortex that can mean only their destruction."

"I doubt that even in the days of pagan Rome they permitted women to degrade themselves as women do today, nor do I believe that there was even the desire among women so to grovel in the slime of immorality."

Loretto Academy STRATFORD, ONT. A Boarding School for Girls High School and Preparatory Courses TERMS REASONABLE. Apply to MOTHER SUPERIOR.

Wonder Telescope, One-Third Price, Only \$1 MARINE AND LAND COMPASS ABSOLUTELY FREE. At last! Just what you have been waiting for. Thousands of Canadians have sent to the United States for this Telescope and paid \$2.25 and duty; total \$3.00. We secured a supply and offer them to you at one-third price, \$1.00. Consult your stock, see stars and moon. Watch your neighbors at work miles away. Very useful and lots of fun. 12 inches closed; opens to 3 feet. Fine, clear, strong lenses. Leatherette covered. Brass bound and capped. A real glass. Don't miss this chance. We can't get more. Enclose this ad, with order, and we will include ABSOLUTELY FREE a reliable compass with mirror back. This Offer Won't Be Repeated. RUSH ORDER TODAY. If sent by mail add 25c. for postage and packing. 2 Outlets postpaid for \$2.25. DUPLEX MANUFACTURING CO., Dept. 131, Barrie, Ont.

To Make Sure Your Heating Will Be Right SPECIFY THE SOVEREIGN HOT WATER Boiler Burns any kind of fuel perfectly. SOVEREIGN Boilers are the product of thirty-six years research and practical experience in the manufacture of heating apparatus. Every modern improvement in the construction of hot water boilers and radiators has been introduced by the principals of the Taylor-Forbes Company. Sovereign heating can be installed with the absolute confidence that it will give complete and lasting satisfaction both in heating efficiency and reduced consumption of coal.

TAYLOR-FORBES COMPANY, LIMITED - GUELPH, CANADA Heating Systems and Radiators FIFTEEN BRANCHES, FROM COAST TO COAST, IN CANADA DISTRICT AGENTS: W. B. PENNOCK Murray Building 70 Pitt St. West Windsor, Ont. T. M. HAYES 981 Wellington St. London, Ont. A fortunate purchase of this popular make enables us to offer this exceptional value. Act quickly, as our supply is limited. The Catholic Record LONDON CANADA

DIED

CHISHOLM.—At the home of his parents, Mann Ave., Inverness, N. S., May 28, 1925, Wm. Francis, beloved son of Mr. and Mrs. Laurence Chisholm, aged nineteen years. May his soul rest in peace.

MERCHANT.—At the home of his parents, 140 Brookland St., Sydney, N. S., July 28, 1925, James, eldest son of Mr. and Mrs. Valentine Merchant, aged twenty-two years. The funeral took place July 25, to Sacred Heart Church where Solemn Requiem High Mass was sung. Interment in Holy Cross Cemetery May his soul rest in peace.



Put in Some New Fixtures This is the time of year to remodel and redo your Bathrooms. No one can give you better plumbing or at a more reasonable price, material and workmanship considered, than THE BENNETT & WRIGHT CO. LIMITED 77-81 King St., London, Ont.

IN MEMORIAM

In loving memory of our dear mother Margaret Allen, nee McDonnell, formerly of Cornwall, Ont., who died in Montreal, Aug. 10, 1922. May her soul rest in peace.

CHURCH and HOME LIGHTING IS OUR SPECIALTY, WE MEET COMMITTEES AND SUBMIT DESIGNS. DONALD WELTON LIGHTING STUDIO, 307 YORK ST. TORONTO. WRITE FOR CATALOGUE

TEACHERS WANTED

TEACHER wanted for Catholic Separate School, Section No. 2, Nipissing. Must hold a second class certificate. Duties to commence Sept. 1st, 1925. Salary \$2400.00. Apply to Mr. G. Robertson, Sec. Treas., 244-4 St. Paul St., Toronto, Ont.

WANTED a Catholic teacher for C. S. S. No. 4, Raleigh. With first or second class professional certificate. Salary \$2400.00. Apply to Mr. G. Robertson, Sec. Treas., 244-4 St. Paul St., Toronto, Ont.

WANTED a teacher for separate school, Sec. No. 7, Spadina, Grey Co. Duties to commence Sept. 1st, 1925. Apply stating salary, qualifications and experience to Michael J. Duggan, Sec. Treas., Annapolis, Ontario, R. R. No. 1. 244-4

CATHOLIC teacher wanted for S. S. No. 15, Emily Township. Apply to Joseph Corbett, Sec. Treas., stating qualifications, experience, salary and references if any. Duties to commence Sept. 1. Address Downeyville, R. R. No. 1. 244-3

WANTED teacher with 2nd class certificate for Union School, No. 1, Logan and Ellice. Male teacher and experience given the preference. Must be a Catholic. Apply to Mr. Mitchell, R. R. No. 3. 244-1

GRADUATE NURSES WANTED WANTED two Graduate Nurses for night work. Apply to the Sisters of Charity, Good Samaritan Hospital, Sudbury, N. Y. 244-5

WANTED WANTED work by single man, Scotch, experienced in all classes of agriculture and live stock; references on file. Address Box 510, CATHOLIC RECORD, London, Ont. 244-2

WANTED a Catholic man and wife to work 100 acre farm on shares. Apply Box 507, CATHOLIC RECORD, London, Ont. 244-3

WANTED a Catholic boy of fifteen or sixteen to work round a priest's house, one who can milk well, and drive a horse preferred. Apply Box 508, CATHOLIC RECORD, London, Ont. 244-3

HOUSEKEEPER wanted for widower on farm family of three, youngest thirteen. No outside work. Middle aged woman preferred. Must be a Catholic. Apply to Box 509, CATHOLIC RECORD, London, Ont. 244-3

FOR SALE A WELL established medical practice and office equipment. The only Catholic doctor in population of 5000. A fine address. Good experience will do well. Good reason for selling. Address Box 508, CATHOLIC RECORD, London, Ont. 244-4

AGENTS WANTED \$40.00 a week taking orders for B. & E. Silk Hosiery and Pouch Dressing. Your cash daily. No collecting or delivering. Write B. & E. Manufacturing Co., Dept. A, London, Ontario.

POSITION WANTED POSITION wanted as priest's housekeeper. Good references and experience. Apply to Box 511, CATHOLIC RECORD, London, Ont. 244-2

ST. MARY'S HOSPITAL ST. Mary's Hospital School of Nursing, St. Marks and Buffalo Avenues, Brooklyn, New York City, oldest Registered Catholic Training School in the United States, offers a two and a half year family of Sisters' course. Allowance. Nurses' home, separate fireproof building. For further particulars apply to Sister Superior or Director of School. 244-5

COLUMBUS HOSPITAL TRAINING SCHOOL REGISTERED Educational Department, State of New York. Requirements—One year high school, four months course, leading to degree R. N. Separate home for nurses. For further information apply to Sister Superior, 157 W. 103rd St., New York, 42-6

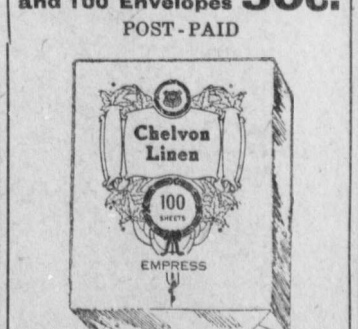
ST. CATHERINE'S HOSPITAL, BROOKLYN, N. Y. Registered, Non-Sectarian School for Nurses. Conducted by the Sisters of the Holy Family. Course 2 1/2 years. One year High School required. For particulars apply to Superintendent of Training School. 244-2

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High School or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 244-4

De La Salle College, Aurora, Ont. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE)

Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario leading to the Normal Schools and the College of Education. It includes Music, Art and Manual Training. For particulars, apply to Rev. Brother Director.

Special Value in Note Paper 100 Sheets Chevon Linen Finish Note Paper 50c. and 100 Envelopes 50c. POST-PAID



A fortunate purchase of this popular make enables us to offer this exceptional value. Act quickly, as our supply is limited. The Catholic Record LONDON CANADA

AGENTS AND AGENCIES OF THE CATHOLIC RECORD In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 510 Main St., John J. Dwyer, 17 Union St., and Miss B. G. Green, 13 Prince Edward St. In Montreal single copies may be purchased from J. Millay, 241 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD: General Agents—Stephen V. James, George J. Quigley, Miss Marie Saunders, Resident Agents—H. Chamberlin, Hilson Ave., Ottawa West; Phono Shurwood 36 W.; Mr. Geo. E. Smith, 2925 Manoe St., Montreal; Miss Anna Hogan, Hilltop P. O. St. Vital, Man.; John P. O'Connell, 531 Fraser St., Quebec City; Rhos. Lavelle, 531 Casgrain St., Montreal; L. P. Galvin, 243 Oxford West, Moose Jaw, Sask. General Agents—J. A. Arsenault, Howland P. E. I.

KNAPP CANDLES Guaranteed percentage of heavy wax standing on each candle. Orders can be filled promptly.

WINE Have you yet placed your order for the WHITE FATHERS WINE? Large shipment at present in stock. Samples sent on request.

J. J. M. LANDY CATHOLIC CHURCH SUPPLIES 16 Dundas St. W. Toronto (Near Yonge)

A Simple Confession Book BY Mother Mary Loyola (Of the Bar Convent, York)

CONTENTS Come to Me, All! Jesus, our Physician. Jesus, the Bread of Life. Jesus, our Friend. My Own Soul.

15c. Postpaid The Catholic Record LONDON, CANADA

Therese (Soeur) of Lisieux The Little Flower of Jesus A complete translation of L'Histoire d'une Ame, with an account of some favors attributed to the intercession of Soeur Therese.

Edited by Rev. T. N. Taylor witness before the Tribunal the beatification. With 12 full-page illustrations in photogravure. 8th edition.

\$2.50 Postpaid The Catholic Record LONDON, CANADA

An Ideal Gift Gold Plated Rosary \$1.00 Rosary 18 inches long and sent in suitable case. Can be supplied in Amethyst, Sapphire, Ruby and Jet. Mailed anywhere on receipt of price. Beaded by hand by the Sisters of Charity, Crystal and Jet with long oval beads at \$2.00 postpaid.

The Catholic Record LONDON, ONT.

Regular \$1.25 Books at 50c. and 75c. A Limited Number ORDER EARLY 50c. Each

Dear Jane, by Isabel Cecilia Williams. A sweet simple tale of a self-sacrificing elder sister who excoriated to keep the little household together is told with a grace and interest that are irresistible.

Hawthorne, by Clara M. Thompson. A story of American life founded on fact. Lady Amelia and the Shepherd Boy, by Elizabeth M. Stewart. A shepherd tale of England in which the love of a humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of this various opportunities present themselves which bring him before her parents in a more favorable light, and results in her marriage.

Merchant of Antwerp, by Henriot Conscience. A novel of impelling interest from beginning to end. Concerning the romance of a daughter of a diamond merchant and Raphael Banks, who, through the uncertainties of fortune, earns the parental approval of their marriage, which has been withheld on account of difference in social position.

Straw Cutters Daughter, by Lady Georgiana Fullerton. An interesting Catholic story for young people.

75c. Each Spiritism, the Modern Satanism, by Thomas P. Coakley. The old Revelation is made "new" by Sir A. Conan Doyle. But the fact still remains that the Jew as well as Gentile was exorcised in the Old Testament for "needing the truth from the dead." The new revelation of modern spiritism is its hold upon the present generation. Dr. Coakley's work is the death knell of the Doyle idea that Spiritism is a religion. The chapters that comprise his book are clear, learned and morally light expositions of the evil of Spiritism's claims, with a generous array of lucid arguments to defend Christianity's unshakable position.

The Catholic Record LONDON, CANADA

MEMORIAL WINDOWS ENGLISH AND ANTIQUE STAINED GLASS LYON GLASS CO. 147 1/2 CHURCH ST. TORONTO ONT.

Make Better Bread Ask your grocer for ROYAL YEAST CAKES STANDARD OF QUALITY FOR OVER 50 YEARS