

The Catholic Record.

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

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CARDINAL MERCIER'S JUBILEE

A MAGNIFICENT CELEBRATION WORTHY OF GREAT WORLD FIGURE

By Rev. J. Van der Heyden
(Louvain Correspondent, N. C. W. C.)
Mechlin, May 13.—The Belgian nation, with the lead of the King, the Queen and the members of the Royal Household, celebrated in an atmosphere of superb enthusiasm the golden sacerdotal jubilee of Cardinal Primate Mercier.

Splendid, indeed, were the festive pageants witnessed in the metropolitan city of Mechlin, in its squares and its streets, and in the grand medieval cathedral of St. Rumold. Since its erection in 1312 to this day, it has often been the scene of glorious solemnities, but of none more impressive and significant than that of the fiftieth annual renewal of Cardinal Mercier's first oblation, within its sacred precincts, of the Adorable Sacrifice of the New Dispensation. Although, to accommodate more people, all seats had been removed from side-aisles and transepts, the 12,000 square feet of floor space of the temple were occupied to the inch long before the service began, and thousands upon thousands who could not find admittance stood waiting outside all through the morning till noon, to catch a glimpse of the beloved Father of the flock to acclaim him and the dignitaries come from far and near to do him homage.

Those dignitaries—the Ministers headed by the Premier, M. Theunis, the Governors of the Belgian Provinces, the members of the Diplomatic Corps, the Presidents and Vice-Presidents of both Chambers, a pleiad of army generals, the Burgomasters of the chief cities of the land, members of the Courts of Justice, the Rector of the University of Louvain surrounded by a brilliant array of professors in caps and gowns—were all in the church when His Eminence, accompanied by his suffragan bishops and preceded by Monsignor, cathedral canons, superiors of religious orders and clergy, marched up the main aisle, between a double row of clerics wearing over their cassocks white surplises trimmed with red. The Cardinal vested in cope and miter, blessing right and left, by his imposing stature dominated the cortege and the crowds as he dominated the history of the past years by the transcendent part he played in it.

St. Rumold's Cathedral, superb in its architectural beauty, needs no decoration to enhance it on festival days and it had none save the red dais erected in the sanctuary—the gospel side for the Cardinal and on the epistle side for the members of the Royal House of Belgium—and a small forest of potted hortensias surrounding the shrine of the Holy Patron of the church and the Altar of the Virgin Mother. Those flowers, by a delicate attention of Queen Elizabeth, had been sent to Mechlin the previous evening from the Royal Gardens of Laeken.

CARDINAL GREETS KING AND QUEEN
After a quarter of an hour of silent prayer, His Eminence rose from the prie-dieu and accompanied by the Ministers of the Mass walked down the aisle to meet Their Royal Highnesses at the entrance. The first to arrive were Prince Victor Napoleon and his wife, Princess Clementine, the King's first cousin. They were led to their seats by canons from the Metropolitan Chapter. Then, with the punctuality that is the courtesy of kings, as the French say, at exactly ten o'clock, the King, the Queen and the Royal children, Prince Leopold and Princess Maria Jose entered, followed by a retinue of court officials. After a few words of hearty congratulations from the royal guests and warm words of thanks from the Cardinal, all passed from the porch of the Majestic Temple to within its hallowed precincts and proceeded to the sanctuary.

The Mass then commenced. The Cardinal, whose ardent devotion to the Sacred Heart is well known, had himself chosen for the occasion the Votive Mass of the Eucharistic Heart of Jesus, of which the text was distributed as a souvenir program at the church entrances. The French or the Flemish text, next to the Latin words, gave to the faithful an opportunity to follow the ceremony in all its details and to seize its full meaning, which was a fervent outpouring of piety, of thanksgiving and supplication. The proprium of the Mass was sung in plain chant by the admirable cathedral choir, under the direction of the Abbe Van Nuffel, the ordinary was from the polyphonic Mass "Resurrexi" from Max Springer, particularly adapted for stately celebrations.

The Te Deum, which followed, was the famous composition of Edgard Tinel, but rarely sung, owing to the difficulty of execution. At the end of the grand hymn of praise, and the prayer for the King: "Domine Saluum fac regem nostrum," the cantor of the cathedral ascended the pulpit and in

both Flemish and French announced that the Holy Father authorized the jubilarian to impart the Apostolic Benediction. All knelt to receive it, and the religious part of the day's program was over. The carillon above, under the magic stroke of Jef Denys, playing the Belgian national anthem while the Cardinal escorted the King, Queen and Royal children to the church doors, whilst a canon preceded the Princess Clementine and her husband. Cheered by the crowds outside, they stepped into their cars and departed for the Capital.

ADDRESS OF RUSSIANS
At the same moment General Dobryanski in the name of the Russian officers residing in Belgium, presented the eager crowds that lined the sidewalks and streets to the concluding words were:
"Eminence, upon this memorable day of the fiftieth anniversary of your elevation to the Sacerdotal dignity, please to accept our most fervent and most respectful wishes and to believe that the Russian refugees, whose lot is the object of your constant solicitude, will ever preserve in their hearts deep feelings of gratitude and never forget the benefactions they were blessed with at your hands."

RECEPTION AT SALLE DES FETES
It was now near one o'clock and the Cardinal of the Church was led through the eager crowds that lined the sidewalks and streets to the Salle des Fetes of the city. The elite of Belgium and the distinguished foreign envoys had preceded him there from the church. The chosen spokesmen there voiced their sentiments and the sentiments of those in whose names they delivered felicitations.

The first to take the floor was His Excellency the Apostolic Nuncio, Mgr. Micara. After expressing his personal congratulations he read a long letter from the Holy Father.

The assembly, which had listened standing to the reading of the Papal Brief, sat down again to hear the oration of the Minister of State Cooreman, President of the Central Committee for the collection of the Jubilee Fund. In analyzing the feelings of the donors to the fund, the speaker read the King's autograph, letter to the Cardinal. It was dated upon the eve of the actual fiftieth anniversary of His Eminence's ordination and is herewith given in translation:
"Eminence:"
Tomorrow, upon the occasion of your jubilee of half a century of priesthood, Belgium and with it the whole Christian world will commemorate this great and beautiful anniversary. The Queen joins me in telling you how sincerely our souls share in the commemoration and how we pray for you. Permit us to express to you also the deep sentiments of admiration and respect that we have vowed to our illustrious Primate, pattern of all the most exalted sacerdotal virtues and personification of national honor. I pray Your Eminence to accept the assurance of all my devotion.

ALBERT
A thousand and one highly interesting details must be passed over for want of space. We conclude with this extract from the address of the Prime Minister in the name of the Belgian Government:
"I have spoken of the Cardinal of War times; and it may be, Eminence, that I said too much of him, to your taste, since to all who have the signal honor of knowing you before, you appeared during the tragical hours of the storm the same as you were in the calm of peace and during the austerity of study. Hence to them the admiration of what you were during the five years of the War looks some-what like unfairness, since before and since you dispensed with the same liberality the gifts of your mind and of your heart."
"More authoritative tongues than mine have spoken and will continue to speak of the eminent virtues of the Priest, the Bishop, the Prince of the Church whom Catholic Belgium admires and reveres. I share their feelings most cordially and second their words of praise and although I have spoken of the War Cardinal it is not without bending low to the grand Peace Cardinal.

"But the men of my generation are bound to refer their great emotions and their outbursts of patriotism to that period of their lives during which the moral and material springs of the country were strained to breaking. Moreover, does not the Shepherd of Souls of the tragic hours explain the Shepherd of Souls of today? Scarcely was the agreement for the armistice signed but Your Eminence thought of all the wounds that needed to be dressed; material wounds, moral wounds, social wounds. You stooped over them at the cost of precious hours stolen from your beloved studies. You felt that in a country turned topsy-turvy, anemiated by five years of

desolation, in the midst of a continent shaken by frightful convulsions, the return to health must be attentively watched over, under the penalty of counter-strokes and of dangerous shocks. Your soul enamored of high ideals and of progress, turned wholly to the fulfillment of this task which your seventy-three years, well-lived, accepted with a smiling vigor. Eminence, in the presence of a master of oratory as well as of thought any discourse will appear vain and presumptuous. If I arose at all it was to attempt the expression of what I believe to be the sentiment of us all.

"It has ever been our country's fate and good fortune to behold at every brilliant as well as sorrowful period of its history the apparition and the effulgence of eminent figures who dominated their epoch."
"From age to age they appear to follow upon one another as if to attest the vitality of the race and the perennity of its deepest aspirations."
"They evoke the thought of powerful beacon lights marking the long and perilous road and bringing, one after the other, security to the anxious traveler."
"May Divine Providence preserve to us for years to come the focus of light which you represent, Eminence, and which radiates far beyond our frontiers."

"It is the wish we all express in bowing with affectionate respect to the great Cardinal of whom Belgium is justly proud."

ITALY SEEKS TO HEAL BREACH WITH VATICAN
Rome, June 4 (Associated Press).—While leaders of the political group which appears likely to assume the reins of government in France have declared their intention to break off relations with the Vatican, Italy is doing everything possible to bridge over completely the difficulties with the Holy See, which have existed since the fall of its temporal power.

A striking incident in this rapprochement was the reception accorded to Cardinal Pompili, Cardinal Vicar of Rome, when he returned a visit to General Barco, newly appointed commander of the military division here. The Cardinal, who according to law is guaranteed an equivalent rank to that of a Prince of the blood, was received at the General's headquarters with ceremonies as elaborate as those which attend the appearance of the King. Such an exchange of courtesies had not taken place since 1870.

"SANE NATIONALISM"
Iowa City, June 2.—A plea for "sane nationalism" was voiced by the Rev. Dr. John A. Ryan, Professor of Sociology of the Catholic University of America, in his baccalaureate sermon to the graduating class of Iowa State University here yesterday. He warned against a too ardent pursuit of "pure internationalism" saying:
"For many decades to come, national States will be necessary for human welfare. Necessary, likewise, will be the sentiment of national patriotism. But our patriotism should be rational. It should exclude all jingoism, all worship of country as a nationalistic abstraction, and every other element of nationalism which is at variance with the moral law and the golden rule."
"In the world of the spirit," the speaker declared, "the chief cause of the Great War was excessive nationalism. By this term I mean a selfish, aggressive and unreasoning national attitude which disregards the principles of universal humanity. In effect, it denies that foreign peoples have the same nature, rights and claims as one's own people. It ignores the teaching of Christ concerning the equality of all persons and the brotherhood of all persons. It refuses to apply the Golden Rule to foreigners."

SHORTAGE OF PRIESTS IN ENGLAND
London, Eng.—All the English dioceses are suffering from a shortage of priests as the result of the War, during which clerical students were called to the colors.
The Bishop of Southwark now comments on the shortage in a pastoral letter. "We lost many promising vocations by the army," he says, "and the studies of all were retarded. And now, in the time of our urgent need, we find ourselves unable to supply priests for the work, and Masses have to be cut down."

It has been suggested that the studies should be curtailed in order to meet the crisis. But Bishop Amigo will not hear of it, and insists that the full twelve year course must be completed. He points to the lessons of history, and the dangers which have arisen as the result of an insufficiently educated clergy.

100,000 WILL MARCH IN HOLY NAME PARADE

PLANS FOR SEPTEMBER CONVENTION

Washington, May 31.—A general committee of 500 men, which includes leaders of Washington's business and professional Catholic laity, has swung into action under the leadership of P. J. Haltigan, archdiocesan president, to make the forthcoming national convention of the Holy Name Society here an impressive success. These men come from Washington's forty Holy Name branches, and no member of the Society.
Vigorous work has been done in the last two weeks, and still greater activity will mark the next two, even though the 50th anniversary gathering in September is still months off. Chairmen of the important parade and finance committees have been appointed and started their groups to work with a will, and the housing committee has reported it is ready to handle the great numbers expected.

Headquarters, opened in the building of the National Council of Catholic Men, 1814 Massachusetts avenue, will see the arrival of a large personnel in a week, who will remain constantly at work till the convention opens. Mr. Haltigan will be freed from his duties at Congress June 7, he hopes, with the adjournment, and will devote his entire time to directing the headquarters work. The Very Rev. Michael J. Ripple, national Holy Name director, is expected to return to Washington from a swing west, by the first of the week.

Already the headquarters is flooded with reports of definite plans of thousands of Holy Name men to descend on Washington for the convention. It is now estimated conservatively that 100,000 will march in the great parade, and that at least 10,000 will attend the first three days of the gathering. Two delegates from each of the Society's 6,000 branches would more than make up this number.

Some idea of the expected attendance may be gained from the following reports, either gathered by Father Ripple or sent to Mr. Haltigan:
New York, Brooklyn and Newark, at a joint meeting, estimated they would send 47,000 for the final rally.
Philadelphia has chartered twenty train sections and arranged to send 30,000 by auto caravan.
Baltimore does not talk in numbers, but says every one of its thousands of members will make the short journey to Washington.
Virginia figures on 5,000 and Richmond has reported its "full strength" may be expected.
Jersey City estimates its delegation at 10,000.
Hamilton, Ontario, diocese, will send an auto caravan. A convention meeting there was attended by 1,000.
Toronto and London, Canada, expect to send delegations.
A Los Angeles delegation is assured.

Chicago and Milwaukee have chartered special through trains.
Pittsburgh has contracted for a one-day excursion.
Father Ripple reports that his swings about the country have shown surprising activity and everywhere practical, definite plans are being made for the convention. Local committees are at work in each diocese, he says.
Steps for the organization of the convention here include: Appointment of Anthony J. Barrett, head of the N. C. C. M. in Washington, as chairman of the finance committee, with sixty business and professional leaders of the city, all Holy Name men, assisting him; naming of Capt. Harry A. Walsh, veteran of the Spanish-American War, as grand marshal of the parade, with a committee of fifty, nearly all military men, who will be mounted in the parade; sending of maps for the parade rendezvous to branches throughout the country; and arrangements for continuous saying of Mass in tents near Union Station, beginning at 6 o'clock the morning of Rally Day.

In addition, a dozen committees have been appointed to care for such departments as Union Station reception, religious exercises, press and publicity, public comfort and housing. Breakfast at the station for the delegates is being arranged.
One of the features of the convention will be a pilgrimage to Mount Vernon, the home of Washington, which is expected to be the largest ever to visit that shrine. Ten thousand probably will make the journey, and it is hoped a cardinal may make an address.

It is expected that the four American cardinals will attend and will review the parade, together with archbishops and other church dignitaries, and it is possible that President Coolidge and members of his

cabinet will be in the reviewing stand.
Other events will be "Bishops' Day" at Catholic University; a conference of 1,000 spiritual directors; a field Mass, and ceremonies at the Lincoln Memorial and Washington Monument.
The Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, has just added his hearty endorsement to the convention, and expressed the hope that he may be able to attend. "The nobility of the aims of the Holy Name Society and the glory of its history," he has written Father Ripple, "cannot but make strong appeal to the pride of our Catholic through I assure the members through my Holy Father finds genu in isolation in the wide-spread and holy activities of their many units throughout the land."

IRISH FREE STATE
INTERVIEW BY PRESIDENT COSGRAVE TO THE PRESS
From Sir James Craig's recent pronouncements, I take it to be admitted as a governing principle that the Boundary question is to be settled, so far as is geographically and economically practicable, in accordance with the wishes of the inhabitants.

On that basis, I see no reason why there should be any delay in proceeding with the business of the settlement. There is certainly not on my side any desire to prolong this controversy. If I am not mistaken, the great majority of the people in Great Britain as well as in Ireland expected and intended, as a result of the Treaty, that the affairs of each country should cease to be an intruding and disturbing factor in the life of the other. There is a relatively small minority in both countries, small but active and persistent and apparently with influential connections, who seem determined to maintain friction and controversy at the maximum, and whose minds, as General Smuts once said, are back in the seventh century. It is this minority which has been using every effort and every variety of argument to prevent the issue being decided in accordance with the wishes of the inhabitants, and thus to force it, if they can, as an international quarrel upon the public of both countries.

It is regrettable and disquieting that Sir James Craig, when he approaches this problem in a manner that seems to hold out hope of a better understanding, should find himself at the same time obliged to speak of his retirement being involved. The public must take this to mean that others will be in a position to disavow and nullify any agreement that does not please them, and the only result will be that they took Jonah and cast him into the sea, but the sea did not cease from raging. I would be without sincerity if I failed to keep to the point that we must seek to have this controversy ended not prolonged, and that it cannot be ended except in accordance with the wishes of the inhabitants of the areas concerned.

My Government holds itself bound by the terms of the Treaty to give effect to the wishes of the inhabitants in regard to the settlement of the Boundary. The British Government is equally so bound. I do not remember that anything so crude and indefensible as a claim to disregard and override the wishes of the people in the areas concerned has ever been put forward expressly on behalf of Sir James Craig's administration. But it did appear to me as implied from the various pleas and pronouncements that one wished of the people of those areas were to be ignored. These people have natural rights in the matter, they have Treaty rights, and they have statutory rights. If Governments were to annul those rights, the people concerned would be entitled to seek every possible remedy in national and in international law. I am sure that they would prefer, as I would prefer, to see their right accorded without strife of any kind, and therefore I am glad to recognize—that these elementary rights of theirs, which are also statutory rights and Treaty rights, are admitted to be the basis of a settlement. It will ease the situation when it is known that justice is not to be denied and is not to be delayed.

These people complain that they are at present governed by sheer force, that their franchises are annulled, that their majorities are converted by legislative devices into minorities, electoral districts being remodelled for the purpose on the principle of the jigsaw puzzle, and that their conditions for which the British Government is still responsible, is intolerable. They are officially warned that there is worse still to come.

If such charges were brought against my Government, certain publicists and politicians, who think it good policy to keep up and stir

up enmity between our country and theirs, would make the press and the platform and the British Houses of Parliament resound with our inequities.
I want to see and I think I am entitled to demand some earnest of good will and fair play in these matters.
I welcome every word of good will. Still more will I welcome actions that will bear out good words.
My willingness to enter into conference cannot be questioned, but I cannot be expected to take part in conferences that hold out chiefly the prospect of delay and consequent exasperation.

My Government has already asked that the Boundary Commission be set up without delay. When this is done, it will facilitate agreement. If then Sir James Craig and I, or any other two men or number of men duly representative, can come together and arrive at a settlement in accordance with the wishes of the inhabitants, we can present our agreement to the Commission for ratification in accordance with the Treaty and with the Statutes of both countries.

If a settlement is not to be reached in this way, what prospect is there of reaching it otherwise? In the event of a disagreement, the Commission would still be necessary—that is, unless the Treaty is to cease to operate. The establishment of the Commission in the first instance is the sole effective guarantee in sight for arriving at a settlement by consent or, failing that, for a settlement by procedure. I don't suppose that anybody imagines this issue will be settled by any amount of elaborate special pleading in newspapers, much of it directed to the opposite purpose.

"ROMANIZING" IN THE LAND OF LUTHER
By Rev. Dr. Wilhelm Baron von Capitaine
A remarkable series of proposals that the Protestant churches of Germany imitate the Catholic Church in many vital respects has just been made in the Evangelisches Deutsches Pfarrerbund.

It is proposed that Protestant children be confirmed at twelve years, because a later age promotes religious negligence, and at twelve children are "relatively still innocent" in moral regard and susceptible to religious teaching. They still have two years of school work, it is pointed out, during which they are subject to the direct care of their parents, and thus are not exposed immediately after confirmation to the dangers of offices and workshops.
Early and frequent Communion also is advocated by the paper, and it is stated that "for the communicants public divine services must be introduced."

One of the most interesting proposals is that "private confession be a requisite as a preparation for Communion. Confession, it is recalled, was abolished at the time of the so-called Reformation, and attempts in England to reintroduce it met with many difficulties. Now comes a Protestant ministers' paper which says "all those who receive Communion must make a private confession before their confessor."

THE HOME OF THE CATHOLIC INTERNATIONAL LEAGUE
Zug, Switzerland.—The Central Office of the International Catholic League has been transferred from Graz, Austria, to this city. This is an important step in the work of the League, and will no doubt hasten the peaceful collaboration of Catholics of all countries. The location of the office in Switzerland, a neutral country and the headquarters of many large Catholic organizations, is expected to bring the League many new friends and supporters.

The Fourth International Congress of the League, as already announced, will be held this year in Venice, and in accordance with the desires of the Holy Father, it will study the question of peaceful cooperation among Catholics the world over. In fact the Congress will be "an International Catholic Week for the promotion of the Peace of Christ in the Reign of Christ," and several sessions will be devoted to the study of Catholic principles and doctrines bearing upon peace, and to the discussion of certain questions of international law.
Other sessions will be devoted to conferences on international cooperation among Catholic educators and Catholic business men. One of the most important of these conferences will be that devoted to the Catholic press, at which the subject of study and discussion will be "Practical Methods for the Realization of an International Catholic Press Service."

Detailed information in regard to the Congress may be obtained from the Central Office of the I. K. A., Zug, Switzerland, or from the Congress headquarters at Campiello Fenize 1924, Venice.

CATHOLIC NOTES

Tours, May 21.—One of France's priceless national historical monuments was lost yesterday when fire destroyed the Twelfth Century Catholic Church near here. The physical damage is estimated at \$25,000, and is irreparable. Ancient wall paintings of the greatest value were destroyed.

Asheville, N. C., May 31.—Asheville has one of the finest and most completely equipped institutions for the treatment of tubercular patients in the country, in the St. Joseph Sanatorium, the enlarged plant of which has just been formally opened here. It is conducted by the Sisters of Mercy, who started the institution in a small house in 1900.

Rome, May 22.—Special interest in the National Catholic Welfare Conference and in the Catholic University at Washington, D. C., was expressed by Hon. Ernest P. Bus by yesterday when he received in audience the Right Rev. Edward J. Hanna, Archbishop of San Francisco. Archbishop Hanna is chairman of the Administrative Committee of the N. C. W. C.

Dubuque, Iowa, May 24.—The Very Rev. Thomas Conry has been appointed president of Columbia College to succeed the Right Rev. Edward D. Howard, now auxiliary bishop of Davenport, Iowa. Archbishop James J. Keane, of Dubuque, Father Conry, formerly vice president, had been acting as president of the college since the consecration of Bishop Howard April 8.

San Antonio, Texas, May 23.—Anti-heresy vows are to be demanded of candidates for the ministry of the Presbyterian Church, according to action taken by the Sixty-fourth General Assembly of that body here. This anti-movement, which obliges ministers, elders and deacons to promise that whenever they change their views regarding the fundamental doctrines of their Church they will make known the fact to their Presbytery.

New York, May 19.—A papal medal, said to be the first of its kind struck off in honor of an American organization, has been brought back from Rome by Cardinal Hayes for presentation to James A. Flaherty, Supreme Knight of the Knights Columbus. The medal commemorates the establishment of the Knights of Columbus Oratory in Rome, as an outstanding event of the year in the view of the Vatican.

Washington, D. C., May 23.—Senator Woodbridge N. Ferris of Michigan was the speaker here Monday at the senior night program of the Dod Noon Club of Catholic University. Analyze yourself, find your bent, "blueprint" yourself, and you may well find that, dull in many things, you have brilliant genius in your particular field, was his advice to the seniors. The Right Rev. Bishop Thomas J. Shahan, rector of the university, introduced Senator Ferris.

Cologne, May 10.—A move to coordinate the missionary activities of organizations using the German tongue has resulted in the founding of a central Mission Conference, with a working agreement among the abbey and orders doing missionary work. Six abbey, twenty-eight orders and three unions of secular missionaries already have joined the new Conference, and it is intended to gather into it all missionaries and directors of religious exercises in the German tongue throughout Germany, Austria, Switzerland, Alsace and North America.
London, May 19.—The motor-chapel of the Catholic Missionary Society will be on the road again this summer, for the first time since the War. The motor-chapel was inspired by the chapel cars of the Catholic Church Extension Society of the United States. It is particularly suited to the short distances which it is necessary to travel between one village and another in this compact island. There is accommodation for the missionaries, who hold open air meetings and services in places which are without churches.

Paris, May 12.—The following dispatch has been received from Rome by the "Radio Agency": "A semi-official note qualifies as 'pre-mature' the rumor according to which Mgr. Cerretti, Apostolic Nuncio to Paris, who is going to Rome, is to be relieved of his functions. However, in Vatican circles it is asserted that Mgr. Cerretti may receive the red hat at the next consistory and that following his elevation to the cardinalate he will be relieved of his functions as Nuncio to Paris."
Cologne, May 6.—After long negotiations, a committee ordered appointed April 13 by the Christian Railway Corporation to treat with the Allied occupying forces for the return of those expelled from the Rhineland is obtaining results. The Rhineland Commission already has permitted 4,000 of those expelled to return to their homes in the Ruhr. The plea for their return was granted unconditionally, and the railway workers are not compelled to enter the service of the Franco-Belgian Railway Administration.

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GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE

CHAPTER XV.

Christmas had come round at last; the weary, anxious three months were over for Gerty, and she was to go to Nethercotes the day after Christmas day. That day itself she would not spend away from her father, though Lady Hunter had wished her very much to be with them for it.

"I could not leave papa, you know, Julia, on Christmas day," she had written. "Besides, as you are so far from a Catholic church, I should be out for two or three hours when I went out to Mass, and you would not like that, so it is better to wait, isn't it?"

And so today, Christmas day, Gerty and her father were alone together before their temporary separation. Father Walmesley had come home with them to dinner after the afternoon's Benediction, and then towards evening left them, guessing they would perhaps prefer to spend the last evening quiet alone.

"God bless you, my child," he had said to Gerty as he bade her goodbye, "and send you back to us safe and well." And Gerty responded to his kind smile with a grateful, eloquent look, though her heart was too full just then to let her speak.

Since that day on which the good priest had vainly sought her confidence, the subject had never been renewed between them; and there had grown up a kind of barrier, of respectful reserve on her part, and on his a scrupulous avoidance of anything like questioning her beyond what he was strictly obliged to do, but without any change otherwise in the old, kind, fatherly manner, and with a still more earnest recommendation of her every day to God.

And even between her and her father there seemed to be a kind of tacit acknowledgment that something existed which could not be spoken of between them: for Gerty could not but see at times her father's anxiety about herself any more than she could help often breaking down in the effort to be her old bright self, and go about all the old duties and occupations in her once free, light-hearted manner as though she had no thought beyond. But outwardly all was unchanged: the old life was still going on, the very feeling that all was not the same seeming to have confirmed that still greater tenderness in Gerty's manner to her father and her every little attention to his wishes.

They had been at the midnight Mass together, and then out again to Communion; and on their return Gerty found a letter awaiting her from Lady Hunter, telling her how they were longing to welcome her at Nethercotes.

"The house is quite full now; all our visitors have arrived but yourself," wrote her ladyship. "Stanley Graham got here two days since, straight from the Continent, having only been home to Briardale for an hour or two on the way. He is looking very well, and I have made him promise to stay with us at least a fortnight or three weeks." And Gerty had read the letter to her father as usual, confirming afresh the suspicion now settled in his heart.

She played and sang for him and talked to him by turns; they sat together all the evening; but she nearly broke down as she spoke.

"That's all, Gerty; only a fortnight," he said, smiling cheerily. "And now it is really time for you to be in bed, little girl, with a journey before you in the morning, and all the gayeties of Nethercotes." And he let her go, but she turned back for a minute to whisper, as if with an irresistible impulse:

"Papa, nothing would ever make you think—I make you afraid, I mean—that I could ever love you any less, could it, papa?"

"Afraid that my child could ever care any less for her old father! Never, 'Sunbeam.' But why do you think of such a thing? I can't tell; but going away, leaving you again so soon, makes me—sad, somehow."

"Never be sad for me, Gerty. Don't you think it makes me happy to see you going away when it is to enjoy yourself, as it is now?" And he smiled again, hiding the aching fear of coming sorrow and separation in his heart—hiding it until Gerty was safe out of sight, until she had gone upstairs, not to sleep just yet, but to lie awake in trembling but delicious joy at the thought of the morrow—joy which still was mixed with a vague foreboding of pain and sorrow.

Nethercotes was but little more than an hour's journey from White-well, so Gerty travelled alone, sitting quietly in a corner of the railway carriage, trying to hide from her fellow-passengers the tears which fell for some minutes after the parting with her father.

"When I see him again, when I come back, how will it be with me?"

she kept asking herself, her heart beating painfully and wondering as each minute bore her on nearer to the crisis in her life. She felt in a kind of dream when she got out at the station nearest Nethercotes and found Lady Hunter's carriage waiting for her, with her ladyship's own maid to meet her and look after her luggage.

"Lady Hunter would have come herself, Miss Manning," the young woman said to Gerty, "but she took a little cold last night, and thought it best to stay indoors all today, as it is so cold."

"Of course, Roberts; I am glad she has not come." And Gerty was glad for other reasons too, for she was thankful to be alone during the three miles' drive to Nethercotes; thankful to be able to be silent and try to realize where she was, whom she was about to meet again after the long waiting and yearning; to try and realize all that might bring forth—about to be called on to take the step which must decide her fate for life.

"And only a year ago I was just leaving the convent, thinking of nothing but being so sorry to leave them all, and so very, very happy to be going home at last to be always with papa. Am I going to leave him already? Shall I want to go so if—I am asked?" And though the girlish heart almost shrank with a kind of fear from what might be coming—the new, untried existence—it yet answered quickly, "Ah, yes, yes! if he asks me; wouldn't I go to the world's end, content to lose all else, all I love so dearly, if only he asked me?"

She roused herself with a start as they reached Nethercotes and entered the park, whose extent and beauty Gerty could see even on this gloomy, wintry day.

"I should like to see it in summer," she said to herself, trying to throw off her deep preoccupation, and to bring a smile to her face ere they reached the house, which now appeared in sight—a splendid, quite modern edifice, which Gerty knew had been built by the present baronet, Sir Robert, before his marriage.

"How different from our old Grange!" was her thought, as she ran up the steps and through the pillared entrance into the warm, luxurious-looking hall, where her cousin met her with a hearty kiss and a close embrace.

"Welcome, love," at last to Nethercotes," she said with her sweet smile; "I was getting quite impatient listening for the carriage. Why, you're as cold as an icicle, and trembling like a leaf; but no wonder, on such a day. So we'll go up at once to my little sanctum, and as soon as you have thrown off your wraps we will have some tea together." And Lady Hunter led Gerty into a perfect little gem of a room, her own special sanctum, furnished with every imaginable comfort and elegance.

"This is better than London, love, isn't it?" And when Gerty was freed from her hat and wraps, she made her sit closer to the fire on a low stool, and then rang for some tea.

"Now," she said, when it came, "for a regular good gossip over, like two old maids. Now begin to tell me everything—how your papa is; and Rupert, poor boy (don't be vexed, Gerty); and what you've been doing ever since, buried away at Whitewell; and why you are not looking so rosy as you ought to do after such a long rest in the country, away from my worldly society."

Gerty was beginning laughingly to reply to the shower of questions when Lady Hunter interrupted her: "But I forgot, love; I must tell you that some one is decidedly impatient to see my little country girl again, and was quite inclined to be dreadfully disappointed at not finding her here on his arrival, until I mollified his imperial highness by assuring him she would be here today—that he would only have to wait until dinner-time this evening. I believe he only went to the Meet today to make the time pass more quickly, for he does not care about hunting, though he is such a splendid rider." And though her ladyship spoke laughingly, and apparently in jest, as she had often done latterly in London, the tell-tale color rose to Gerty's face, while her heart beat so fast as almost to suffocate her.

But she tried to laugh carelessly, and began at once to talk of other things, unconscious that Lady Hunter had not spoken merely for the love of idle teasing, but to satisfy herself whether her young cousin's heart was unchanged, as she suspected—whether the event which she hoped, and yet somehow dreaded, might be looked for soon to take place here at Nethercotes; and also, too, with the kindly wish to reassure Gerty herself about Stanley Graham's own evident sentiments before she should meet him again that evening.

CHAPTER XVI.

Two hours later Gerty was dressed for dinner, ready to go down-stairs, but lingering yet a few minutes, as though dreading what was coming, trying in vain to subdue her heart's beating and to look calm and unperturbed. Then, almost unconsciously, she took one look at the glass, which she had nearly forgotten to do at all during her dressing, one look at the bright, sweet face, and then, becoming aware of why she did so, turned quickly away, almost delaying further went down-stairs.

Stanley Graham was not yet in the drawing-room. Gerty saw that at once, or felt it rather, almost before her quick, eager glance went round the room, and she sighed, almost in relief, that the meeting was deferred yet a few minutes longer. She sat down next to a lady to whom her cousin introduced her, and who at once began to talk pleasantly to her, though Gerty somehow could not always listen or answer so attentively, perhaps, as politeness might have demanded.

The door opened again at last, and, looking up, Gerty saw that it was Stanley Graham who entered. Again her eyes rested on the noble face which had haunted her ever, even in her dreams, since she had last beheld it; she looked once more, after her weary longing, on him who was all her world now, the object of her fresh young heart's passionate idolatry, for whose sake she had been content for the past three months to be, as it were, alienated, at least in part, from her dear, tender father. Her heart beat so fast now that she clasped her hands together upon it for a minute, quickly and convulsively, and then sat quite still, watching the one figure, from whose sight she was hidden as she sat. Was he feeling it all as she was? was it for her he was thinking now as he entered the room, or was it a blissful dream which the next few minutes might dispel? He stood for a while near the door, detached in talk by two or three gentlemen; but Gerty saw his gaze wander restlessly about the room until at last it reached her corner and their eyes met. Then the pale, proud face softened, as if by magic, into the attractive smile Gerty knew so well—the smile which had stolen its way to her heart, almost before she had exchanged a word with him, on the first night of their acquaintance. She saw him speak some excuse to his companions, and then at once he crossed the room straight to where she sat, caring not who saw or remarked the pointed action.

"I am very glad to see you, Miss Manning. You are quite well, I hope?" And the darkness and shadow doubt were lifted away from Gerty's heart as her hand rested in Stanley Graham's fervent grasp, as the music of his voice sounded in her ears again with an eloquence which depended not on the outward, polite, conventional words.

"I am quite well, Mr. Graham, thank you! I hope you are so, too." And though she tried to speak calmly, the rosy color overspread her face as she raised her eyes to his—the sweet eyes for whose gaze proud Stanley Graham had been yearning every day and hour, though she knew it not.

"Quite well, thank you, but very tired and weary at last of being abroad—very thankful for the chance to be back again in England." And the earnest, tender gaze rested upon Gerty, charming her back wholly into the paradise from which she had been excluded during the past weary months.

Stanley was about to take a seat again by her side, which her lady companion had kindly vacated, when the dinner-bell sounded, and he was obliged to leave her to escort the lady allotted to him, while Gerty fell to the share of a nephew of Sir Robert's, whom Lady Hunter brought to introduce to her.

"I am very sorry, love, to interrupt you, she managed to whisper quietly to Gerty, "but you understand; it cannot be helped." And Gerty was borne away by her new companion. She could hardly have told how she got through the dinner, or what she talked about to her companion, who was a pleasant, amiable young man, bent on making himself agreeable; for he had been admiring Gerty ever since she had entered the drawing-room, and was perhaps disappointed to find that she was hardly so sweet and bewitching as he had told himself the owner of that bright face must prove on acquaintance. Poor Gerty, all unconscious of his thoughts, was but exerting herself not to appear unkind or stupid, wondering the while how long it would be before the dinner was over and Stanley Graham free to come to her side once more, free to let her worshipping heart once more rejoice in the close presence of its idol.

Lady Hunter rose at last, and as Gerty followed her with the rest of the ladies, she caught Stanley Graham's smile fixed on her for a moment as she passed out of the room.

"Now, Gerty, I want to introduce you to everybody, at least to all the ladies," said Lady Hunter, as they re-entered the drawing-room; "there was hardly time before dinner." And taking Gerty's arm affectionately, she introduced her to the company with evident pride and pleasure—two or three among them claiming Gerty's acquaintance already, having known her during her stay in London.

"Stanley Graham found a minute before dinner to speak to you, didn't he, love?" her ladyship asked in a low tone, as she and Gerty stood apart before the fire, when they had spoken just for a minute or two, Julia, replied Gerty; looking into the fire, away from her cousin's face.

"That's right. I was afraid you had done no more than shake hands when I was obliged to come and interrupt you. But talk of a person and he appears," she added, as the door opened and Stanley Graham entered alone.

"That's a good fellow!" she said, as she went to meet him. "I wish you could manage to indoctrinate a few more gentlemen with your dislike to the barbarous English custom of sending away the ladies, to stay behind deliberately to drink far too much wine." And her ladyship laughed gaily, knowing the while in her heart that it was not Stanley's dislike to the custom that had alone brought him so soon into their company this evening.

Until some more of the gentlemen came in he stood on the hearth-rug with Lady Hunter, talking to her; but his attention was really given to Gerty, who had taken a seat on a sofa near, where she sat silently, meeting his smile whenever she looked up.

"Well, and how do you think Gerty is looking, Stanley?" her ladyship asked now, turning round to her as she spoke. "You see she has turned up safe and sound, as I promised you, but hardly looking so well, I think, as she should do after such a long rest at home."

TO BE CONTINUED

THE MAN FROM CORK

The clock was striking seven as last, but smiling, Sister Evangelista went to the doorway of the old man's ward and stood there quietly, waiting for Sister Imelda, whose turn it was to be on duty for the night.

It was five or six minutes before Sister Imelda came almost running down the corridor. "Somehow, the dear Lord doesn't give me the grace to be on time," she panted in apology. "I'm very sorry to have kept you waiting. After we finished washing the dishes I went to play with the kittens, and forgot to watch the clock."

Like every one else in the house, Sister Evangelista loved merry as much for her childish lapses as for her very real virtues. She smiled with a trace of amoyence as she answered teasingly: "Sister, if you ever come as the clock strikes seven,—I—I—but why talk of impossibilities!"

With hardly a pause she added more seriously: "We have a new charge—an old, old man from County Cork. Tim is the only name he comes to have," gave him the third bed in the window side. Such a helpless old man he is—thin, and tired, and sad, and penniless, and pathetically ashamed of having broken down. He does not talk much, but two or three times the poor dear said that he deserves all his misfortunes and has no right to complain."

"God help us all if we're to get what we deserve!" Sister Imelda chimed in. Silence was the least of her virtues.

"I do not think he means his poverty—but I must go now or I shall be late for Office. Tom Shea is to have his medicine at ten and at two, if he is awake."

Half an hour later, when Sister Imelda passed down the ward, she looked anxiously at the newcomer, a frail old man, with thin gray hair and beard. Seeing that he was not asleep she spoke gently to him, asking if he was comfortable. To her surprise he started violently. Instead of replying he stared at her, bewildered, for a few moments, then, with a little moan, he turned his face and closed his eyes.

With a feeling of compassion for the queer little ways of advanced age, Sister Imelda passed on. By the time she made her second round he had fallen asleep. She stopped at his bedside to look, not into his worn lined face, but at the rudely chained old beads which were twisted about his right hand, such beads as she had not seen since she was a girl in Ireland. They vividly recalled a cabin of a winter's evening, with her stalwart father giving out the Sorrowful Mysteries—it was always those that he had said, whatever the day of the week, her frail little mother kneeling beside him, but a little nearer to the fire and grouped irregularly around them her four brothers and her restless, sleepy little self. Obeying a sudden impulse, she stooped and kissed the old beads, and two tears fell on the coverlet. "God bless them all," she murmured and the old man stirred in his sleep.

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LONDON, SATURDAY, JUNE 14, 1924

THE SAVIOUR OF AUSTRIA

Throughout a world surfeited with horrors of war and horrors of the mis-called peace, the shooting of Dr. Seipel, Chancellor of Austria, caused a new feeling of horror akin to despair. For the holy and humble priest who was the mark for a vengeful socialist's bullet was the great statesman who preserved Austria as a political entity and thereby saved central Europe from conditions that might have seriously imperilled peaceful reconstruction of the whole of Europe.

A little more than two years ago when Chancellor Seipel took office after the fall of the utterly incompetent Socialist Government the world had given up hope of the possibility of saving Austria from chaos and disintegration. What is worse, the Austrians themselves despaired of political salvation. The irreverent and cynical Socialist gibe on the priest-statesman's taking up the heavy burden of office was that it was in accordance with the fitness of things for soon he should have to administer Extreme Unction to dying Austria!

That Austria did not die was due directly to the statesmanship and perhaps indirectly not a little to the sacerdotal qualities of her new priest Chancellor.

Observers in the chancelleries of Europe still recall Seipel's tour of the capitals in the summer of 1922 which was to turn the tide in Austria's favor. A "scrupulous Metternich," some of the references of the period averred. The world seemed convinced that Austria was dying, and a great part of the Chancellor's task was to convince it of the nation's vitality. Socialist leaders had already warned him that if the cost of living continued to increase they could not answer for the attitude of the working classes.

Bankers with whom he conferred told him the cure was a financial cure, and this was impossible without gold. So he set out with two objectives, namely: to overcome the international indifference to Austria and to float the needed loans.

Austere in bearing, clerically garbed, occupying simple, sparsely furnished rooms at hotels, Mgr. Seipel made his round. At Verona he hinted to the Italians that self-protection dictated that Austria form some new union, and mentioned Czechoslovakia. At Prague he sketched the same necessity, and mentioned Italy or Germany. He continued his memorable journey to Berlin, where word reached the other powers that he was in long conference with Chancellor Wirth. His tour began to attract attention. Hurried conferences were held in his wake at the capitals he visited, and not a Foreign Office but had taken cognizance of what was going on.

Dr. Benes, the Foreign Minister of Czechoslovakia, then boarded a train at Prague for Paris and later went to London. When he returned the principle of Inter-Allied intervention for the salvage of Austria was reported accepted, and his proposal that the financial rehabilitation of Austria be confided to the League of Nations became a working plan by general consent of the Powers.

"Like Dante of old," Chancellor Seipel observed meanwhile, "I am knocking from door to door for bread, and, like Dante, I am finding the taste very bitter."

Austria was in the way of salvation; but there still remained the difficult task of getting from Parliament all the extraordinary powers necessary to fulfil the conditions imposed. Chancellor Seipel was as successful at home as he was abroad. The conditions fulfilled, the international loan enabled Mgr. Seipel to finance Austria over the

crisis and the moral effect of having both funds and a reserve restored hope to the people and Austria's rehabilitation went on apace. The task was not easy. Vienna had been the capital of a great empire of sixty millions; now Austria was reduced to one tenth of that population nearly a third of which was in Vienna. The policy of retrenchment necessitated the reduction of the enormous imperial staff of civil servants which necessarily entailed misery and engendered bitterness. "Fascisti" and communists both turned on the Chancellor and a year ago stoned him in the streets of Vienna as he continued to extend the scope of his economies.

The result, however, economists unanimously assert, was eventually to advance the Austrian currency from the most unstable to one of the most stable in Europe, to wipe out long standing deficits, and to bring Austria back into the international money market with a tangible and respectable credit.

Under Mgr. Seipel's leadership treaties have been negotiated with many neighbors, including Czechoslovakia, Yugoslavia and Italy. Great strides have been made in the domestic administration of the republic.

A LIMIT TO COMPREHENSIVENESS

Everyone is familiar with the Anglican apologetic that makes of the wide diversity of belief and practice within that communion a new mark of the Church—Comprehensiveness. With pride we were told that there was room for the High, Low and Broad churchman within that comprehensive fold. There were and there are those who claim that the Church of England—and the Protestant Episcopal, of course, as well—is the Church—or a branch thereof—commissioned by Christ to teach in His name; that it is Catholic, enjoying all the prerogatives of the Church Catholic. And there are those—millions of them—who, though they regard the Church of their baptism with sincere affection, are as thoroughly Protestant as private judgment and denial of any divinely derived commission to teach can make them. There are those who believe in the Mass and the Real Presence and there are those who look on these as damnable fables and dangerous deceptions. Illogical and self-contradictory as were these clashing beliefs and practices they were all blandly if not boastfully explained by that blessed word—comprehensiveness.

It used to be said that they were united in fundamentals. Now fundamentalists is a term of reproach and scorn, a by-word and a hissing to multitudes and even to many highly placed as preachers and teachers who not only scoff at all Catholic claims but who regard even the thinnest of Protestant creeds a millstone around the neck of spiritual progress. The revolt of the modernists has strained comprehensiveness to the breaking point. To deny some things, even many things, was the privilege, if not the vested right, of members of a comprehensive Catholic-Protestant Church; but to deny every thing distinctively Christian was going too far. To discipline the Christ-denying Modernists was no easy task, yet if this great communion was to retain the semblance of a teaching Church it must be done. An obscure clergyman in Texas was condemned. The Church authorities were taunted with a chorus of derisive invitations to deal with the "higher-ups."

And we are genuinely glad to note that they took up the challenge. Before a court of eight Bishops in Cleveland, Bishop William Montgomery Brown, retired, former head of the diocese of Arkansas, was placed on trial on formal charges of heresy.

Now 'heresy' and 'heretic' are generally assumed to be offensive epithets. Why we do not know unless it be that those who so consider them are quite ignorant of their meaning. These words come from a Greek word meaning to take

for oneself, to choose. "After the study of philosophy began in Greece," writes Hobbes, "and the philosophers, disagreeing among themselves, had started many questions . . . because everyone took what opinion he pleased, each several opinion was called a *heresy*; which signified no more than a private opinion, without reference to truth or falsehood." Now that is precisely what the great majority of people do today with regard to religion and claim the right to do. The press writers who are so scornful of "heresy-hunters" and so resentful of the charge of heresy being preferred against anyone are themselves boastfully heretical in the etymological sense of the word.

But by usage the word heresy has come to mean declared opinions which are opposed to the received and authorized doctrinal standards of any particular Church. To deny the right, nay the duty, of any Church to prosecute for heresy is to deny flatly to that Church the right to have any doctrinal standards whatever. But doctrinal disruption has gone so far in most Protestant Churches that it is impossible to keep even their authorized preachers and teachers from denying and flouting those very standards they vowed at ordination to maintain and defend. It is a chaotic state of affairs in which honesty and moral courage as well as religion goes by the board. So we are glad that the Protestant Episcopal authorities had the courage to put Bishop Brown on trial.

The charge was that Bishop Brown "did hold and teach publicly and advisedly certain doctrine contrary to that held by the Protestant Episcopal Church in the United States of America."

This charge was supported by certain extracts from Bishop Brown's book "Communism and Christianity," the following amongst others: "2. On pages 32 and 33: 'Neither capitalism nor Christianity is anything, except in so far as it is a system of parasitism and as parasitic systems they have striking resemblances, nearly as many and close as indistinguishable twins.'"

"Both have gods, churches and priesthoods, and these are in each case nothing but symbols. "However, the god of capitalism, though only a symbol, is nevertheless real gold, below a real vault, and nearly all the world sincerely worships it."

"But the God of Christianity, though none the less symbolic, but rather more so, is an unreal, imaginary spirit, a magnified man without a body, above an imaginary vault, and only a very small part of the world sincerely worships Him."

"3. On page 51: 'Orthodox Christians say that Jesus founded their sectarian churches, though each sect insists that He had to do with only one Church, theirs. I doubt that He lived.'"

"7. On page 81: 'Gods in the skies (Jesus, Jehovah, Allah, Buddha) are all right as subjective symbols of human potentialities and attributes and of natural laws, even as the Stars and Stripes on a pole. Uncle Sam in the Capitol and Santa Claus in a sleigh are all right as such symbols; but such Gods are all wrong if regarded as objective realities existing independently of those who created them as divinities and placed them in celestial habitations.'"

"10. On page 90: 'The one God of the Jews and the trine God of the Christians, if taken seriously, are superstitions.'"

With all these nauseating blasphemies this Christian bishop still proclaims himself a professing Christian as this further extract quoted in support of the charge of heresy makes clear: "21. On pages 146 and 147: 'If you ask whether I am still a professing Christian, I shall answer: 'Yes, yet the Brother Jesus of the New Testament, Catholic creed and Protestant confessions, is not for me a historical personage, but only a symbol of all that is for the good of the world, even as the Uncle Sam of American literature is not a historical personage, but only a symbol of all that is good for the United States.'"

at the "medievalism" of the Protestant Episcopal bishops in putting Bishop Brown on trial in effect deny to all the other Episcopal bishops of the United States the liberty they claim for Bishop Brown. Are they not to be free to dissociate themselves and their Church from the anti-Christian rantings of the bishop turned materialist and communist? They could do no less; and as half a loaf is always better than no bread we rejoice that the Protestant Episcopal Church has had the moral courage to do its plain duty in the premises.

A MOVEMENT TOO LONG DELAYED

A movement has been initiated at Ottawa to provide English-speaking Catholics with something like adequate facilities for higher education. In this matter the important English-speaking Catholic population of the Capital and of the Ottawa Valley are much worse off than were their predecessors of a generation or two ago. This will be abundantly evident from the study of the two important documents on the subject which will be found in last week's and this week's numbers of the CATHOLIC RECORD. The situation is one that not only vitally affects the welfare of Catholics, whose mother tongue is English, in Eastern Ontario but concerns deeply the Catholics of all Canada and the interests of the Catholic Church.

Within the limits of the Province of Quebec our coreligionists of French speech have complete, untrammelled and unquestioned control of education. Naturally they make the fullest provision for the preservation and extension of French culture, the French language, and French ideals of education. And yet it is their proud boast that to the Protestant minority of Quebec is given the fullest freedom and the fairest treatment possible in the development of an educational system suited to its needs. Nor is it an empty boast. Facts, figures and official statistics as well as the testimony of Protestant educationists all show that the French Canadians of Quebec have been and are not only just but generous in financial and legislative provision for Protestant education in Quebec.

But there is another phase of the educational question which was lucidly pointed out and emphasized by the Very Reverend Canon Emile Chartier, M. A., Ph. D., LL. D., vice-rector and dean of the faculty of arts, University of Montreal. The other day, at the annual convocation of the University of Western Ontario, the learned Canon, whose address was very well received, pointed out the importance of developing in the French an appreciation of English culture and in the English an appreciation of French culture as well as a knowledge on each side of the other's language in order that a closer relationship and a more understanding sympathy may subsist between the two racial groups in Canada.

But, he added, "A system which tends to make an English-speaking child into a French child or a French child into an English-speaking child we must reject."

It will be noted that here the learned Vice-Rector of the University of Montreal bases his protest not on religion but on the fact that French culture is as distinct and separate from English culture as the French language is distinct and separate from the English language; and the protest implies the assertion of the right of the French-speaking child to an adequate French education and the equal right of the English-speaking child to an adequate English education. To the Protestant minority of Quebec that right, as we have said, is freely conceded. The tolerance, sympathy, generosity of French-Canadians toward the Protestants of their province is a glory in which as Catholics we are proud to share. But, unfortunately, this generous provision for Protestant education leaves an important phase of the thorny question of bilingualism untouched. Surely English-speaking Catholics have educational rights equal to those conceded to English Protestants; rights to an education that will not "tend to make an English-speaking child into a French child." Yet this educational problem remains unsolved in Quebec and in those parts of the English-speaking provinces dominated by French

Canadians. The tendency has hitherto been to stress religion exclusively as the basis of the right of English-speaking people to schools that provide adequate facilities for an education based on the English language and English culture. It is time that the right, opportunely enunciated by Canon Chartier, should be emphasized; that English-speaking children throughout the whole course of their education should be allowed to enter into that heritage which belongs whole and entire to each and every one of the hundred millions and more of this English-speaking continent and to each and all of the two hundred millions of the English-speaking world. That the majority of these millions are outside the household of the faith is but an additional and imperative reason for adequate educational facilities for English-speaking Catholics. The tendency, too evident in some quarters, to identify the Catholic religion with the French language and to identify the English language with the Protestant religion is as un-Catholic as it is unwise and untrue. The glorious title 'Catholic' is thereby debased and degraded; and the basic principle of the Catholic Church is thus violated. The Church of God looks to the conquest of the world to Christ; of all tribes and all nations and all peoples and all tongues. The English-speaking Catholics are the leaven that will, through the Providence of God, leaven the whole mass of the English-speaking world. So the highest and holiest interests of God's Church, the fulfilment of its high mission to a large and ever-growing proportion of the world's population, demand that Catholics of English speech be afforded in the fullest possible measure, adequate facilities for a thoroughly English as well as a thoroughly Catholic education.

God wills it. It is with genuine pleasure we note the fact that the venerable Archbishop of Ottawa looks with favor on the efforts, too long delayed, of the English-speaking Catholics of Ottawa to ameliorate an intolerable situation. May these efforts, inaugurated with ecclesiastical approval and authority, be blessed by God and crowned with that complete success which their all-important objective deserves.

WHAT ARE OUR SCHOOLS DOING?

BY THE OBSERVER
If our common school and college system can be expected to show results anywhere, it ought surely to show them in an increased power and accuracy of expression in the English language. But this is precisely the matter in which the fewest results and the worst are being shown. For example we may, we think, take for granted that in these days no young man is allowed to write for a paper in any capacity, even as reporter or as news correspondent, who had not had at least a good common school course. How is it, then, that we find the news correspondent at Montreal—presumably an agent of the Canadian Press Association or some similar organization—sending out the following:

Montreal, June 2.—The full list of conspirators in the laying of plans for the Bank of Hochelaga hold-up here on April 1 when \$142,288 was stolen and two men shot dead, will be given, as far as he knows them, by Ciro Niegro, self-confessed conspirator, when the trial of Giuseppe Serafini, on a charge of having murdered the chauffeur of the collection car, re-opens Wednesday morning, following the recommendation given by Mr. Justice Wilson, in the court of King's Bench, to R. L. Calder, K. C., crown prosecutor, towards the close of this afternoon's proceedings.

What did Mr. Justice Wilson recommend? Did he recommend the re-opening of the trial or did he recommend something else? Why do men who are supposed to know the rudiments of English composition disgrace themselves by writing such slovenly sentences. Observe the construction of that long, clumsy and altogether unworkmanlike sentence. Why do people write like that? We think it is because they want to jump the reader's attention at once into the middle of their story, and so to fix the attention on what they think is the important fact in the matter. And so it will not do to begin with Mr. Justice Wilson, or with Ciro Niegro, or even with Serafini, but the reader must be—so the corres-

pondent imagines—jumped at once into the list of conspirators.

Even so why be clumsy about it? Why not write a sentence which a school boy need not be ashamed to show in his exercise book? Why not say: "The full list of conspirators in the Hochelaga Bank case will be given in Court on Wednesday morning." That covers it, does it not? Or, if it is thought necessary to introduce Ciro Niegro at once, and he cannot wait, or the reader cannot wait, half a minute, why not say, "Ciro Niegro, one of the conspirators in the Hochelaga Bank affair, will give up the names of his co-conspirators on Wednesday." Surely that would be enough for one sentence, and the next thrill could wait for another short sentence.

Or, if it is feared that the reader will lose interest so easily, why bother him with unnecessary words? Why add to the very plain word "conspirators" the explanatory words "in the laying of plans." Conspirators always lay plans, that is the substance of a conspiracy—that plans are laid. And, why bother to add the very unnecessary words, "towards the close of this afternoon's proceedings?" Who cares whether it was at the beginning or at the end, or in the middle, of an afternoon's proceedings, that the matter was decided?

Sometimes the young men who make up the news columns of the daily press seem to have studied English composition in the guide lines of the motion pictures; though they do not do as well as the average of the guide lines. It is a very great pity that the press does not realize its responsibilities. It has responsibilities, surely, in respect of the standard of English phraseology and composition. But it would seem that few who serve on the staff of the modern daily paper care whether they write English with approximate accuracy, or whether they write an argot or a patois. And it is only too plain that those who employ them care as little as they do about the matter.

Reporters and associated press writers and correspondents write as a little boy tells a story. A boy runs home to his father or mother with a mess of hasty impressions in his mind, and he tries to tell all of them in one breath. The result is confusion, and his parent has to take him and perhaps shake him a little to steady him down before he can relate what he has to tell in a reasonably clear manner. And have not many readers of press despatches wished that they could take some enthusiastic young reporter or correspondent by the collar, shake him a bit, and say to him, "See here, Sonny, you have all day to tell this story, don't try to tell it from back to front, start at the first of it; now then, what is it all about?"

But why do not the men who hire—and presumably fire—the correspondents say something equivalent to them and get them down to some sort of imitation of the writing of English sentences? For, either the English language is wrong, or these writers are wrong. That is the plain situation put alternatively. If this is the way to write English; if this is even a permissible method of writing English, we may as well face the fact that we have been for centuries, and still are, teaching our school children lies and nonsense.

NOTES AND COMMENTS

THE CIRCUMSTANCE of a corporate body being met together to celebrate its Golden Jubilee, and at the same time to chant its obsequies, as the Presbyterian General Assembly is this week doing in Owen Sound, is an event probably unique in Canadian annals. For, whatever the future of Presbyterians as such individually, the Act of Union, if ultimately carried, as seems certain, puts an end to the body heretofore legally designated as "The Presbyterian Church in Canada."

THE REFERENCES in these columns within the past two weeks to the processes of beatification and canonization now in progress in Rome, recalls the fact that there is another of world-wide interest which concerns the person of the late Pope Pius X. Following upon the institution of the diocesan tribunal in Rome, to examine into the cause of his Beatification, there has now been inaugurated a similar tribunal for the diocese of Venice, meetings

of which have already been held at the Patriarchal Palace, under the presidency of Cardinal La Fontaine, Archbishop and Patriarch, and Pius X.'s own successor in that exalted office.

IN THIS connection it is interesting to record the Holy Father's appointment as consultant of the Sacred Congregation of one well-known in America—Father Paschal Robinson, of the Friars Minor. Though born in Dublin, Father Robinson has had a wide and varied experience in the United States as journalist and man of letters. Before entering the Franciscan Order he was for three years (1892-5) associate editor of the North American Review, in which capacity he came into touch with most of the literary men in the country. Since going to Europe as a Friar Minor, he has followed up his literary bent, and has had many academic honors conferred upon him, among them that of Fellow of the Royal Historical Society of Great Britain.

AFTER THE Armistice of 1918, Father Robinson was chosen by the Holy See as Apostolic Visitor to Palestine, where he carried out an important mission. The terms of reference of his inquiry were restricted to religious conditions in the Holy Land, but, notwithstanding that he kept strictly within the letter of these instructions, racial rivalries on the part of a group of Continental journalists sought to give a political twist to the mission and to embarrass the Visitor. That he should now be named as a Consultant of the Sacred Congregation of Religious is proof not only of the success of his Palestine mission, but of the high esteem in which this distinguished Franciscan is held in Rome.

DURING HER recent visit to Rome, the Rev. Mother General of the English Congregation of Our Lady of Sion (the religious institute specially founded to promote the cause of the conversion of the Jews to Catholic Christianity), obtained from the Pope his promise to report Mass for this intention during the Novena of Masses for the redemption of Israel to be celebrated in England, June 21st to 29th, the Feast of SS. Peter and Paul. The Holy See has ever manifested deep interest in the Jews and has been their advocate and protector in those times of stress and persecution which have from time to time through the centuries broken out against that much-tried, if "stiff-necked" people. It is fully in accordance with this traditional attitude, therefore, that a Pontiff of the wide vision and sympathies of Pius XI. should evince a lively interest in the cause of their conversion.

IT MAY NOT be generally known on this continent that a "Catholic Guild of Israel for the Conversion of the Jews" actually exists in England and on the Continent, and that though Catholics as a body in England have done very little to encourage it, it has made progress, and is extending its numbers and its boundaries. Its headquarters are at the Convent of Our Lady of Sion, London, but the opening of a branch at Manchester is contemplated, where Jews are said to be more numerous than in any other city after London. The work is described as uphill, the Jews not being amenable to conversion. Notwithstanding, more than thirty were received into the Church in England during the year 1923.

CARDINAL MERCIER GETS HIGHEST DECORATION

(N. C. W. C. News Service)
Paris, May 23.—The French Government has awarded to Cardinal Mercier, on the occasion of his jubilee, the cordon of the Grand Cross of the Legion of Honor, the highest decoration given by France and one which is customarily given only to heads of foreign governments.

The Ambassador of France at Brussels went to Malines to present the insignia to the Cardinal in the name of the President of the Republic.

The Primate of Belgium also received an autograph letter from M. Poincare.

A few days earlier, M. Poincare had written the following message to the Revue Catholique des Idees et de la Foi: "At the time when festive Belgium is preparing to ring her joyous carillons to celebrate the priestly jubilee of noble Cardinal Mercier, I wish to bring my respectful and grateful tribute to the illustrious prelate who, in the hour of the heaviest anguish which has

ever weighed upon the world, dominated by the height of his stature and of his moral elevation, both events and men. Dispensing consolation to his injured country prodigally and tirelessly for four years, he, like his King, contributed powerfully to the victory.

OTTAWA UNIVERSITY QUESTION

ITS CONSTITUTIONAL AND HISTORICAL ASPECTS

A Memorandum read by Very Rev. Canon Cavanagh, P. P., V. F., Almonte

1848
1. The Bishop of Bytown founded in 1848 the College of Bytown to serve a Theological Seminary and Classical College for the Catholics of his diocese, of whom the majority were then English speaking and a very considerable minority French speaking. At this time the diocese of Bytown which had been formed the previous year included the present dioceses of Ottawa, Pembroke, Haliburton, Mont Laurier and the Vicariate Apostolic of Northern Ontario. The Ontario portion had been cut off Kingston diocese and the Quebec portion had been cut off Montreal diocese. The College of Bytown had Latin as the official language of its grand seminary and English and French as the official languages of its Classical College.

this change and the reason for it, in a memorandum to Propaganda 30th April, 1892.
In 1874 during the vacancy of the Episcopal See of Ottawa, the Superior of the Oblates and the Directors of the University of Ottawa, with the object of attracting more Irish students and in order to facilitate the study of English by French Canadians, decided to adopt English as the official language of their establishment, and to teach the classics in that language, the teaching of philosophy, of canon law and of Holy Scripture having to be in Latin, and at the same time giving a course in French literature to the French Canadian students and to the Irish disposed to follow. A short time after my consecration on the 29th of October 1874, I was informed of this change and I thought it well to allow it to continue knowing well that the French Canadians would learn their own language and English at the same time.

fect of the Sacred Congregation of the Propaganda dated 20th April, 1892.
His Holiness Pope Leo XIII. made the College of Ottawa a Catholic University. This Catholic University was erected for the ecclesiastical province of Ottawa, with permission to the Bishops of Ontario, to affiliate their colleges thereto.
This University is destined to meet the wants of the youth of the ecclesiastical province of Ottawa, and even of the provinces of Toronto and Kingston, if the bishops wish to affiliate their institutions thereto.
The University of Ottawa has been confided to the management of the Congregation of the Oblates of Mary Immaculate, a Congregation of which the Motherhouse is in France.

of their own. Already in 1896 the Jesuits in Ontario had turned the bilingual St. Mary's College into two Colleges namely, the French St. Mary's and the English Loyola College. It became evident that the only way in which the Decree of Propaganda above cited could be carried out in Ottawa was to have in Ottawa University two constituent colleges, one French speaking and one English speaking. A plan of this nature was proposed by the English speaking priests of the University to Very Rev. Father Charlebois and was accepted by him in the following document signed on April 10th, 1914:

MEMORANDUM
These are my views regarding the University of Ottawa:
1. As long as the University is in the statu quo, I claim that the two languages should be official, the two nationalities respected, and the two courses maintained distinct.
Since this system offers great disadvantages and difficulties, clearly see the necessity of a serious and immediate study of the question of separation of the two elements, and I am firmly resolved to take steps towards an immediate solution of the problem.
I sincerely desire that this separation be effected as soon as possible and I believe that the great majority of the Oblates in Canada have the same desire.
I wish to see each of the two nationalities provided with an institution of secondary or higher education, separated one from the other, each having its own buildings, staff, finances and administration, etc.
The property and the goods actually belonging to the University of Ottawa are to be divided as equitably as possible.
The English speaking Archbishops and Bishops of Ontario should, with the approbation of Rome, exercise supervision in council, over the aforesaid English speaking institution.

his diocese. Pembroke diocese, since the departure of the English speaking Oblates from the staff of Ottawa University, has found that institution unsuitable for the education of its English speaking youth, who at great inconvenience are obliged to go elsewhere. Consequently Pembroke is rightly vitally interested in the settlement of the Ottawa University question. This accounts for the fact that on January 10th, 1924, when some priests of the diocese of Pembroke and Ottawa were in Arrnprior on the occasion of Monsignor Kierman's investiture, a letter on the Ottawa University question, addressed to the Archbishop of Ottawa, was signed by all the clergy present, including the Bishop of Pembroke. This letter had with it the signatures of 41 of the priests of the diocese of Pembroke and of 25 of the 80 English speaking priests of the diocese of Ottawa. This letter pointed out the need of an English speaking Catholic college in Ottawa and supported the proposal made in 1914 by Rev. Father G. Charlebois, for the erection of an autonomous Arts College in the University of Ottawa, which would be equal degree with the French Arts College in the common University charter.
The next step occurred on May 15th, when 22 English speaking priests of the diocese of Ottawa, presided over by Canon Fay, met in St. Brigid's Presbytery and decided to form a Society of English speaking Catholics in an English speaking Catholic priests and University men of the Ottawa Valley, and which would have as one of its main purposes to help to establish, under legitimate ecclesiastical authority, an English speaking Catholic College in Ottawa which would be, if possible, a constituent college of the University of Ottawa or failing that, an autonomous affiliated college thereof. An organizing committee was appointed consisting of Canon Fay and Fathers Brownrigg and O'Gorman. This is the committee which called a meeting of the lay English speaking B. A's of Ottawa University, residing in Ottawa city, on the 19th instant, and their co-operation having been secured called today's (May 26th) meeting for the organization of the Catholic University Club.

ever exempted from temptations against purity. He entered the Society of Jesus and during his last year of theology when a fever broke out in Rome offered himself for service to the sick. He contracted the disease and died after an illness of three months.

BURSES

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There is no such thing as luck. It is a fancy name for being always at our duty, and so sure to be ready when the good times come.—Gerald Griffin.

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THE NEED OF THE PROPOSED COLLEGE

16. Two objections only can be raised against organizing the proposed English speaking Catholic College in Ottawa: namely, First, it is not desirable; secondly, it is not possible. The former objection is answered completely by the historical statement of what has happened in Ottawa College since 1848. The English speaking Catholics of the Ottawa Valley are not satisfied with their present inferior status in Ottawa University. As the 66 priests of Pembroke and Ottawa put it in their letter of January 14th: "The English speaking Catholics of Ottawa diocese and indeed of the whole ecclesiastical province have here a real educational grievance." If the number of English speaking students at Ottawa University, and its preparatory departments, is again increasing, this is not because the Institution is satisfactory to the English speaking Catholics, but simply because a large number of the Catholics of Ottawa city and locality prefer to send their children to a Catholic Institution even though the staff which is conducting its English course is composed to a certain extent of people who are but imperfectly acquainted with English, rather than send them to non-Catholic institutions or to far distant English speaking Catholic Colleges. The present exclusively French control of Ottawa University is moreover responsible for the fact that a large number of the Catholic youths of the Ottawa Valley are attending undenominational High Schools and Collegiate Institutes to the detriment of the Catholic Body. It is true that there should be unity between brothers, but spiritual unity does not necessarily mean physical union. On the contrary, he who was till his death the leader of the French Canadians of Ontario, Right Rev. Elie Latulipe, first bishop of Haliburton, gave as his mature conclusion, after a residence of a quarter of a century in the Ottawa Valley, that the remedy for the differences between French speaking and English speaking Catholics was unity by separation. "Let us separate to remain united," were his words. "Why not sacrifice physical union for moral union. Let us be united in our goal but separated in the means we employ. . . . united to demand our scholastic rights but separated in our schools." It is interesting to note that when the formation of this English speaking Catholic College was proposed at the Arrnprior priests' meeting on January 10th, it was heartily approved by all the five French priests there present, for they realized that it would be an advantage to them, since it would help the general Catholic body.

CONCLUSION

17. The need of an English speaking Catholic College is then obvious. But is it possible to establish one? Are there sufficient English speaking Catholics in the Ottawa Valley to support one? The answer is: Decidedly yes. There are 80,000 English speaking Catholics in the ecclesiastical

1901-2

10. Though English was the official language used in the classical and commercial courses of the College when it was made a Catholic University in 1889, there was nothing in the statute which would necessarily make the University of Ottawa exclusively and perpetually an English University, as Archbishop Duhamel wrote in a memorandum to the Cardinal P.

1914

12. After this letter of Propaganda was received the number of English speaking Oblates in the Arts Faculty, in the Senate and among the disciplinarians was increased for about a dozen years. A parallel French classical course had been introduced into Ottawa University in September, 1901. This change practically meant conducting two classical colleges, diverse in language within the same walls. Such a plan might have been considered inevitable in the very early stages of an institution, when neither the English nor the French were very well able to conduct a college separately, but it proved unsatisfactory now. It led to racial jealousies and prevented instead of promoting unity. Both the French and the English speaking Catholics consider themselves sufficiently numerous and sufficiently rich to conduct a college

1915

13. Unfortunately this plan was not carried out. Instead, in opposition to the spirit of the instruction which the Holy See gave in 1902, the services of the whole English speaking Oblate staff of the University, 10 priests, were dispensed with, and the Institution far from meriting thereby the sympathy and support of the English speaking Catholics of Ontario lost at once over three quarters of its English speaking students. The English course was maintained in the Institution but with a much weakened staff. Some English speaking laymen were procured as teachers and these with French Canadian priests and laymen staffed the English course. As the University is owned and controlled by the Oblates, and as none of these on the staff were now English speaking, it is evident that in September, 1915, the English position at the University had become a decidedly inferior one.

1914

14. The Archbishop of Ottawa, Most Rev. Charles Hugh Gauthier, could not remain inactive while the educational facilities of the English speaking Catholics of his diocese were being so gravely impaired. Accordingly he asked Mr. D'Arcy Scott to interview the Benedictine Fathers in England and see if they would establish an English speaking College in Ottawa. Mr. Scott called at Ampleforth Abbey and found the authorities there willing to establish such a College if a site and the loan of \$100,000 were provided on the staff were now English speaking, and finally that the Abbot of Ampleforth wrote the Abbot of Propaganda asking him to send a visitor to study the question on the ground. Unfortunately the Great War made such demands on the Benedictines in England for military Chaplains, that this could not be done. The War and its aftermath and the regretted death of Archbishop Gauthier prevented any progress being made towards the formation of an English Catholic College in Ottawa.

1924

15. As soon as His Grace Archbishop Emond was installed as Archbishop of Ottawa, various English speaking priests in his diocese called his attention to the need of the formation of an English speaking Catholic College in Ottawa. His Grace expressed himself as favorable to the idea. Archbishop Duhamel had pointed out in his Memorandum of 1902 to Propaganda that Ottawa University is intended to serve primarily the needs of the Ecclesiastical Province of Ottawa. This Ecclesiastical Province of Ottawa includes Pembroke. The present diocese of Pembroke formed part of the diocese of Bytown when the Bishop of Bytown founded this College for all

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THE MYSTERY OF THE TRINITY

"Come, therefore, teach ye all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Matt. xxviii, 19)

Christ's command to His apostles and their successors was, as this text indicates, to initiate the Christian into His religion by baptizing him "in the name of the Father and of the Son and of the Holy Ghost." He was not to be baptized in the name of any one of these three Persons, but in the name of each one of them. By this a proof is afforded us that the three Persons are one and the same God. Each Person is God, yet the three are one God. The human intellect is incapable of ascending to the height of this great mystery, and while we admit it and believe in it, it is faith that makes us do so. But we could not have a stronger reason for our belief in it. Faith is founded on God's infallible word, and when His word is as clear as it is in today's Gospel, what stronger motive could we desire for our belief in this greatest of mysteries? Nothing more could reasonably be asked for by the Christian. He should not seek to be able to understand it, but to know that God has told us, that privilege is reserved for us in the other world, where a new light will be added to our intelligence through which we will then be able to see God as He is.

How much this mystery of the Trinity adds to the dignity of our religion, and how it proves the truth of the faith we possess! God can not be seen by us here on earth, nor can He be fully comprehended by us. Why, then, should we demand only such truths regarding Him as our intellects can fathom? Many do make this demand, but they destroy in their minds the truth about God as He Himself has revealed it. And if He, in His very works, particularly that of creation, has kept so many truths hidden from us, how much more regarding Himself has He not kept from us? He has revealed to us what is necessary for our temporal and eternal welfare, and we should not ask for more. Even if He were to make more truths known to us, we would not be able to comprehend them, and the number of truths to be believed through faith would be greatly increased. This would be a stumbling-block to the conversion of many who are inclined toward rationalism. What we know of God through revelation and through creation is enough for our intellects to carry. More would be almost a burden to us.

In the presence of God, we are bewildered, as an ordinary person is perplexed in the presence of some very intricate machinery. After sufficient explanation, this person would acquire some idea of the machinery; but to try to have him understand it thoroughly would only be to weary him. He would be satisfied with the slight knowledge he was given of it, and would realize that to understand it minutely and perfectly, it would be necessary for him to go through years of study and practice. We understand a certain amount about God, and we know much of Him through faith; but we do not know all about Him, and we should use the means—namely, the leading of a good, religious life—of knowing everything regarding Him in the world to come. If we live as we should, He promises that He will lift the veil from our eyes in His heavenly kingdom, and we shall then "know Him as He is" and "see Him face to face."

The knowledge we have of this great mystery of the Trinity should be an incentive to us to labor and yearn for our heavenly home. This mystery is so great that the mind can not conceive it; it is something too dignified for man, as he now is, to enter into its presence; it is something that will so consume our affection and so brighten our vision that we will never, even for a moment, withdraw from its all-absorbing power. It is a fact that people love to see the great things of this world, and to gaze upon and examine its wonderful sights. They will spend years accumulating sufficient wealth to journey to where these things are and meanwhile patiently await the opportunity of having even a few glances, or of spending a few days, among the objects of their admiration. Did they not find these truly wonderful and great, but only ordinary, capable of being understood by all, they would be greatly disappointed, and would be heard to say, "It is only ordinary." People yearn for the sight of the truly magnificent and the really exceptional.

Now, the Trinity is something more wonderful than man even can imagine. God has told us so. We experience the truth of this when we try to understand this mystery. Yet God has said that it will be the lot of His faithful children to be in the presence of the Trinity, see it, and enjoy it forever. Can we refrain, then, from laboring faithfully and untiringly that this joy may some day be ours? Were we given the opportunity to see all the great wonders of the world, we surely would take advantage of it. Shall we allow this chance of enjoying forever the greatest of all blessings, go by? This opportunity is contained in our days on earth. If we make them days of profit and mold our lives after our Model, Christ, the opportunity will not be lost. We must bear in mind also

that every day counts. To see a day dawn is a blessing from God—but the day is to be spent in a manner that will make us more worthy of the great blessings He intends for His faithful. To spend it for the world alone is to waste it.

Today, as we are reminded of this greatest of mysteries, let us thank God for its existence; for the dignity it adds to our religion, causing it to possess truths that are superior to man's limited intelligence; for the incentive it affords us to work faithfully for its realization in our future life; but, above all, let us pledge the Three Persons our undivided service, highest love, and deepest faith.

AMERICAN COMPOSERS TELL WHY GREAT CHURCH MUSIC IS NOT PRODUCED IN U. S.

Never has Washington seen such a notable group of American composers as that which assembled to protest against the bill introduced in Congress, to permit the broadcasting, without payment of royalties, of their musical productions. Advantage was taken of their presence to ascertain from these leaders in the realm of music why more attention is not given in America to the composition of sacred music. It was pointed out that while Sir Arthur Sullivan had for years charmed England with his musical settings for the light opera librettos of W. S. Gilbert, he had also contributed "The Lost Chord" to the collection of classic devotional melodies.

"America is not a great Catholic country and the great religious music masterpiece is essentially the product of Catholicism," said Victor Herbert, America's foremost composer of the semi-classical in Irish descent. "Every great writer of church music with one exception—Wagner—was a Catholic," he continued. "It is almost a tradition. The great cultural Catholic countries are in Europe; hence our sacred music comes from overseas. That, too, has become a tradition."

Mr. Herbert made it clear he had no idea of slighting the works of a religious character done by American music writers. American musical writing has been well done, he said, wherever it has been seriously attempted by competent composers, and America has its share of these. But the tradition that the great in sacred music comes from Europe has been hard to overcome.

Mr. Herbert made the additional point that the church music field is limited, and that the very pinnacle has been reached by European artists. Therefore, he said, it has seemed to American music writers that the field already has been covered, adequately and excellently.

SOUSA REPORTS PROGRESS

American composers of music intended for religious purposes have progressed as far as could be reasonably expected both with regard to the volume of production and its quality, in the opinion of John Philip Sousa, former director of the Marine Band, and one of the closest students of musical composition in the country. Mr. Sousa does not agree with the popular impression that American composers have devoted their energies, in the main, to fields other than the production of compositions of a religious nature. On the contrary, he cites the compositions of men like Henry Hadley, Horatio Parker, Fred S. Converse, and George Chadwick, as examples of religious composition which, he says, can well be compared with compositions of similar character by European composers.

Admitting that in the matter of great oratorios, and other musical works of that magnitude, America cannot show a record that will equal the older nations, Mr. Sousa explains this by pointing to the absence of musical tradition in America. Mr. Sousa is confident that there is a great field for the American composer of the future in the production of religious music.

"The answer to that question," he said, "is to point to the number of church steeples throughout the country and to the efforts many of the churches are making to raise the musical standards of their services."

Oley Speaks, composer of "On the Road to Mandalay," said he was unable to account for the fact that a greater number of American composers, had not given attention to church music. He declared, however, that the volume of such compositions in the United States is far greater than is popularly supposed and that it is constantly increasing.

Mr. Speaks is the author of several religious compositions, including: "The Lord Is My Light," "Thou Wilt Keep Him in Perfect Peace," and "How Long Wilt Thou Forget Me?" The idea that religious composition has been neglected because of supposedly smaller financial returns was controverted by Mr. Speaks. "On the contrary," he said, "as a general thing they pay better than secular compositions. That is, they pay better in the long run. A secular composition may enjoy a phenomenal success when it is first popularized, but, with few exceptions, it will die after a year or so. A religious composition, on the other hand, will show a steady and often a steadily increasing volume of sales for many years, if it has any success at all."

Irving Berlin, whose compositions served to lighten the lot of the soldiers in camp and at the front in War times, said he believed that the chief reason that deterred many composers from attempting to write sacred music was the fact that there were so many excellent church melodies that Americans of several generations had known and loved that it was felt that the field was adequately covered. "However," he remarked, "America is doing a certain amount of religious music writing and doing it well."

Jerome D. Kern has collaborated with Victor Herbert, but although he is known chiefly through his own many successes in the lighter field, he takes a deep and serious view of the art of writing music. He follows Mr. Herbert in recognizing the dominant influence of the Catholic Church in sacred music, but he differs with him in his interpretation of the effect of this influence.

The Catholic Church leans much on tradition, says Mr. Kern, and its powerful influence is lent to the use of the old compositions, of which it has inspired the truly great. The greatness of these older compositions, perpetuated through this chief continuing force of religious music, has awed the would-be writer of religious music in America, Mr. Kern says. "Why, it would be an impertinence to write a new Mass," he exclaimed. "And it is not needed. The paucity in other fields presents the great need."

Mr. Kern believes, however, that those Americans who have essayed the religious music field have produced works equally as meritorious as those of Europe. Americans, he adds, if anything, have excelled. He points to Dudley Buck and Alfred Robyns and declares that a dozen more Americans have attained striking success in the writing of religious themes.

LIMITATIONS OF LANGUAGE

Still another deterrent was seen by Mr. Kern in the English language. "It is not a singing language," he said, "and I doubt if the world's greatest heights in these more elaborate serious works will ever be attained in English."

Gene Buck, President of the Society of American Authors, Composers and Producers, said flatly, "The church and schools won't let Americans write sacred music. The people, said Mr. Buck, demand the things mellowed and hallowed by age, when they want sacred music. Of these, there is a great fund, written through the ages and carried on down and loved by generation after generation. He insisted, however, that Americans are working earnestly and with success in the religious music field, and pointed to the relatively large section of his society whose members are devoting their efforts to religious themes.

GOOD LEADERS NEEDED

It is one of the anomalies of history that the Catholic Church despite her numbers, freedom, prestige and resources has almost failed to penetrate public thought and mould the civic mind in these United States. The influence of the American Church on public affairs was never less than it is at the present time. So insignificant are Catholics in the eyes of the land that it is next to impossible to establish an embassy, or send a representative to the Vatican, as was done during the days of the Civil War. Even the handful of Irish emigrants who backed up Washington during the stormy days of the American Revolution, exercised more power over American thought than our twenty million fellow religiousists wield today. The Father of his Country taking cognizance of the address of the American Bishops went out of his way to register his approbation of the support received at Catholic hands. Such a thing is almost unthinkable today.

Protestants, on the other hand, have set great store on influencing public opinion, so much so indeed that this country is largely upon and spoken of as a Protestant land. We are treated as aliens. We are derided as a people out of step with the American spirit. We are merely tolerated in high places. Political weather-prophets say that a Catholic candidate for the presidency is doomed to certain defeat. No one ever brings up the religious issue when a Protestant runs for public office. No one raised a voice of protest when Protestant officers were preferred for places of trust during the days of the World War. The only opposition—and it was ridiculously weak—against the eighteenth amendment, which in spirit, conception and animus is Protestant through and through came from the camp of Catholics. They knew, as well as the Jews, that the Volstead Act in depriving us of wines was making an armful swing at the Holy Sacrifice of the Mass. Protestants had grown so accustomed to taking liberties with the Scriptures that they had no doubts about their ability to juggle away the incident of the Marriage Feast of Cana.

Protestantism has had its day in America. It has influenced public and civic thought without hurt or hindrance. If the American machine is creaking today we know at whose doors to lay the blame without criminal injustice and blatant uncharity. If America is not better off today it is because the

Catholic Church has not had a larger part in the moulding of public thought, feeling and action. After all, the rafters on which our national edifice are built are thoroughly Catholic. Liberty of worship was first arrogated by the Christians when they refused to drop incense before the shrine of the deified Caesars. It was vindicated again by the democratic orders of the Medieval Church in the face of a growing bureaucracy. It stood up fearlessly in the days of the high-handed Reformers who inveigled kings and princes to their side by promising them all kinds of liberties with morality. St. Thomas Aquinas is the legitimate grandfather of the American Declaration of Independence. The Church's hand did not tremble when America came to her for baptism because long before she had baptized democracy in the Middle Ages. Therefore, if any one has a right to seek to influence public opinion in the United States, and if any one has the courage and experience to do it without bungling up affairs it is the Catholic Church the great parent of liberty of conscience.

The Catholic Church built up a civilization in the Middle Ages before which our American civilization must blush. With all our vaunted advancement we must still confess that it has been purely material. Our minds, our hearts and our spirits have not been cultivated and refined by telephones, railroads and automobiles. The U. S. Patent Office is a poor school of the higher things of the spirit. Inasmuch as it encourages the making of those things that minister to the body does it war on the things that minister to the mind.

If the Church with her glorious record of achievement cuts so sorry a figure in the public courts of the United States it is because the individual Catholic has not educated himself up to the state where he can become a leader to whom all men will look. If the schools of economics and politics babble an unintelligible jargon today it is because they have never learned to talk in Catholic terms and have never enjoyed the broadening influences of history studied in Catholic light. What we need in America are leaders who can meet the noisy apostles of a godless science and a religionless people. "Science puffeth up." Therefore, the American carries his head

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high even in the presence of kings and philosophers. Creeds contradictory of one another engender discord. Therefore, America is full of lobbyists and social reformers, mutually suspicious of one another and covertly bent, with the aid of politicians and plutocrats, on circumventing one another. "And a house divided against itself must fall." The only unifying power is the Catholic Church with her teachings of justice and charity. Therefore, obviously, the first duty of Catholics is to fit themselves individually to exercise a beneficent influence on public opinion, and corporately to stand solid, foursquare, for those principles which alone make possible the functioning of a State without revolutions and revelations.—Rosary Magazine.

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CHATS WITH YOUNG MEN

STRIVE, WAIT, AND PRAY
 Strive; yet I do not promise
 The prize you dream of today
 Will not fade when you think to
 grasp it,
 And melt in your hand away;
 But another and holier treasure,
 You would now perchance disdain,
 Will come when your toil is over,
 And pay you for all your pain.

Wait; yet I do not tell you
 The hour you long for now
 Will not come with its radiance
 vanished,
 And a shadow upon its brow;
 Yet far through the misty future,
 With a crown of starry light,
 An hour of joy you know not
 is winging her silent flight.

Pray; though the gift you ask for
 May never comfort your fears,
 May never repay your pleading,
 Yet pray, and with hopeful tears;
 An answer, not that you long for,
 But diviner, will come one day;
 Your eyes are too dim to see it,
 Yet strive, wait, and pray.

—ADELAIDE A. PROCTER

THE FEAR OF RIDICULE

In that appealing biography which should be read by every Catholic young man, The Life of Frederic Ozanam by Kathleen O'Meara, there is a little story that has been told many times before, but may be retold today with peculiar timeliness on account of the wholesome moral lesson it inculcates. Frederic Ozanam, the founder of the St. Vincent de Paul Society, one of the greatest scholars of the nineteenth century, and one of the Church's greatest Catholic laymen, may some day be a canonized saint, if the process of his canonization already introduced, is brought to a successful issue.

His biographer relates that when Frederic was a young student in Paris he called upon a great mathematician, and told him of his loneliness and homesickness in the great city. The old man touched by the recital at once offered to take him into his home as a boarder. Frederic with his father's consent, accepted the kind offer. There he met some of the learned men of the day, and not the least among them was the great and brilliant writer Chateaubriand.

The poet asked him if he had been to the theatre. Frederic hesitated to reply. He had promised his mother not to enter a theatre, but he was afraid to confess it for fear that the great man would laugh at him. At last he frankly admitted that he had not been, and did not intend to go. Chateaubriand instead of laughing, praised his resolution warmly in an epigram, which contained no doubt a literary as well as a moral judgment. "You will gain nothing, and you might lose a great deal."

Moral courage is a valuable acquisition for success in any life. The fear of being laughed at, makes cowards of too many. Had Ozanam consulted his own fears he would have weakly yielded to human respect. But he had that rare quality that prefers to be good rather than to seem good, and is not afraid of openly avowing what the heart really feels. The world therefore has had the benefit of his inspiring example, and his edifying works.

Many a young man today is led into harmful habits by fear of ridicule. Books, pictures, plays, amusements of dubious morality are waiting for his decision. The world says, "enjoy them," his friends say "you are old fashioned if you do not," and the worldlings sneer contemptuously at what they call his "prudery." But, his conscience will often tell him in the words of Chateaubriand, "You will gain nothing, and you may lose a great deal." Happy is the youth with Ozanam's courage, and Ozanam's faithfulness to a promise to his mother.—The Pilot.

PRACTICAL RELIGION

Among those who profess to be religious are some who wear their religion very externally much in the manner of an outer garment that may be laid aside when it becomes inconvenient. Of course, religion never gets very close to this type of people nor does it ever appreciably and perceptibly affect their general conduct. It always remains a foreign element in their lives. It is added like a thin veneer to give them a certain respectability and social standing with their fellowmen. This class is no credit to any religion. Neither do they themselves derive much, if anything, from their religion to which they cling so half-heartedly. It affords them no inspiration and gives them no solace in days of trial. It is no source of joy to them and it does not flood their souls with divine visions. They feel it chiefly as an unwelcome restraint on their desires and an unpleasant yoke which, however, they have not the courage to cast off. It is only just that they should receive so little from their religion to which they give so stingily and grudgingly.

There is another type. To them their religion is like a festive garb that is worn only on solemn and stated occasions. It is not for everyday life. It is not for housework or streetwear. They do not go in it to their business places or working shops. As a matter of fact, it is only worn to church. They would feel very much embar-

assed if they wore it at any other time, for it would interfere with the freedom of their actions and would get very much soiled and torn. One cannot well do unclean work in a beautiful and costly dress. So they lay it aside on all other days except Sundays, and then even they do not put it on until they are ready for church and hasten to take it off as soon as they return to their homes. In such lives, religion has little meaning. It touches only the surface of their hearts and leaves their souls shriveled and cold. They never get used to their religion and feel as uncomfortable and awkward in it as one feels in a new suit that has not yet adjusted itself to the peculiarities of one's figure. It goes without saying that this type is not much of an asset to any religion. They are like ciphers which increase numbers without however, having any value of their own. Of course, it is equally true that their religion is not much of an asset to them. It provides an agreeable sensation for them on Sundays, gives them a delightful thrill of a more exalted character than their usual entertainments and saves their "consciences." For they are persuaded that they have fully discharged their religious obligations and that God in return ought to prosper and speed them in their earthly enterprises and business ventures, however much these may be in contradiction with the moral law.

There are still others who regard their religious practices as a bribe to secure a certain immunity for their transgressions of the moral law. Religion to them is a shield behind which they hide from the anger of a just God. They even offer a percentage of their dishonest gains hoping thus to legalize them and to ward off from themselves just retribution. Religion of that kind is little more than superstition. It is the brand that was in vogue with the Pharisees and that called down upon them the stinging rebukes and the severe condemnation of Christ.

If religion has become discredited, it is due to the classes above described. But they are not fair representatives. It would be unjust to judge religion by what they have made of it; for they have degraded and distorted it beyond recognition. Practical and genuine religion is something much different. It is not a garment to be put on or cast aside, according to fancy and will. It is part and parcel of one's very being. It rises with us in the morning, accompanies us throughout the entire day; it goes with us into our workshop or into our office; it dictates our actions; it is ever at our side. It stays our hand when prompted by selfish and evil impulses. It checks the desire to overreach our fellowmen. It is for everyday use and for the market place. The more it is taken into the common affairs of life, the more beautiful it becomes. It beautifies everything that it touches.

It is just that we should make our religion: A practical thing, a determining influence and a real power in our lives. We actually need it more on weekdays than Sundays, because then our contacts with others are more frequent. A man who always takes his religion with him will soon find that it is of a helpful nature; that it does not restrain, but buoy and brace him morally and spiritually. He will make the discovery that it is a friendly power which never deserts him, but leads him on to finer and nobler achievements and blesses him in a thousand ways.—Catholic Standard and Times.

OUR BOYS AND GIRLS

THE POPPY

When Jesus bore His heavy cross
 To Calvary, 'tis said
 A snow-white poppy blushed for
 shame
 And sadly hung her head.
 She blushed to think that no one
 came
 From all that mighty throng,
 To bear a portion of the cross
 And help Our Lord along.

The blushed to think that Jesus fell
 Beneath that heavy load,
 And not a willing hand was there
 To help Him on the road.

And still the poppy's cheeks are red
 For now, as long ago,
 Men will not bear the little cross
 God sends them here below.

They will not listen to the words
 Our loving Saviour speaks—
 What wonder that a crimson glow
 Is on the poppy's cheeks!

—T. E. BURKE

TRINITY SUNDAY

Trinity Sunday commemorates the greatest of all mysteries, the mystery of the Most Holy Trinity. This feast has been instituted by the Church to remind us of the faith and worship we owe to the Blessed Trinity, and the duty we have of becoming more and more pleasing to the Holy Trinity. The pages of the Fathers and Doctors of the Church teem with passages setting forth the true Christian conception of this mystery. None of them can explain the mystery for the simple reason that it is far above our finite intelligence to comprehend it. To understand the Trinity would be to comprehend God. But while we cannot hope to fully understand how there can be One God in Three Divine Persons nevertheless by the aid of faith and through the writ-

ings of the fathers and doctors of the Church we can gather clear notions of the doctrine of the Trinity.

In one of his luminous encyclicals Pope Leo XIII. devotes a page to the mystery of the Blessed Trinity, which is one of the clearest and simplest expositions of this sublime mystery. It is a remarkable example of profound thought clothed in simple language, and may well serve as a model meditation for all Catholics for Trinity Sunday.

"This dogma," writes Pope Leo, "is called by the Doctors of the Church 'the substance of the New Testament,' that is to say, the greatest of mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in Heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men: No man hath seen God at any time; in the only begotten Son, who is in the bosom of the Father, He hath declared Him. Whosoever then writes or speaks of the Trinity must keep before his eyes the prudent warning of the Angelic Doctor: 'When we speak of the Trinity, we must do so with caution and modesty, for as St. Augustine says nowhere else are more dangerous errors made or is research more difficult, or discovery more fruitful.' The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest one nature in them be separated; for this is the Catholic faith, that we should adore one God in Trinity and Trinity in Unity." Therefore Our Predecessor Innocent XII. absolutely refused the petition of those who desired a special festival in honor of God the Father. For although the separate mysteries connected with the Incarnate Word are celebrated in certain fixed days, yet there is no feast on which the Word is honored according to His Divine nature alone. And even the Feast of Pentecost was instituted in the earliest times not simply to honor the Holy Ghost in Himself, but to commemorate His coming or His external mission. And all this has been wisely ordained, lest from distinguishing the persons, men should be led to distinguish the divine essence.

"Moreover the Church in order to preserve in her children the purity of faith, instituted the Feast of the Most Holy Trinity, which John XXII. afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and with the divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity and bears its name.

"Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally rebounds to the honor of the Blessed Trinity. In prayers addressed to one person; there is also mention of the others; in the litanies, after the individual persons have been separately invoked, a common invocation of all is added; all psalms and hymns conclude with the doxology to the Father, Son and Holy Ghost; blessings, sacred rites, and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in these words: For Him and by Him, and in Him are all things; to Him be glory forever, thereby signifying both the trinity of persons and the unity of nature; for as this is one and the same in each of the persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: 'The words of the Apostle, of Him and by Him, and in Him, are not to be taken indiscriminately; of Him refers to the Father, by Him to the Son and in Him, to the Holy Ghost.'

"The Church is accustomed to attribute most fittingly to the Father those works of the divinity in which power excels, to the Son those in which wisdom excels, and to the Holy Ghost, those in which love excels. Not that all these perfections and external operations are not common to the divine persons; for the operations of the Trinity are indivisible even as the essence of the Trinity is indivisible, because as the three Divine persons are inseparable so do they act inseparably. But by a certain comparison, and a kind of affinity between the operations and properties of the persons, these operations are attributed or as it is said appropriated to one person rather than to the others. In this manner the Father who is the principal of the whole Godhead, is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls; of Him are all things," of Him referring to the Father. But the Son, the Word, the Image of God, is also the exemplary cause whence all creatures borrow their form and beauty, their order and harmony. He is for us the way, the truth, and the life; the reconciler of man with God. "By Him are all things," by Him, referring to the Son. The Holy Ghost is the ultimate cause of all things since as the will and all other things finally rest in their end, so He who is the divine goodness and the mutual love of the Father and Son, completes and perfects, by His strong yet gentle power,

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THE SOCIAL REIGN OF THE SACRED HEART

The General Intention recommended by His Holiness, Pope Pius XI., to the members of the League of Sacred Heart for the month of June is "The Social Reign of the Sacred Heart." The Kingship of Christ was foretold in prophecy, announced at His coming, acknowledged by the Kings from the East, and affirmed by Himself before the representatives of Caesar. To justify Pilate's question, "Art Thou a King, then?" Our Lord replied, "Thou sayest that I am a king. For this I was born, and for this I came into the world."

He proclaimed, however, that His kingdom was not of this world, and explained His position to the carping Pharisees by telling them to render to Caesar the things that are Caesar's and to God the things that are God's. Sovereignty over temporal things Our Lord has left to earthly rulers, but spiritual sovereignty He has retained to Himself and His Church. Christ has chosen to reign through love. He is the King of love. Worship and homage come from loyal loving hearts.

Our Lord both claimed and received the worship and love of mankind. And this constitutes a phenomenon unique in the history of the world. Men find it difficult to gain the love of a few. They would consider it rashness to dream of anyone winning the love of all men. Yet Our Divine Lord wished to be loved by all. No one, not even founders of religious systems, ever dreamed of such a universality of love. Their sense of helpless misery was too overwhelming for them even to think of it.

They saw the heart of man craving love, they knew that it may have floods of light, floods of glory, floods of happiness, but they knew, too, that if it finds one drop of love in all that sea it is enough. For love is something hard to win and hard to keep. When, therefore, we behold Our Lord claiming the love of all men we are lost in amazement and can only attribute such a phenomenon to His royal right to exact that love.

Our Lord does not only require all men to love Him, but He desires that each individual should love Him above all. He exacts the strongest, most generous love, a love which tears men away from their pleasures, a love which under certain conditions does not shrink from the testimony of blood. He asks a love in the presence of which all other loves fade away. "He who loveth father or mother more than Me, is not worthy of Me."

He went further. Not only did He triumph over the common feelings of mankind and require to be loved by all, and above all, but He also declared that He would win that mighty, wondrous almost impossible love after His death. And the world which was sceptical of the prophecy, has been surprised at the result. For scarcely was He dead, before love awoke upon His tomb. His cross was covered with kisses. A whole generation of men and women, youths and maidens appeared filled with enthusiastic love for Him, proclaiming with St. Paul, that nothing shall separate them from the love they had for Him.

Years have gone by, age has succeeded age, and age which witnesses the decay of all other affections has seen the growth of the love of Christ. Revolutions have been powerless against it. The earth has passed through many convulsions, and society has been shattered into a thousand fragments, but one entity has never been taken from it, the love for Jesus Christ. That love glows today in a thousand different forms. But one form has been chosen by Himself for the best expression of it, the devotion to the Sacred Heart. To spend the devotion of the Love of Our Divine Lord, to pray, "Thy Kingdom Come," and to unite all hearts to His, is the object of our prayers for the month of June. It is but another way of praying for the extension of Christ's kingdom on earth, and for the peace of Christ that comes through the Reign of Christ, that Pope Pius XI. has taken as the motto and aim of his Pontificate.—The Pilot.

We sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny. Complain as little as possible of injuries, for it rarely happens that one complains without sin, since our self-love exaggerates in our eyes and hearts the wrongs we have received.

Be just to yourself; neither accuse nor excuse yourself.—St. Francis de Sales.

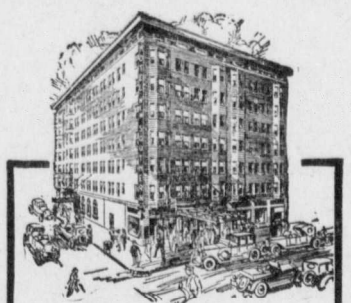
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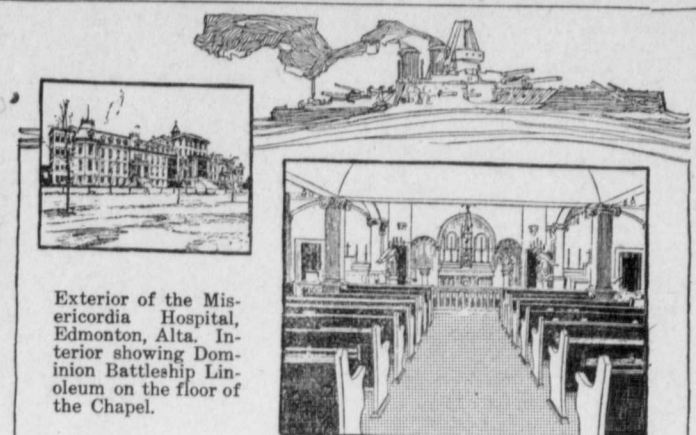
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UNIQUE EDUCATIONAL PILGRIMAGE

MORE INTIMATE CONTACT WITH CATHOLIC YOUTH OF ALL NATIONS

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.) A small group of Austrian students sailed Sunday from Hamburg for New York on a notable mission...

"This year, we hope to find working conditions more in harmony with the training and education we have had and more convenient for the gathering of the data we seek. It may be in newspaper offices or in store houses. But we shall not avoid exertion, if it serves our purpose as students. Deck work will provide us with the necessary money for the voyage, and the acquisition of a Ford automobile, we hope, will facilitate our getting around more quickly, for we hope to visit all of the larger university cities and towns.

STUDIES TO BE MADE IN AMERICA In America, the delegation will visit the Catholic universities of the country and the Catholic students' clubs. It also will study the organization of the National Catholic Welfare Conference at Washington, the high reputation of which in Europe has earned the most respectful attention of the Austrian Catholic educated class.

The delegation has positive orders: To form personal connections with the leading personalities of Catholic youth in the universities across the seas; to ascertain the opportunities for employment of Austrian Catholic students if they emigrate after being graduated from their universities; and to collect information concerning missionary work in India in which Austrian Catholic students have a vital interest.

Before setting out for Hamburg, the leader of the delegation, Francis Rene Murad, a medical student, in an interview with the Vienna correspondent of the N. C. W. C. News Service, described the nature and proposed methods of the student world tour. Murad is the son of an old Austrian family of officials, has a splendid figure and apparently is a fine fellow. His manner is refined and thoughtful, and he gives the impression of being very energetic.

INTERVIEW WITH LEADER OF GROUP

"We shall travel as working students," said Murad. "That is, we propose to earn our traveling expenses as we go. Such a course is in harmony with the present state of our country, and any other course would not be worthy of us as representatives of Austrian youth.

"However, we are not going into the project blindly. A stay of some months that several of us made in New York last year has proved to us that our plan is practicable provided we are physically strong and not afraid of work. In New York, we shall immediately go in quest of employment and start to earn a fund to pay for the continuance of our tour. At the same time, we shall gather data so that, on our return, we shall be able to speak positively about emigration conditions in our country—and with more authority than would holiday-makers, for we shall have experienced the burdens and the satisfaction of workmen while we were obtaining our information. Last year, we earned our bread in New York by washing pots and pans and



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by painting rooms, at the same time studying American methods and manners.

"It is very agreeable to deal with Americans. They are not so steeped in prejudice as are the Europeans, know how to appreciate energy and initiative better than many Europeans, are friendly and accommodating in their dealings, and on the whole are prone to look for the intrinsic value of a man, being no lovers of affectation and useless ceremony.

"We hope to cross the United States in about three months, and to return to Vienna by the first of November. We feel sure we will be met with understanding by the American Catholic students and that our mission of social and religious investigation will interest them. We shall be able to report on our own efforts in Austria, our experiences, failures and successes in the fields of religious, charitable and social work. We desire particularly to find out about clubs and societies and about the activity of American Catholic students in the life of the Church and in its social work.

"Especially, too, we shall seek information on the prospects of Austrian Catholic university graduates who emigrate to America. We shall do this in view of our observations that some Catholic young men of Austria who were members of promising intellectual circles before they emigrated have disappeared, in an intellectual sense after they arrived in the new country and lost their contacts. We hope to be useful both to our Austrian brothers and to our new friends in America. We shall carry with us letters of introduction from our own public and church authorities and from men prominent in Catholic life in Austria."

DEATH OF PRIESTS

By Rev. Dr. Wilhelm Baron von Capitaine

While most of the German dioceses have sufficient priests since the War, some even having a surplus to be sent to other fields, recent reports from Czechoslovakia show a serious shortage, particularly in Bohemia. The same is reported true in Mahren and Silesia. In the Koeniggratz district in 1923, twenty-four priests are reported to have died with only eight ordained. In Leitmeritz, twenty-three died and fourteen were ordained, in Prague the figures were thirty and eleven; in Budweis, thirteen and one; in Brunn, twenty-four and eleven. In all, one hundred and thirty-six died and sixty-eight were ordained.

Great want of new members also is reported by the orders and congregations. Those orders connected with schools, where they have access to the youth of the country, fare well enough, but those who have no such contact are very short-handed. German monasteries in foreign countries also are experiencing a shortage.

CATHOLICS AND THE BOY SCOUTS

Washington, D. C., May 31.—Victor Ridder, a prominent Catholic layman of New York City, has been named a member of the Executive Board of the Boy Scouts of America, Col. W. P. Martin, executive secretary of the National Council of Catholic Men, which is pushing the Scout movement among Catholics, has been informed. "You undoubtedly know of Mr. Ridder's splendid work here in New York in Catholic charities," James E. West, Chief Scout Executive, wrote Colonel Martin in informing him of the appointment, "and the wonderful service he is rendering on a volunteer basis. He is one of the most delightful characters of all the men I have been privileged to know since coming to New York, and I count upon his more active association with us as a great resource for strengthening the program of the Boy Scout movement and making it more largely effective to boys, especially poor boys. "I wish you would do what you can to have your people understand that we have been very happy to recognize the interests of the Catholic Church in Scouting in this practical fashion."

Catholics in the Scout movement in America.

OBITUARY

MRS. FALLON, THE BISHOP'S MOTHER An illness of some weeks terminated Monday night, June 2nd, in the death of Mrs. Bridget Eagan Fallon, at the residence of her son, Right Rev. M. F. Fallon, D. D., Bishop of London.

Mrs. Fallon's condition was recognized as extremely critical during the past few days and prayers were offered for her in the Catholic churches of the diocese on Sunday. Mrs. Fallon who was seventy-five years of age, resided in London, intermittently for the past two years, formerly residing in Kingston and Cornwall.

She is survived by seven sons, Bishop Fallon of this city; Father James and Father Charles, Oblate missionaries, of Buffalo; Joseph of Cornwall; Thomas of Buffalo; Frank of Hamilton, and Vincent of Kingston. Her husband predeceased her twelve years ago.

The funeral was held Wednesday morning from St. Peter's Cathedral. Pontifical High Mass was sung by His Lordship Bishop Fallon, Father James Fallon, O. M. I., acted as deacon and Father C. Fallon, O. M. I., acted as sub-deacon. Father Laurendeau, of Ford and Dr. Foley were honorary deacons and Dean Downey was assistant priest. The Mass was sung by the St. Peter's Seminary choir under the direction of Father Brisson.

The great majority of the priests of the city and diocese of London were present in the sanctuary together with Father Wade Smith, O. M. I., and Father Sloane, O. M. I., of Buffalo.

The pallbearers were four sons and two nephews of the deceased.

After the ceremonies here the remains were conveyed to Kingston for burial, accompanied by His Lordship the Bishop, the other sorrowing relatives and friends as well as by many London priests.

At Kingston the following day St. Mary's Cathedral was filled to the doors with the old-time friends of the Fallon family.

The solemn Libera was sung by Archbishop Spratt, after which the remains were taken to St. Mary's Cemetery.

The seven sons of the deceased, including the bishop and the two priests, were present.

Bishop Fallon occupied a seat in the sanctuary and many of the priests of the archdiocese of Kingston were in attendance.

The great numbers of priests and people present at the funeral services both in London and in Kingston were a sincere tribute to the edifying life of a good Catholic, a good woman and a good mother. Catholics everywhere will be moved to breathe a fervent prayer for the valiant woman, the mother who gave three sons to the service of God and His Holy Church.

May she rest in peace.

CATHOLIC DRAMATIC SCHOOL

Dublin, May 23.—As a result of the remarkable success in the Dramatic Art section of the Father Mathew Feis it has been decided to promote a school of Catholic Drama giving young playwrights an opportunity of having their plays produced in the Father Mathew Hall.

The idea is to give young actors and writers, endowed with gifts, the chance of doing for Ireland what notable Catholic dramatists have done for France and Spain.

"Sovereign Love," Mr. T. C. Murray's play, was produced at the Feis. The verdict of the author on the interpretation was that it was the best he had seen. This year's Father Mathew Feis, was with one exception, the most successful held since the Festival was founded sixteen years ago.

CATHOLIC STUDENTS WIN ESSAY CONTESTS

Washington, D. C., May 30.—Out of six prize winners in the district of Columbia division of the American Chemical Society's essay contest, three are Catholic students of Notre Dame Academy here. In addition, four of the five who received honorable mention in the contest also are students at the academy.

The Chemical Society awards six prizes of \$20 each for the six best essays in each State and in the District of Columbia. Six scholarships to Yale or Vassar are the national awards. Contestants were required to write 2,500-word essays on one of six subjects. The contest was made possible through the gift of Mr. and Mrs. Francis P. Garvan, of New York City. Mr. Garvan is a prominent Catholic layman. The committee for the contest here included the president of the National Geographic Society, a Jewish rabbi, a Methodist Episcopal bishop, a Congregational minister, the general secretary of the Y. M. C. A., the superintendent of Public Schools and a Georgetown University professor.

Miss Gerry's essay was broadcast from New York by radio with the winning essays from New York and New Jersey, and has now been sent to Washington by the Army authorities, where it will be considered for the national prize.

Judges in the contest were Major Gen. Robert L. Bullard, U. S. A.; Mrs. Francis Rogers, president of the Soldiers and Sailors Club, New York City; Mrs. August Belmont, Miss Mary Bogart, national vice-president, W. O. S. L., and Capt. Nathan Lord, civilian aide to the Secretary of War for New York.

NEW BOOKS

Catechism of the Vows. For the Use of Religious. By Rev. Peter Cotel, S. J. Twenty-eighth edition carefully revised and harmonized with the Code of Canon Law, by Rev. Emile Jompard, S. J. Translated by William H. McCabe, S. J. Cloth. Net 75 cents. Postage 6 cents.

The re-editing and revision of this excellent little work, a real classic in its particular domain, will surely win the approval of the numerous religious communities. In this entirely new translation made from the very newest French edition of Father Jompard, S. J., who undertook to bring Father Cotel's famous booklet, giving Religious an exact knowledge of the nature and the principal obligations of their state, into harmony with the New Canon Law, Father William H. McCabe, S. J., has preserved the accuracy, original simplicity of style and the very satisfying charity so characteristic of Father Cotel's work.

Each and every member of all Religious Communities will want a copy of this new edition of the book which for so many years has spread its kindly light over the difficult and arduous path of the Religious life. Directors and Directresses of Novitiates particularly will welcome its publication and the useful service it will render those about to consecrate their lives to God.

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"Letters on Marriage." With an introduction by Rev. Henry S. Spilling, S. J. Cloth \$1.50.

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Grade school and college graduates, bookkeepers and housekeepers compare their varying experiences and reactions under the mutual inspiration of Catholic ideals. Here, for the first time, they discuss their own problems, from their own viewpoint, and from all angles—dress and dancing, old maids and mixed marriages, courtship and Catholic social activities.

Parents will find here the intimate confidences, that, too often their sons and daughters cannot or will not give them directly.

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"Her Little Way." Blessed Therese of the Child Jesus, "The Little Sister of the Missionaries." By Rev. John P. Clarke, cloth, cover, illustrated, and with picture on cover, net \$1.25.

This little volume is an expression of the sublime sanctity of the character of Blessed Therese, and a tribute to the power of her pleading before the throne of God. It points out the way of "The Little Flower"—the way of beauty, of happiness, of truth.

Although Father Clarke records her life, his treatment is not biographical. Taking the outstanding events, he interprets them in the light of her motives, and offers them for the guidance of all who would share with Therese her close union with God. Her own writings are liberally drawn upon throughout the book.

The fact that she is of our own times, is sufficient incentive to follow her. Through her, Communion of Saints, "the cornerstone of the Church," is given fresh and effective exposition, and the ascetic life renewed justification.

Father Clarke has made this book a labor of love. Realizing the salutary effect of her teachings on modern life, he has produced a volume that is sure to spread the knowledge of "Her Little Way" still farther among the faithful.

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KEARNEY-O'KEEFE.—In St. Mary's Church, Lindsay, on May 10th, by the Very Rev. Dean Whibbs, Miss Nellie Kearney to Mr. Thos. O'Keefe, both of Lindsay.

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SEALED Tenders addressed to the undersigned, and endorsed "Tender for Eastern breakwater reconstruction at Collingwood, Ont.," will be received at this office until 12 o'clock noon (daylight saving time) June 17, 1924, for the reconstruction of superstructure of part of the Eastern breakwater at Collingwood, Simcoe Co., Ont.

Plans and forms of contract can be seen and specifications and forms of tender obtained at this Department, at the office of the District Engineers, Equity Building, Toronto, Ont., and at the Post Office, Collingwood, Ont. Tenders will not be considered unless made in printed forms supplied by the Department and in accordance with conditions contained therein.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to 10 per cent. of the amount of the tender. Bonds of the Dominion of Canada or bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

Blue prints can be obtained at this Department by depositing an accepted cheque for the sum of \$10.00, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid. By order, N. DESJARDINS, Acting Secretary, Department of Public Works, Ottawa, May 28, 1924.

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