

The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, MARCH 1, 1924

2368

CARDINAL MERCIER'S STORY

WHAT HE DID AT MALINES AND WHY HE DID IT

On Monday we received from His Eminence the Cardinal Archbishop of Malines his own translation of the Pastoral Letter he has just issued on the subject of the conversations at Malines about Anglicanism, with the request that we will publish it without curtailment.—The Universe, Feb. 8.

Dear Brothers and Faithful Help-mates:

For more than two years I have been in close and intimate touch with a few prominent Anglicans, for whom I feel a deep regard and sincere affection. We have met several times. I have exchanged with them letters on the matter which lies closest to my heart, the interests of the Catholic Church, my Mother.

I had no thought of acquainting you with this intercourse, for the very simple reason that its object, of its nature, confidential, and that, furthermore, we had mutually agreed not to make it public without previous consent.

This agreement has been lived up to. The Archbishop of Canterbury has revealed nothing of the subject matter of our conversations nor of the conclusions arrived at, but he considered that the time had come for him to define, for the members of his community, the stand he had taken with regard to our conferences.

This was, on his part, a loyal initiative, in which, moreover, I fully acquiesced. It was also a courageous line of action to take, granted the state of mind, whether open or latent, which is to this day very prevalent among English non-Catholics, and often expressed in one word "anti-papism." It was easy to foresee that deference, even implicit or remote, shown to a bishop, to a Cardinal of the Church of Rome, would not provoke sympathy and congratulations only.

In a letter dated Christmas, 1923, written to the Archbishops and Metropolitan of the Anglican communion, Dr. Randall Davidson, Archbishop of Canterbury, alludes to the "Malines Conversations," and states that, without having sanctioned them officially, he had cognizance of them, took an interest in them, and hoped for beneficial results from them.

Protestant circles, and a few Catholics, were moved by these revelations. For several weeks magazines and newspapers raised lively controversy over them, the echo of which crossed the Channel. The public taste for daily sensational news, the keenness of journalists to meet this craving in a "crescendo" note, suddenly created, around our peaceful meetings at Malines, an atmosphere of artificial excitement from which it is my duty to free them.

I will put the facts before you in order to restate them in the simplicity of their truth. I will give you the determinate reasons of them.

And, seizing the opportunity afforded to me, I will endeavor, Dear Brothers, and for myself, a lesson that is a rule of the pastoral ministry.

I. THE FACTS

Religious authorities, all those, indeed, who follow the evolution of human thought and the trend of events, are frightened to see the de-Christianization of the masses, and the swiftness with which the falling of faith in the supernatural leads to the denial of all religion. The phenomenon is quite general, but is more momentous, more noticeable, in Protestant countries than in Catholic.

In 1877, already, Newman wrote: "I have all that time ago thought that a time of widespread infidelity was coming, and through all those years the waters have in fact been rising like a deluge. I look for the time, after my life, when only the tops of the mountains will be seen, like islands in the waste of waters." And he adds "I speak principally of the Protestant world."

THE DANGER OF THE DAY

Yes, "principally of the Protestant world," because there, the doctrinal divergencies which separate the many "confessions" or "denominations" deprive religiously inclined souls of the lightsome and comforting vision of Unity and Faith. The splitting up of the Protestant communion leads to liberalism in religious matters, that is to say, to that vague kind of belief which holds that all religions stand for free opinions of equal value, because none of them can claim in its favor the proof of a positive and divine Revelation; then indifference to matters religious inevitably leads to irreligion, to anti-religious sectarianism.

Clear-sighted Protestants saw Newman's predictions come true. Those among them who still believe in the divinity of Christ and of His Church, those who pray for themselves and for the souls entrusted to

their keeping, see the danger, and such as the Primacy of the Pope, defined by the Vatican Council, which was the first and the last to be raised—did we give away, in a wild craving for union at any price, one single article of our Catholic Apostolic and Roman Creed.

Such men as these it was, men of Faith and of high standing, both intellectual and moral, whom Divine Providence led towards us, and whom he had the joy of welcoming.

THE FIRST MEETING

The two first visitors were Lord Halifax, whom all in England, irrespective of creed or party, hold in honorable estimation and love, and Abbé Portal, a son of St. Vincent de Paul, priest of the Mission, formerly superior of a seminary, who, during the pontificate of Leo XIII., was so intimately associated with the question of the validity of Anglican orders. At the present moment he is engaged in a most fruitful apostolate among the youth of the Paris University.

They first paid me a visit in October, 1921, and came back on the 6th, 7th and 8th of December in the same year, accompanied by two prominent Anglicans, Dr. Armitage Robinson, Dean of Wells, a close friend of the Archbishop of Canterbury, and Dr. Frere, at that time Superior of the Community of the Resurrection, and now Bishop of Truro. Both are authors of highly appreciated works on Scripture and ancient Christian literature.

I asked Abbé Portal and our learned and trusted Vicar-General Mgr. Van Roey, Master in Theology of Louvain, to meet them.

From the start it was agreed that the subject-matter and ultimate result of our conversations were to be private until such time as, by mutual consent, we would consider it useful and advisable to publish them.

The second and third meetings. The two groups met again in Malines in March, 1923. Last November a third meeting took place. This time besides Dean Robinson and Dr. Frere, we were joined by Dr. Charles Gore, a well-known figure, who relinquished the Bishopric of Oxford to devote himself completely to study and religious science, and Dr. Kidd, Warden of Keble College, a foremost figure in Oxford.

Mgr. Battifol, Canon of Notre-Dame in Paris, widely known for his works on the origin of Christianity, and Abbé Hammer, parish priest at Saint-Mandé, who formerly taught history at the Catholic Institute in Paris, kindly consented to give us the benefit of their presence and valuable assistance.

Such were our guests: I will now retrace the character of our meetings.

"PRIVATE, FIRST TO LAST"

These were, from first to last, private; they were conversations in a private sitting-room, around our peaceful meetings at Malines, an atmosphere of artificial excitement from which it is my duty to free them.

I will put the facts before you in order to restate them in the simplicity of their truth. I will give you the determinate reasons of them. And, seizing the opportunity afforded to me, I will endeavor, Dear Brothers, and for myself, a lesson that is a rule of the pastoral ministry.

Our discussions were thus in no sense "negotiations." To negotiate it is necessary to hold a mandate, and neither on one side nor on the other were we invested with a mandate. And I, for my part, had asked for no such commission; it was enough to know that I was acting in agreement with the supreme Authority, blessed and encouraged by it.

We set to work, inspired by a like desire for mutual understanding and brotherly aid, firmly resolved to banish the spirit of barren controversy.

DISAGREEMENT ON FUNDAMENTALS

Obviously the disagreement of both sides on several fundamental questions was notorious; we all knew that. But we also knew that if truth has its rights, charity has its duties; we thought that, perhaps, by dint of open-hearted converse, and the intimate conviction that in a vast conflict centuries old, all the wrongs were not on one side; by a precise enunciation of certain controverted points, we might break down preconceptions, dispel ambiguities, smooth the way along which loyal souls, aided by grace, might discover, if it pleased God, or recover, the truth.

As a matter of fact, at the close of each of our meetings, we all felt closer to, more truthful towards, one another than at the start. Our guests told us so, wrote it to us; we said as much to them, and I am happy to repeat it here.

Need I add, nevertheless, that neither my friends nor I, when

essential questions were mooted—such as the Primacy of the Pope, defined by the Vatican Council, which was the first and the last to be raised—did we give away, in a wild craving for union at any price, one single article of our Catholic Apostolic and Roman Creed.

Such men as these it was, men of Faith and of high standing, both intellectual and moral, whom Divine Providence led towards us, and whom he had the joy of welcoming.

They first paid me a visit in October, 1921, and came back on the 6th, 7th and 8th of December in the same year, accompanied by two prominent Anglicans, Dr. Armitage Robinson, Dean of Wells, a close friend of the Archbishop of Canterbury, and Dr. Frere, at that time Superior of the Community of the Resurrection, and now Bishop of Truro. Both are authors of highly appreciated works on Scripture and ancient Christian literature.

They first paid me a visit in October, 1921, and came back on the 6th, 7th and 8th of December in the same year, accompanied by two prominent Anglicans, Dr. Armitage Robinson, Dean of Wells, a close friend of the Archbishop of Canterbury, and Dr. Frere, at that time Superior of the Community of the Resurrection, and now Bishop of Truro. Both are authors of highly appreciated works on Scripture and ancient Christian literature.

I asked Abbé Portal and our learned and trusted Vicar-General Mgr. Van Roey, Master in Theology of Louvain, to meet them.

From the start it was agreed that the subject-matter and ultimate result of our conversations were to be private until such time as, by mutual consent, we would consider it useful and advisable to publish them.

The second and third meetings. The two groups met again in Malines in March, 1923. Last November a third meeting took place. This time besides Dean Robinson and Dr. Frere, we were joined by Dr. Charles Gore, a well-known figure, who relinquished the Bishopric of Oxford to devote himself completely to study and religious science, and Dr. Kidd, Warden of Keble College, a foremost figure in Oxford.

Mgr. Battifol, Canon of Notre-Dame in Paris, widely known for his works on the origin of Christianity, and Abbé Hammer, parish priest at Saint-Mandé, who formerly taught history at the Catholic Institute in Paris, kindly consented to give us the benefit of their presence and valuable assistance.

Such were our guests: I will now retrace the character of our meetings.

"PRIVATE, FIRST TO LAST"

These were, from first to last, private; they were conversations in a private sitting-room, around our peaceful meetings at Malines, an atmosphere of artificial excitement from which it is my duty to free them.

I will put the facts before you in order to restate them in the simplicity of their truth. I will give you the determinate reasons of them. And, seizing the opportunity afforded to me, I will endeavor, Dear Brothers, and for myself, a lesson that is a rule of the pastoral ministry.

Our discussions were thus in no sense "negotiations." To negotiate it is necessary to hold a mandate, and neither on one side nor on the other were we invested with a mandate. And I, for my part, had asked for no such commission; it was enough to know that I was acting in agreement with the supreme Authority, blessed and encouraged by it.

We set to work, inspired by a like desire for mutual understanding and brotherly aid, firmly resolved to banish the spirit of barren controversy.

DISAGREEMENT ON FUNDAMENTALS

Obviously the disagreement of both sides on several fundamental questions was notorious; we all knew that. But we also knew that if truth has its rights, charity has its duties; we thought that, perhaps, by dint of open-hearted converse, and the intimate conviction that in a vast conflict centuries old, all the wrongs were not on one side; by a precise enunciation of certain controverted points, we might break down preconceptions, dispel ambiguities, smooth the way along which loyal souls, aided by grace, might discover, if it pleased God, or recover, the truth.

As a matter of fact, at the close of each of our meetings, we all felt closer to, more truthful towards, one another than at the start. Our guests told us so, wrote it to us; we said as much to them, and I am happy to repeat it here.

Need I add, nevertheless, that neither my friends nor I, when

CHANGE OF HEART NEEDED

THE GREAT NEED OF EUROPE IS A RETURN TO CHRIST DECLARES ARCHBISHOP

London, Eng.—Not change of government but change of heart and a going back to the spirit of Christ, is what Europe needs to set itself on its feet again, declared Archbishop Keating of Liverpool at an important public meeting in his episcopal city.

The meeting was of a unique character. Catholics, Anglicans and Protestants, Nonconformists gathered on the same platform in Liverpool's Central Hall to urge the British Government to review afresh the European situation, and to examine again the whole problem of unemployment.

The Anglican Bishop of Liverpool was in the chair, and the resolution, which was supported by Catholics and non-Catholics alike, was put by the president of the Liverpool Free Church Council in these terms: "This meeting, representative of all sections of the Christian Church in Liverpool, views with great alarm the situation in Europe and the widespread evil of unemployment at home. It therefore calls on His Majesty's Government, as its first duty, to take immediate steps, in consultation with all interested nations, to review the European situation in all its aspects, and to institute a thorough enquiry into the whole problem of unemployment—its causes and remedies."

Archbishop Keating, who on rising to speak was greeted with prolonged applause, declared that if the League of Nations was to function, other remedies were to be effective, they would require not so much a change of government as a change of hearts and a going back to the spirit of Christ.

"I am astonished," the Archbishop of Liverpool continued, "at the effrontery of those who blame the Church for the disaster that has overtaken European civilization. The one dead set purpose of the 'intellectuals' of Europe throughout the nineteenth century was to silence the voice of the Christian Church; to oust the Christian Church from every department of public life."

"They taught the enfranchised masses, in spite of the protests of Pope after Pope, that the Christian Church was not merely a back number, but a bar to human progress. In England things were not quite so bad, but here, too, the same spirit was abroad. Religion was tolerated, but chiefly as a Cinderella to keep the ignorant and foolish in the dark, the intelligentsia of whom the late Lord Morley was the type, university professors, scientists, economists, essayists and poets, were all tarred with the same brush."

"But now, however, I see a changed attitude in England, and it is only recently that Mr. Mussolini, the dictator of Italy, who was bred as a red-hot Socialist, has declared that Fascism is not merely a revolt against our governments, but also against out-worn, anti-Christian ideas."

In conclusion Archbishop Keating urged that if the diseases of society are to be healed, the peoples must get back to their ancestral Christian temper, and handle these problems in the light of Christian principles.

ROME'S CALL FOR PRAYER

As for ourselves, Dear Brethren, we know that in his Encyclical *Provida Mater* of May, 1895, Leo XIII. of saintly memory asks Catholics all the world over to pray specially to the Holy Ghost "for the reconciliation, which he firmly hoped for, of our separated brethren."

We know that, following up the same trend of thought on broader lines in his Encyclical *Divinum Illius* of June 6, 1897, he prescribed a novena, to which you have been faithful every year, from Ascension Day to Pentecost, in order to hasten the blessed attainment of Christian Unity *ad maturandum Christianam unitatis bonum*.

Pope Benedict, the XV. also warmly commended an octave of prayer from the 18th of January, Feast of St. Peter's Chair, to the 25th of January, Feast of St. Paul's Conversion, to obtain the return of our separated brethren to the Unity of the Church.

Again our beloved Father, Pope Pius XI., lays open the depths of charity and piety of his great soul when, in his Encyclical *Quodvult*, he calls on Catholics to come to a better understanding, and asks the latter not to hold the Roman Church accountable for the prejudices and personal faults of the former, when he asks both alike to pray for concord of all nations in oecumenical unity, *haec populum omnium in aeternam unitatem conseruet*.

Such are the facts, let us see why these conversations took place.

CONTINUED ON PAGE FIVE

CZECH CATHOLICS MAKE PROTEST

DECLARE RELIGIOUS RIGHTS OF CHILDREN ARE BEING INFRINGED

Prague, Feb. 14.—Catholics of Czechoslovakia are hopeful that the Ministry of Education will soon see fit to publish its long awaited decrees putting into effect the School Act of July 13, 1922, and that these decrees when published will bring about a mitigation of anti-Catholic activities on the part of many subordinate school officials.

At the present time religious instruction is compulsory in all of the elementary schools of Czechoslovakia, with the proviso that parents or guardians may, if they wish, have the children under their charge excused from attending such classes. The law contemplates that religious instruction shall be given for two hours a week in each grade by a priest who has been chosen by the ecclesiastical authorities for this purpose. Teachers of religion thus chosen are paid from State appropriations like all other teachers.

There is, however, a provision of the School Act (Sec. 5) which allows the local school authorities to assemble the children of the different grades or even of different schools in the same city with the limitation that classes so constituted shall not number more than sixty children. It is against the application of the provision of the act that many Catholics have voiced vigorous complaints.

MAY BE HANDICAP

In the hands of anti-Catholic officials this provision can be made a serious handicap to the proper instruction of children in their religion. Where all the children of both sexes, of all grades, and even from different schools are indiscriminately thrown together in one class it is apparent that the quality of instruction given must suffer.

In addition, although the law expressly forbids any such activity, many teachers and school officials have been engaged in a deliberate campaign to encourage parents to ask that their children be excused from religious instruction. This propaganda has been carried on among the children as well as among the parents and guardians. Its object is, of course, to cut down the numbers receiving such instruction in each class to such an extent that a plausible excuse may be offered for the formation of such composite classes as have been mentioned above.

Failure of the Ministry of Education, so far, to publish explicit instructions as to the application of the School Act has resulted in a condition of great educational disorder. In some schools atheism is openly advocated by the teachers and anti-religious utterances are frequent.

So serious has the condition become that many Catholics have been considering the advisability of undertaking the establishment of a system of religious schools distinct from the State schools in order that the Faith of the children may not be imperiled. The matter has been the subject of several protests by Catholic deputies in the national parliament. There have been some indications, however, that an improvement may be looked for when the Ministry of Education finally gets around to publishing specific regulations for the enforcement of the School Act.

ARCHBISHOP OF PRAGUE PROTESTS ARBITRARY MEASURES AGAINST CATHOLIC CHILDREN

Prague, Feb. 14.—The government of Czechoslovakia continues its struggle against religion. The inspectors of districts, in violation of the law of June 15, 1922 which ordered the religious instruction of Catholic children in the Public Schools have tried to hinder this teaching in a manner wholly arbitrary and illegal. Because of this circumstance Mgr. Kordac, Archbishop of Prague, has uttered a protest in the name of the Czech Episcopate addressed to the Minister of Public Instruction against these intolerable activities. The text of the protest has been printed in the principal journals of the country.

"The Archbishop of Prague has learned," says the document, "with sorrowful surprise that at the beginning of the scholastic year 1923-1924 the inspectors applied the dispositions of the law numbered 226 of June 15, 1922 in a manner which gravely compromised and even renders impossible religious instruction of Catholic children."

"The Archbishop of Prague understands that paragraph 5 of article 2 of this law prescribes religious teaching in each class at least two hours every week and leaves it to the schools to determine the measure and division of the courses of religion for each class. On this point the programs have long been elaborated and published so that the ruling is thoroughly understood. Catechists and instructors in the

Catholic religion have the right to conform to this program."

The Archbishop proceeds to protest vigorously that measures have been taken to prevent the enforcement of this law regarding religious teaching and demands in the name of the Episcopate that such interference come to a speedy end. For, says His Grace, the Catholic religion is the only basis of true morals and aims at the well-being of each of the citizens of the Republic of Czechoslovakia.

CHINESE MARSHAL EMBRACES FAITH

An interesting letter from China, published by La Croix of Paris, tells of the conversion to Catholicism in extremis of Marshal Siu-Koun-Liang, sub-governor of Shanghai, who died a victim of assassination. Just as he was coming out of a house in the Avenue Edward VII., at Shanghai, and was about to enter his automobile, a man who had been standing near the car for several minutes, pulled out a revolver, jumped up on the step and fired several shots at the marshal.

Mortally wounded, Marshal Siu was carried to a Protestant hospital near the scene of the crime. Numerous friends came to visit him there, among whom was the Catholic Doctor Paul Hou-li-Tsong. On the third day the condition of the wounded man became critical. Doctor Hou, who had passed the night with his friend, approached his bed and declared frankly to the dying man that there was no hope for him, and knowing that the Marshal, who was the widower of a convert, had conceived much sympathy for Catholics, and asked him whether he desired to be baptized.

"Yes," the Marshal replied clearly and plainly. The Doctor instructed him summarily concerning the necessary truths and had him make an act of contrition.

"Now," he added, "from the bottom of your heart you must pardon your murderer."

"No," interrupted the marshal's brother, at this point. "One cannot forgive such a crime."

"I wish to be a Christian," the dying man replied. "The Christian law demands the pardon of injuries; I pardon him with all my heart as I pray God to pardon me."

He then received baptism and joined in the pious invocation suggested to him by his catechist.

Shortly afterwards he fell into a state of coma, and toward dawn he breathed his last.

Doctor Hou, exhausted by fatigue but radiating with happiness, went straight to the college of Zi-Ka-Wei, where the feast of the Father Rector was being celebrated that day.

"Father," he said, as he entered, "I am bringing you the finest bouquet of all for your feast day, the soul of Marshal Siu."

THE PRESENT POSITION OF CATHOLICS IN ENGLAND

If asked to estimate the numerical strength of the Anglican Church in Great Britain, writes the English Catholic News Service, the average person in England would place it roughly at between 5,000,000 and 10,000,000. The fact is that on its own showing the number of its Easter communicants, or of practising Anglicans, is not more than 2,294,190. Even with the addition of the Episcopalian in Scotland this number would perhaps still remain under 2,500,000.

"This means that although the Established Church has had a clear way for three centuries or so, with every advantage and prestige, it can claim no more than about one person in sixteen as a member of its body. On the other hand, with the Catholics there is quite a different kind of story to tell; for the same average English person would, again, venture on the rash statement that the Catholics were nothing more than a minor and insignificant body."

"All told, the Catholics in Great Britain, which does not include Ireland are in the neighborhood of 2,580,000. This does not include the adult conversions of 1923, the number of which has not yet been ascertained. But taking the lowest average, quite 10,000 may be added to the figures just quoted; which makes the numerical Catholic position much stronger than is popularly imagined."

While in 1923 more Anglican clergymen than Catholic priests were ordained, the Catholic seminaries at present are filled to overflowing. In two years at the most there will be more Catholic ordinands in England than ever before since the Reformation. Moreover, never since Christianity was first preached in England, we are told, "have there been so many women Religious as there are at the present time," although "monks, friars and clerks-regular" are far from old pre-Reformation numbers.

CATHOLIC NOTES

There are today in Germany about 20,000,000 Catholics.

Paris, Jan. 21.—Cardinal Dubois has received 50,000 francs from the Pope for the victims of the overflow of the Seine near Paris.

New York.—For the first time colored electric signs have been set up in this city to advertise Catholic activities. The signs were placed along Broadway and 7th Avenue to advertise a series of lectures delivered by Paulist Fathers in St. Patrick's Cathedral.

The Pope has ordered struck a commemorative silver medal in honor of an American organization, the Knights of Columbus. The inscription refers to the \$1,000,000 American welfare work being conducted by the Knights of Columbus in Rome under the auspices of the Vatican.

Stratford-on-Avon saw something of its ancient Catholic glory repeated when the Catholic Mayor of Stratford, proceeded through the streets in full civic state to attend High Mass in the church dedicated to England's Apostle, St. Gregory the Great.

For the first time in its history the University of Durham has broken away from its somewhat exclusive and long-standing traditions, and has conferred the honorary degree of D. Litt. upon a Catholic, Dr. Marie Montessori, whose interest in the education of young children has gained for her widespread distinction.

Of the three dioceses that go to make up Catholic London, about half a million souls all told, Westminster seems to have the more cosmopolitan character. Six European nationalities have their own churches, served by priests of their own race, with sermons preached in their own language. These are the French, the Poles, the Lithuanians, the Belgians, the Germans and the Italians.

Rome, Feb. 11.—Great interest has been excited here by the invention of a noted Catholic engineer, Fausto Zarlatti, of a locomotive, which is operated by compressed air without the use of coal. A demonstration was held last Friday which, it is said, indicates that the invention is practicable. Father Gianfranceschi, the president of the Pontifical Academy of Science, was among those who attended the demonstration.

Cardinal Bourne has acquired the famous London church which belonged to the heretical "Catholic Apostolic" or "Irvingite" sect. It is to be used for a Catholic place of worship as the mission chapel of Westminster Cathedral. The lease of the church was offered to the Cardinal by the Irvingites, who transferred their building pass into Catholic use rather than into the hands of any other denomination.

Freedom of education in Holland is not only a matter of fact but also of law. Both private and public schools stand on an equal basis. The status of primary schools was fixed by the law of October 9, 1920. This law not only recognizes the right of private schools to exist, but also grants to them subsidies in amounts practically equal to that given to the schools maintained by the State.

A well-known Catholic actor, appearing at a Liverpool theatre, at the conclusion of his first performance noticed the absence from the board at the stage-door of the card denoting times of Masses in the various Catholic churches. Questioning the manager he found the card had been removed and insisted upon its being restored to its original position or there would be no performance the next evening. Result was the card restored. Bravo, Catholic Stage Guild.—Southern Cross.

Addressing one thousand members of the Alumnae Auxiliary Association of the Catholic Summer School in New York, Archbishop P. J. Hayes condemned the extreme feminist movement which is advocating the "equal rights" amendment. "We don't want the dynamic or masculine woman, but the womanly woman, who sees what is clean, noble and pure. We want the woman who loves purity and motherhood. What an awful thing today is the struggle for equal rights. It is the lowering of woman."

Father Daniel P. Higgins, a noted Redemptorist missionary of St. Louis, has just issued what is in many respects one of the most remarkable books ever produced by a priest. It is a complete photographic dictionary of the sign language accompanied by several hundred half-tone illustrations showing in great detail how the signs are made, and what they mean, all copiously indexed so that priests who come across deaf mutes in their parishes may in an hour's time easily grasp the essentials of the language of the deaf that will enable them to carry on a conversation with their silent flock, and to facilitate the reception of the Sacraments.

GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE CHAPTER I.

"Let me have just two minutes in the chapel before I go, sister."

"An, sister! It doesn't seem five years, does it, since I first came?"

Gertry sighed as she looked again into the nun's calm, sweet face, and then ran quickly but softly along the corridor and up the stairs which led to the convent chapel.

Five years before Gertrude Mannering had first come to school, a little girl of twelve; and now the happy, peaceful time was over, and she was going home to begin her life in the world, of which yet she had seen so little, going half in joy and half in sorrow—joy at the prospect of being always with her dear father, who was everything to her—for mother she had none—and sorrow at leaving her beloved convent and its still more beloved inmates.

Gertrude, or "Gerty," as her companions liked better to call her, had always been a favorite in the school; and even the good nuns themselves, though they would not show any partiality, could hardly help feeling it for the child whose bright, sweet face took all hearts by storm almost at once, if it were only by the very beautiful eyes, which could look so laughingly bewitching or so mournfully sympathetic, as the feelings of their possessor prompted.

And now they were going to lose her; she was going to be emancipated from the happy, innocent convent life, with its wise and gentle restraint, to go home to be once more her father's spoiled darling, to receive the admiration which the world was sure to give to one whom nature had bestowed so many outward as well as inward gifts.

For two or three minutes she knelt there in the chapel, on the floor just outside the altar-rails, with her face buried in her hands and the tears still flowing.

"O Jesus! take care of me always; never let me forget Thee or cease to love Thee in the midst of the world. I am very young and weak; give me always grace to resist temptation, to be firm always in our holy faith, whatever trials may come!"

Did she know—that young girl, little more than a child as she was—did she understand, in that sweet innocence and heart freedom, the full power of the "temptation" against which she prayed so simply and earnestly? Could she realize in her inexperience the "trials" which might be in store, while everything looked so bright? Hardly, perhaps, and sad would it have been could she have done so; but surely none the less acceptable to Jesus' Heart was the innocent prayer; none the less surely would He give her the strength she asked for as she stood trembling, as it were, on the threshold of the busy, perilously-fascinating world.

Her prayer over, Gertrude rose and went quickly with Sister Teresa to the reception-room, where her father awaited her. He came forward at once and kissed her with a yearning fondness, which showed how much she was to him and what a happy day this was on which he could claim her again entirely for his own. He was a tall, slender, fine-looking man of sixty, but seeming older than that from his very white hair and venerable aspect.

"What, Gerty! tears again, when the day has come for which our little girl used to long so much?"

be here again in the old way," and her lips quivered as the tears glistened again in the bright eyes.

"No, I couldn't spare Gerty, Rev. Mother," said Mr. Mannering, as a sad shadow passed across his face, brought there by the thought of the dead—of Gerty's mother, his beautiful girl-wife, his bright darling, who had blessed his life for three short years and had then been taken from him, leaving him the little babe of scarce two days old to be her own namesake, and to fill up the heavy void in his heart.

"No, Rev. Mother," he continued after a pause, "I have given Rupert to God freely and willingly, proud that my boy is destined to such a high vocation; but may He forgive me if I say that I cannot spare Gerty, my little girl; or rather if I say that I do not think I shall be called on to make the sacrifice—that I do not think He will want her to serve Him in that way."

Gertry sighed as she looked again into the nun's calm, sweet face, and then ran quickly but softly along the corridor and up the stairs which led to the convent chapel.

"Don't expect anything too good from me, Rev. Mother, for I'm afraid I'm not likely to do anything very great or wonderful. Only pray that I may not have grown into a stiff, worldly young lady when I come to see you next year—for I am to come, you know; papa has promised." And trying to laugh, to keep back a sob, Gertrude tore herself away from her two dear nuns, and followed her father out to the vehicle that waited to take them to the nearest station, some two miles off.

It was but two days from Christmas, and the snow lay thick everywhere as they drove out of the convent grounds. Gertrude gazed lingeringly at the white, peaceful scene.

"I wonder how it will look to me when I see it again, papa—whether it will seem changed. I wonder if I shall be changed at all when I come again. I suppose I shall look a little older and more of a young lady, that's all. O papa! it is nice to be coming back to be always with you again." And as she sat there by him her father drew her still closer, and stroked the pretty, bright hair that escaped from the little convent bonnet.

CHAPTER II. Whitewell Grange, Gertrude Mannering's home, was situated in a fine shire, seventy or eighty miles from London, the nearest town to the convent still being just quitted. The Grange stood in a small park which was quite a miniature of rural beauty of every kind. It had belonged to the Mannerings for centuries—indeed, before the Reformation the family that had been a notable one in the county; but since then, despoiled of the greater part of their possessions, often fined and otherwise persecuted for their firm adherence to the ancient faith, they had sunk into comparative obscurity and insignificance, content to keep that which was more precious than all their worldly goods and prosperity—the priceless treasure of the holy Catholic religion. Family pride the Mannerings may have had, perhaps; and who could blame them?—for they boasted a long and stainless pedigree; but prouder still were they to have suffered persecution for justice' sake, to have been thought worthy in the most troublous times to give the shelter of their mansion to many a hunted priest and religious, happy to brave peril in such holy cause, and to receive in return from their saintly visitors the blessed ministrations for which the poor Catholics of those days had to hunger so often and so long. There was a priest's hiding-hole in the old dining-room of the Grange, and in its dark recess, in the worst days of persecution, when once staying in the house for two or three days, the great Jesuit, Father Gerard, had lain concealed for a night, until the baffled search of the priest-hunters was over, and the trembling household might breathe in peace for another short space. This hiding-hole had always been a favorite spot with Gertrude and her only brother, Rupert, in their childhood, when they used to play there together for hours, Rupert being always the hidden priest, and his little sister the baffled pursuivant

searching vainly and sounding the innocent-looking panels, and then changing into the gentle lady of the house who came to bring refreshment to the half-faint prisoner, or to announce to him that he may now come forth in safety.

A portion of the pretty innocent play had now become earnest, for Rupert Mannering had already finished his novitiate in the Society of Jesus and he always laughingly said that he felt sure the first seeds of his vocation had been sown in his childhood during the hours he had played in the hiding-place which had once for a whole night contained the blessed confessor, Father Gerard.

"You ought to have let me out quicker always, Gerty," he had said one day to his sister, when she was crying at the thought of parting with him; not that she was not very proud to think that her idolized Rupert would one day be a Jesuit priest. "You ought to have let me out sooner if you did not want me to go and be a Jesuit. You always kept me in so long that I have caught some of the graces that Father Gerard left behind him wherever he went. I take no credit for it at all; it is you, Gerty, and the youth would try merrily to laugh his dear sister out of her sorrow for his temporary loss.

Rupert Mannering was just a year older than his sister, and was now close upon nineteen. He had been sent early to one of the great Jesuit colleges, and from the age of fifteen had never swerved from his desire to be admitted into the Society. Not three years later—before he was eighteen, when he left the college—his father, after a brief and painful struggle with himself, let him go at once to the novitiate, instead of remaining two or three years in the world, as he, Mr. Mannering, had at first wished.

"It would be no use, papa," the boy had pleaded; "it would only be so much time lost, and I should want to go all the same at the end of it. Let me go now, while you are used to me being away, while it will only seem as if I were at college still."

"Then you shall, my boy," the father had said at last; "I ought to be ashamed to let you be more courageous than I am, Rupert. God knows it is not that I am not proud to think that my son will be a priest of such a glorious order; but you see, Rupert, I always get thinking of your mother more than ever at these times. If she were alive, it might be easier to part with you, and give up the hope of knowing that the old home will be yours when I die; but I ought to remember how happy she must be to know what a life her boy has chosen. She used to wonder so much what you would grow up to be, Rupert; she used to talk about it so often when you were a little thing in her arms, before Gerty came and she died. She used to pray so often that you might always be kept good and pure amid the temptations of the world. Perhaps God has sent you this vocation in answer to her prayers, Rupert."

"Poor mamma!" said the boy sadly. "If it is so, you know you will not only be willing to let me go, papa, but glad as well." Then seeing that sad remembrances were crowding on his father's mind, he linked his arm in his boyish fashion, and led him out into the grounds, talking merrily. "Don't forget to give Father Gerard a share in the business too, papa, whatever Gerty says to the contrary."

This had all happened more than a year previously, and now Rupert had just finished his novitiate, as we said before. He was a tall, graceful youth, whose face had more of the beauty of expression than merely of feature, and his father was rewarded for his sacrifice every time he saw the sweet, heavenly look which was becoming habitual now on the boyish face.

And after all, even in an earthly sense, what had Mr. Mannering to desire more, now that he was to have Gertrude once again with him entirely, his little girl, loved with a more peculiar, yearning tenderness than even his idolized boy? During her earliest years, when she was quite a child, he had never intended to part with her, never meant to send her to school at all. He must keep her always in his sight, he told himself, and let her be educated entirely at home, his precious darling, his Gertrude's dying gift. And until she was twelve years old he had kept his resolution. Gerty was kept at home under the care of a governess, as there was no convent sufficiently near for her to attend as a day scholar; but as the time passed on, Mr. Mannering saw clearly, much as he tried to shut his eyes to the fact, that the child's education would make but little progress if conducted in this fashion. To know that she was in the house and not have her near him, her father found impossible most days out of the seven. He was continually invading the school-room on some pretext or other, and fancying Gerty looked pale, would carry her off for a walk, or a ride, or a drive with him, or would give her a whole holiday, so that she might go with him on some little pleasure trip or other, until the poor governess was often on the verge of distraction. And then, too, the child had no companions of her own age, for the Mannerings only associated intimately with one or two families in the neighborhood, and her brother's holidays came but once a year. It was but a

lonely life for a child, for Mr. Mannering saw little company since his young wife's death, and lived almost entirely among his books, and works of charity and piety. Not that little Gerty ever found it lonely; she was as happy as a queen, a bright sunbeam in the grave old house, wanting nothing but to be always with papa.

"If her mother had lived," Mr. Mannering used to say to himself as he looked after "it would have been different. I should not have been so weak. We might have kept her at home without interfering in this way with her education; we could have had children here often of her own age; she might, perhaps—have had sisters." And the tear came into the poor father's eye as he gazed on his little one, and as he was forced to admit that it was selfish to keep her with him, to let her grow up perhaps peculiar and too old-fashioned, without the incentives to emulation which she would have at school.

And so, soon after Gertrude had turned twelve years old, her father called her to him one day, and they held together one of the loving chats to which they were accustomed in the deep, peculiar relationship of demurring her darling papa wished it and thought it best. If any one else suggested the separation, Gerty's bright eyes would have looked quick rebellion and defiance; but as it was, she put her arms round her father's neck and kissed him.

"Yes, papa, I'll go to school, if you really, really, want me to. Poor papa, how lonely you'll be! But there will be holidays, won't there, where I shall go? I won't go where there aren't long holidays, papa, every year."

And so it had been settled; and Gerty had stolen quietly up to the chapel to tell this her first trouble to our Lady, asking her to help her not to rebel and feel too sad about it, but to make the years pass quickly and bring her home safely again to papa at the end.

Thin to papa at the end. Thin had been dismissed from the Grange, and Mr. Mannering and Gerty, foolishly perhaps, some would say, had given themselves a good, long holiday together of three or four months while a convent was agreed upon to which to send the latter.

TO BE CONTINUED.

MYSTERIOUS RITA FAUSSET Mrs. Dunkerley was entertaining her bosom friend, Maria Jane Juckins, with tea and gossip in the little back parlour which opened out the well stocked shop, keeping an eye meanwhile on the shop door—plainly in view through the glass door of the sitting-room—in case a chance customer might appear in quest of some tea time commodity which had run short; ordinarily, except in untoward circumstances of this kind, 4 o'clock was a slack time.

Opposites in external appearance, they were entirely unlike in all their views—religious or otherwise. Maria Jane was a Particular Baptist of the most unyielding type; Mrs. Dunkerley was a Catholic. It gave their neighbors much discussion that two so unlike in every respect should remain close friends. Perhaps each found her complement in the other.

"What you tell me, Maria Jane, is surely startling enough. But I'm not one that's given to make mysteries out of nothing. Depend upon it, there's an easy explanation, as you'll find before long. Look at the captain! A perfect gentleman, yet as free and pleasant as one of ourselves! Then the young lady. As quick and merry as a bird, and a perfect beauty!"

"Beauty is but skin deep. I always say," interjected Maria Jane. "They're not the kind of folk to have secret mysteries hidden away," continued the postmistress. "Miss Juckins runs in and out of my shop laughing and joking with the boys of them. Fancy that little beauty mixed up with anything shady!" "Well, for my part," rejoined Maria Jane. "I prefer a young lady as conducts herself more like a lady. Liza Ann Linney actually saw Miss Rita smoking one of those nasty cigarettes when the captain and she were walking in the garden after lunch the other day." "The captain and Miss Rita would strike any unprejudiced folk as being altogether of the right sort—open as the day, and pleasant as

Safety and Profit for Savings 5 1/2% interest allowed on your savings in amounts of \$200.00 or more placed for one year or longer on our term plan. 4% on savings subject to withdrawal by cheque.

Capital Trust Corporation Head Office: 10 Metcalf St. Ottawa, Ont. Temple Building Bay and Richmond Sts., Toronto, Ont.

Westlake PHOTOGRAPHER Opposite the Armouries PHONE 529 W

St. Jerome's College Founded 1864 KITCHENER, ONT. Business College Department, High School or Academic Department, College and Philosophical Department.

Thick Lustrous Hair Kept So By Cuticura At night touch spots of dandruff and itching with Cuticura Ointment.

The Strength of the Many LIFE INSURANCE is a form of community service by which the strength of the many combines to protect the individual.

Benjamin Blonde General Contractor CHURCHES and Educational Institutions a Specialty Estimates furnished on request CHATHAM, ONT.

ASPIRIN Beware of Imitations! BAYER Demand Unless you see the "Bayer Cross" on package or on tablets you are not getting the genuine Bayer Aspirin.

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEC Where Do You Go When You Wish to "Say it With P" The West Floral Co. 249 Dundas St. London, Ont.

UPHOLSTERING OF ALL KINDS Chesterfields Made to Order CHAS. M. QUICK Richmond St. Lo-ron, Ont. Opposite St. Peter's Parish Hall

St. Jerome's College Founded 1864 KITCHENER, ONT. Business College Department, High School or Academic Department, College and Philosophical Department.

J. M. COWAN Architect (Registered) 991 Bay Street TORONTO

WATT & BLACKWELL Members Ontario Association of Architects ARCHITECTS Sixth Floor, Bank of Toronto Chambers -LONDON ONT.

W. G. MURRAY ARCHITECT Churches and Schools a Specialty DOMINION SAVINGS BUILDING LONDON, ONT. TELEPHONE 1557-W

JOHN M. MOORE & CO. ARCHITECTS 489 RICHMOND STREET LONDON, ONT. Members Ontario Association of Architects

J. C. Pennington John R. Boyde Architects and Engineers JOHN W. LEIGHTON Associate BARTLET BLDG. WINDSOR, ONT. London Diocesan Architects Specialists in Ecclesiastical and Educational Buildings

Stained Glass Memorial Windows We make a specialty of Catholic Church Windows. S. Leonard 5251 John St. Quebec, Que.

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEC Where Do You Go When You Wish to "Say it With P" The West Floral Co. 249 Dundas St. London, Ont.

UPHOLSTERING OF ALL KINDS Chesterfields Made to Order CHAS. M. QUICK Richmond St. Lo-ron, Ont. Opposite St. Peter's Parish Hall

Phone St. Louis 2557 N. HOUSE Butcher And Provision Merchant We Specialize in Western Beef Ontario Lamb

FISH AND POULTRY The House of Quality & Service 112 St. Viateur Street, West MONTREAL, QUE.

DR. REBECCA HARKINS DR. MARIE H. HARKINS OSTEOPATHIC PHYSICIANS Abrams Method of Diagnosis and Treatment The St. George LONDON, ONT. Wellington St. Phone 1560

PHONE 7308 DR. LE ROY V. HILES Foot Specialist 202 DUNDAS STREET LONDON, ONT. HOURS: 9 to 12 a. m. } daily Tuesday, Thurs. and Sat. 1.30 to 5 p. m. } evenings 7 to 9

DR. R. R. FONGER D. C., Ph. C., D. M. T. Consulting Chiropractor 169 1/2 Dundas St. (Upstairs) LONDON, ONT. Hours: 10 to 12; 1.30 to 4.30; 7 to 8 Lady Attendant

BARRISTERS, SOLICITORS MURPHY, GUNN & MURPHY BARRISTERS, SOLICITORS, NOTARIES Solicitors for the Roman Catholic Episcopal Corporation Suite 52, Bank of Toronto Chambers LONDON, CANADA Phone 170

Telephone 7224. Home Bank Chambers J. M. DONAHUE, B.A. BARRISTER, SOLICITOR AND NOTARY PUBLIC 121 Dundas St. LONDON, ONTARIO

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, Etc. A. E. Knox T. Louis Monahan E. L. Middleton George Keogh Cable Address: "Foy" Telephones (Main 661) (Main 622) Offices: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

Austin M. Latchford, LL. B. BARRISTER & SOLICITOR Federal Building Richmond St., West TORONTO

DAY, FERGUSON & CO. BARRISTERS James E. Day 35 Adelaide St. West John M. Ferguson Toronto, Canada Joseph P. Walsh

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, K.C., B.A., B.C.L. Alphonse Lannan, LL. B. CALGARY, ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR NOTARY PUBLIC UNION BANK BUILDING GUELPH, ONTARIO CANADA

Rev. Lakeside Bldg. Cable Address "Lecton" "Hilcrest 1087" Main 1583 Lee, O'Donoghue & Harkins Barristers, Solicitors, Notaries, Etc. W. T. J. Lee, B.C.L. J. G. O'Donoghue, K.C. Hugh Harkins Offices: 542 1/2 Confederation Life Chambers S. W. Corner Queen and Victoria Sts. TORONTO, CANADA

DENTAL MICHAEL J. MULVIHILL L. D. S., D. D. S. 25 PEMBROKE STREET W. PEMBROKE, ONT. PHONE 176

OPEN EVENINGS DR. J. M. SEDGWICK DENTIST 425 Richmond St., Near Dundas LONDON, ONT. PHONE 8006

OPEN EVENINGS DR. VINCENT KELLY DENTAL SURGEON Clinic Building, 241-243 Queen's Ave LONDON, ONT. Phone 1400 Res. Phone 5193

R. I. WATSON Government and Industrial BONDS BOUGHT AND SOLD Phone 1687W 213 Dom. Savings Bldg. LONDON, ONT.

BEDDOME, BROWN CRONYN and POCOCK INSURANCE TELEPHONE 693 W 392 RICHMOND ST. LONDON, CANADA MONEY TO LOAN 87 YONGE ST., TORONTO PHONE MAIN 4030 Hennessey "Something More Than a Drug Store" DRUGS CUT FLOWERS PERFUMES CANDIES Order by Phone—we deliver

the sunshine. There's no sort of secret dealing about them. As to Miss Rita smoking—why, the gentry all do!"

"Then how do you explain the terrible mysterious carryings-on in that library that I've just been telling you about?"

"Well, I can't pretend to explain them right off," cried the cheery Mrs. Dunkerley, "no better than you can yourself! But, I'll be bound there isn't much mystery after all. Otherwise would they risk you or any other body looking in at the window as you did, and them away for the day? Depend upon it, the thing can be explained. Why, for two pins," she said with still greater animation, "I'd ask Miss Rita myself the meaning—"

The good postmistress spared no effort to convince her visitor that her fears were unfounded. She succeeded sufficiently to restore Maria Jane's wonted calm before they parted. Yet, in spite of all her arguments, she herself was far from tranquil in mind, and was not surprised at her friend's fright.

Maria Jane was caretaker at a shooting lodge on the hill two miles away from the North Country village, and a tenant had lately come in the person of Captain Fausset, a retired army officer. He was a widower, with one daughter. Strange to say, the new tenant had not arrived until the shooting season was over, and, moreover, seemed little interested in sport. Most of his time, when not taken up with long walks in company with his daughter—always in the same direction ("though what can they find to admire in a cold hilltop as bare as the back of your hand?")—was Maria Jane's parenthetic inquiry, the summit of a rocky hill a mile or two away—was spent in the room called the library. Why "the library" was not evident; there were no books there, unless the one or two large boxes which accompanied the newcomers contained some. That both father and daughter had occupation there, was apparent; they spent hours in the room together, though Maria Jane declared that the place would be "silent as the very grave" while they remained there.

Then, suddenly, came Maria Jane's startling experience. She had always felt some curiosity about the mysterious library, into which she had never been allowed to enter all the four weeks previously ("and fancy, Mrs. Dunkerley, the dust and disorder of it!"; both her visitors were away, for the whole day, but they had left the door locked, as it always was when they were not within. She was a daughter of Eve. All the windows of the large room were covered by blinds—she knew that too well. But one window, looking upon a corner of the shrubbery, had no blind, because no outsider could gain a glimpse of the interior by reason of the thick growth of the surrounding bushes. But a stepladder from the stable-yard enabled her to view the whole of the lower portion of the room.

It was about noon and a bright sun lit up the place in spite of shrouded windows opposite. Right in the center of the room was a couch, and upon it lay stretched the form of a woman swathed in soft white wrappings. She lay with arms straight to either side, and in a posture so still that the frightened onlooker saw that there was no life in that recumbent body. The head was veiled, and the face turned away from the window, but the rigid pose and the absence or even the slightest movement in the bosom spoke of death.

No wonder Maria Jane came nigh fainting. Mrs. Dunkerley had been genuinely startled by her friend's exciting experience, but she was too wise a woman to tell that to Maria Jane. Cool consideration, however, brought what she thought a possible solution. The captain was probably an antiquarian. "He's travelled half over the world, and he's got hold of one of those buried mummies you hear talk of, and he and Miss Rita are interested in it, and are examining the thing. Not that I should make up to it," she told herself with a shudder; "but these educated gentry are different from us common folk! Naturally they wouldn't care to let Maria Jane know."

And there the matter rested for the nonce. But mysteries trod upon each other's heel. In less than a week Maria Jane came hot-foot to the post-office to unbosom her load of secret terrors.

"They've gone!" she cried breathlessly, as she greeted her confidante; "left this very day with no more than an hour's warning!"

And at once she proceeded to pour forth her astounding story. Maria Jane's defective faculty had led her again to investigate the interior of the mysterious library from her original peephole behind the bushes. She had not yet fathomed the mystery of the shrouded female form which had so terrified her, and on an afternoon when she knew that the captain and his daughter were both away for a long walk, she once more mounted the ladder to reconnoitre. No recumbent form was to be seen; but, seated in a chair, with her back turned to Maria Jane, was a lady in white trailing robes, her golden hair faintly visible under a white gauzy veil which fell in thick folds around her.

One glance was enough for the peace of mind of Maria Jane, and she speedily sought firm earth again and the shelter of her own quarters. Yet her curiosity was unsatisfied, and once again, when she knew that both the captain and Miss Rita were actually within the room, she ventured to peep cautiously from her point of vantage. This time she was still more mystified, for there, before her very eyes, sat Miss Rita herself, mounted on the edge of a table the voluminous gauzy veil shrouding her hair. She was seated sideways to the window, so that there was no possible mistake. Her fair face was plainly visible; she was reading a book, and—inconceivable evidence of identity—actually smoking a cigarette, and she had neither shoes nor stockings on the feet stretched out before her!

Here was a puzzle! Miss Rita had been certainly far away when Maria Jane had discovered the seated and veiled lady who formerly reclined—apparently lifeless—upon the couch. Now the veiled stranger had vanished, and Miss Rita had taken her place, alive as ever! As to the captain he was out of the range of vision, and, however, he might have been occupied, there was not even a sound to show.

The very next morning came a telegram, to be followed by the incontinent departure of father and daughter, with all their goods and chattels.

One picture in the Academy of Exhibition was never without its ring of admirers. It was a striking subject. Dark rocks filled the foreground; the higher peaks were just catching the earliest rays of morning light. On the center peak was poised the radiant figure of a beautiful girl.

She was garbed in diaphanous robes, and a floating veil—suggestive of a cloud against the silvery light which streamed upwards behind the figure—seemed to float in the quiet air. And bare foot—slender and beautiful—just touched the rock beneath her. The delicate hands were raised as though to thrust back the thin vapory veil which had shrouded the lovely smiling face and tresses of golden hair. The massive frame of the picture bore the one word, "Dawn."

"Upon my word, it's wonderful!" exclaimed a young man to his companion as they moved away from a lengthy inspection. "It's dawn breaking—one feels it. How did he manage about the scene?" "Rita told me all about it," said the girl in reply. "They took a house near a rocky hill, and fitted up a studio. They used to go out in the early morning, and uncle would take sketches of the light effects. Sometimes Rita posed on the topmost rock, but generally they used the studio and the lay figure, except for the final touches. It's exactly like Rita, you know, and she does not dare come here until things are more quiet."

"I never thought her so actually beautiful," said the man. "But I suppose it's Rita idealized. It's unmistakably clever!" "It's the making of Uncle Fausset," the girl declared. "He's sold the picture to an American for a perfect pot of money, and he'll make his way, you'll see!" "Rita told me all about it," said the girl in reply. "They took a house near a rocky hill, and fitted up a studio. They used to go out in the early morning, and uncle would take sketches of the light effects. Sometimes Rita posed on the topmost rock, but generally they used the studio and the lay figure, except for the final touches. It's exactly like Rita, you know, and she does not dare come here until things are more quiet."

"I never thought her so actually beautiful," said the man. "But I suppose it's Rita idealized. It's unmistakably clever!" "It's the making of Uncle Fausset," the girl declared. "He's sold the picture to an American for a perfect pot of money, and he'll make his way, you'll see!" "Rita told me all about it," said the girl in reply. "They took a house near a rocky hill, and fitted up a studio. They used to go out in the early morning, and uncle would take sketches of the light effects. Sometimes Rita posed on the topmost rock, but generally they used the studio and the lay figure, except for the final touches. It's exactly like Rita, you know, and she does not dare come here until things are more quiet."

ASH WEDNESDAY

It was a religious old Irish woman who counted her years by the Lenten she had kept. She counted those years lost in which she had not practiced Lenten mortifications in the spirit of Mother Church. Her reasoning was unquestionably Catholic. If, with all the special devotions and instructions and penances of Lent we are not stirred to consider the interests of our souls, these interests have little chance of obtaining a hearing during the bustle and bustle, and the unbroken succession of business and pleasure, which make up the remainder of the hurrying year.

Lent is "the appointed time, the hour of salvation" for the whole Catholic world. Mother Church, in her vivid symbolism, calls each of her children to the altar rail on Ash Wednesday and there preaches to them the sermon to be kept in mind through the Holy Season: "Remember, Man, that thou art dust and unto dust thou shalt return." It is a solemn warning against allowing the cares which we lavish on the body to end in the neglect of our immortal souls; a solemn warning not to lose eternal happiness by pampering a body which one day, in spite of us, will be merely a banquet for worms.

No good Catholic, on Ash Wednesday, can fail to be startled when he compares all that the world does for the body on the way to the grave with the little that it does for the soul on the way to an eternity of happiness or hopelessness. Compare the hundreds of meals for the body with the monthly Communion for the soul; the hours and days of rest and recreation for the body with the weekly Mass given grudgingly for the soul; the laws of sanitation and hygiene and the special clinics for the eyes, the ears, the throat, the teeth and what not, with the thoughtless minute of morning and evening prayer—and the necessity of a season of Lent, a season when soul interests come first, is self-evident.

Lent is a season of fast and abstinence and self-denial, in which we practice saying "no" to the food and pleasures that we love, in order to train our wills to be able, in the black hour of temptation, to cry "no" to the sins that we have cherished.

Lent is a season of prayer, public and private, that we may learn again to pray as loving children to our Heavenly Father, not as thoughtless subjects to a forgotten king. Real prayer is based on the twin considerations of our indebtedness to a generous God in the past and our utter dependence on Him in the present and for the future. To have time and opportunity for these basic thoughts during Lent, distracting worldly pleasures are laid on the shelf from Ash Wednesday to Easter Sunday.

The movies, the theater and the dance hall must be abandoned before the Rosary, the Stations and penance can become the centres of our consideration and reflection. Can you imagine anyone saying the Rosary at the "movies" or thinking of the Way of the Cross in a theater, or whispering "Do penance or you shall all likewise perish" to a partner at a dance? The very juxtaposition of the ideas shows these worldly amusements, however legitimate at other times, to be diametrically opposed to any adequate observance of Lent.

Ash Wednesday is the portal of Lent. Every Catholic should enter it gladly, thankfully, and attend every possible service until he makes his whole-hearted act of contrition at the foot of the cross, God's picture of sin, on Good Friday, thus to merit the blessing of the Risen Lord on Easter Sunday. The ideal Lent, a real milestone on our pilgrimage to eternity; must begin with ashes on our foreheads and end with contrition in our hearts and our Eucharistic God in our souls.—The Mirror.

THE REASON FOR ALUMINUM

Because tea deteriorates very rapidly if exposed to air many tests and experiments have been made to find an efficient means of packing it so as to preserve the flavor. The "Salada" Tea Company first used lead packages but some years ago adopted aluminum foil, aluminum being more durable and lighter than lead, besides, of course, being absolutely sanitary and air-tight. This method of packing is admitted to be the most effective known to preserve the flavor of tea. All "Salada" is sold in air-tight aluminum packages.

VIRTUOUS EXAMPLE

Education begins with imitation. It is as natural for the normal child to imitate as it is for the normal man to think. The child in fact is a more perfect imitator than the man. For he copies even the smallest details of the speech, gestures, and general manner of conduct of those with whom he lives. No man wants to copy with such exactitude. It would reflect upon his originality; it would be puerile.

But with the child it is different. Imitation is his only resource for development. He learns even the commonest actions, walking, for example, or speaking, by imitation. He accustoms himself to the persons and things of his environment by imitation; he prepares himself for society, with ever increasing demands and complexities, by imitation. No matter where he ends on life's road, he begins with imitation. It is the unconscious law of his nature. He does as he sees others doing; he follows directions literally.

How else could he learn? He is wanting in mental maturity; he lacks ability to guide himself; he does not as yet possess the discriminating and selective forces that characterize the adult. These things he must acquire by observation and experience which at this age is but another name for imitation. And where does he most naturally look for guidance in these matters? To the parents, of course. His future lies in their hands. It is the weight of their living and inspiring example, more than any "do this or that" that counts for everything in the moulding of the child.

This is a plain fact, though some parents seem to regard it as fancy. It is during the tender age when the child is under the parents' supervision that the instinct of imitation is strongest. This is the most fruitful time for inculcating habits of solid piety and industry. True, he will not appreciate until he is older the moral nature of such good habits; but the probability is that he will live to everlastingly bless his parents for their care and virtuous example in the impressionable years of his childhood.—The Echo.

LOURDES

The fame of Lourdes has already encircled the globe and is growing greater and greater with each succeeding year. This town in the south of France, under the shadow of the Pyrenees, has become the world's most famous place of pilgrimage and is a standing witness to the existence of the supernatural and the care of God for his creatures. The miracles that have taken place in this favored spot have been so numerous that the very mention of the name brings with it the idea of some extraordinary manifestation of divine power in the relief of distress.

The history of Lourdes as a special shrine began with the apparitions of the Blessed Virgin to Bernadette Soubirous. To this child was transmitted a marvelous mission in being selected by Mary to make known to the world the wishes of heaven. By means of her voice the entire world has come to know of Lourdes, which has become the land of prayer and miracle. In the name of the Immaculate Virgin, Bernadette asked that a chapel should be erected there. She has communicated to the entire world the desire, or may we almost say, the command of Mary: "I desire that people should come here."

The trouble with the world today in the graphic words of the late

SEVEN YEARS OF TORTURE

Headaches and Indigestion Ended By "Fruit-a-lives"

The Marvellous Fruit Medicine

Like thousands and thousands of other sufferers, Mr. Albert Varner of Buckingham, P.Q., tried many remedies and went to doctors and specialists; but nothing did him any good. Finally a friend advised him to try "Fruit-a-lives"—now he is well. As he says in a letter: "For seven years, I suffered terribly from Headaches and Indigestion. I had belching gas, bitter stuff would come up in my mouth, often vomiting, and was terribly constipated. I took Fruit-a-lives and this grand fruit medicine made me well!" 50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent by Fruit-a-lives Limited, Ottawa, Ont.

Father Plater is that it is suffering from "suppressed Catholicism." Men outside the Church are hungering for Catholicism though they do not know it. The man in Molier's comedy who had spoken prose all his life without knowing it, finds his counterpart today in many earnest souls outside the Catholic Church, who are really believers in the doctrines of the Catholic Church without knowing it. Chesterton discovered after twenty years that he had really been a Catholic to all intents and purposes all his life. It only remained for him like every anxious inquirer in search of truth in religion to examine the different religions and make the decisive step across the threshold of the Catholic Church.—The Pilot.

HUNGERING FOR CATHOLICISM

The prediction that the church of the future will comprise Jew and Gentile, Catholic and Protestant, Mohammedan and Buddhist, and the adherents of other equally divergent religions and creeds was made by the Regional Conference of Community Churches in session in Boston recently. The prediction is not new. It has been made many times before, and it will be made many times in the future. For it is true. There surely will come a day when the church will comprise all nations and tribes, and peoples and tongues. Our Lord Himself uttered this prediction in different words when He prophesied that there shall be one fold and one shepherd. But the reunion of all the churches, the one fold under one shepherd when it does come, will not be brought about by any such methods as those who made the prediction in Boston have indicated, that is by making the basis of membership in such churches, principles and ideals, not creeds, work not theology, a new conception of fellowship, and a new program of education and service that will minister to the whole life of the people of the community.

Rather it will come as it did to the anxious inquirer who found himself in a large city on a Sunday morning. There he was led by the varied chiming from church bellfries to reflect upon the contradictory doctrines preached from the pulpits. He then turned to consider the all important question, "Where amidst these clashing creeds can I discover the One True Church that Christ established?" To the solution of this problem he brought his own unbiased reason and his Bible. Step by step these led him to the knowledge that the path of honest inquiry inevitably ends at the door of the Catholic Church. Safe in that haven of happy security, torturing doubts and perplexing anxieties forever vanished.

A perverse generation is always looking for a sign. And it looks everywhere but in the right place. Substituting meaningless words and phrases, such as fellowship, service, and ideals for Church, authority, and dogma will never bring mankind within the one fold. But accepting the Church that Christ founded, acknowledging her authority, and subscribing to her doctrines will. Some people are searching everywhere for the means of reunion, everywhere but in the right place. Instead of dismissing the Catholic Church's claim to be the True Church of Christ, why do not these eager crusaders for the one universal church investigate the Church that is known to all men as the Catholic or Universal Church.

The trouble with the world today in the graphic words of the late

She has preached penance and prayer for sinners; it is her fingers which disclosed the source of the stream of the miraculous water.

It is Bernadette who heard from the very lips of Mary herself the wondrous words, "I am the Immaculate Conception"—confirming the dogmatic definition pronounced four years previously. She has shown us the excellence of the Rosary as a prayer and has instigated the uninterrupted recital of the "Hail Mary" with which the valley of the Pyrenees re-echoes.

A sublime mission, which has in a certain sense changed the face of the world and given marvelous supernatural enlightenment to souls plunged in unbelief and naturalism. Then, when Bernadette had so well fulfilled all the heavenly messages, ever remaining humble and simple and devoid of all the goods of this world, this little delegate of Mary, inspired by the whisper of grace from the world and sought

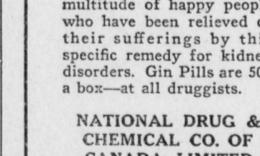
seclusion in the convent at Nevers. Bernadette left Lourdes and its miracles behind her, but she ever kept faithful memory within her heart of the heavenly expression, the smile, the sound of the voice of Our Blessed Lady, whom she thus described: "Mary is so beautiful that, having beheld her once, one would willingly die in order to see her again."

For thirty years she edified the community in the Mother House of the Sisters at Nevers by her virtue. When she died, crowds of pilgrims from the surrounding district came to kneel beside her mortal remains. Since her death her tomb is daily visited by numerous pilgrims. Favors received through the intercession of Bernadette multiply daily. The archives of the Mother House at Nevers contain numerous letters appealing for the intercession of Bernadette, and others testifying to belief in her prayerful power in heaven.—The Monitor.

It is remarkable recoveries such as this—one of thousands—that enables 25,000,000 Gin Pills to be sold every year. The people Gin Pills relieve are the greatest advertisers of Gin Pills.

If you are suffering from any form of kidney trouble, get Gin Pills and join the multitude of happy people who have been relieved of their sufferings by this specific remedy for kidney disorders. Gin Pills are 50c a box—at all druggists.

NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED Toronto - Ontario



Gin Pills in U.S.A. are the same as Gin Pills in Canada.

Louis Sandy HABIT MATERIALS and VEILINGS Specialty Profound for the Use of Religious Communities Black, White, and Coloured Serges and Cloths, Veilings Cashmires, Etc. Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills STAFFORD, ENGLAND Telegrams—Loulasand, Stafford PHONE No. 104

Wonderful Egyptian Remedy "Samaris" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaris" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment. SAMARIA REMEDY CO. DEPT. 21 142 MUTUAL STREET, TORONTO, ONT.

estimation in the convent at Nevers. Bernadette left Lourdes and its miracles behind her, but she ever kept faithful memory within her heart of the heavenly expression, the smile, the sound of the voice of Our Blessed Lady, whom she thus described: "Mary is so beautiful that, having beheld her once, one would willingly die in order to see her again."

For thirty years she edified the community in the Mother House of the Sisters at Nevers by her virtue. When she died, crowds of pilgrims from the surrounding district came to kneel beside her mortal remains. Since her death her tomb is daily visited by numerous pilgrims. Favors received through the intercession of Bernadette multiply daily. The archives of the Mother House at Nevers contain numerous letters appealing for the intercession of Bernadette, and others testifying to belief in her prayerful power in heaven.—The Monitor.

It is remarkable recoveries such as this—one of thousands—that enables 25,000,000 Gin Pills to be sold every year. The people Gin Pills relieve are the greatest advertisers of Gin Pills.

If you are suffering from any form of kidney trouble, get Gin Pills and join the multitude of happy people who have been relieved of their sufferings by this specific remedy for kidney disorders. Gin Pills are 50c a box—at all druggists.

NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED Toronto - Ontario

Louis Sandy HABIT MATERIALS and VEILINGS Specialty Profound for the Use of Religious Communities Black, White, and Coloured Serges and Cloths, Veilings Cashmires, Etc. Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills STAFFORD, ENGLAND Telegrams—Loulasand, Stafford PHONE No. 104

Wonderful Egyptian Remedy "Samaris" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaris" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment. SAMARIA REMEDY CO. DEPT. 21 142 MUTUAL STREET, TORONTO, ONT.



Vapo-Cresolene makes a strong appeal to those afflicted with Asthma, because the little lamp, used at night is at work vaporizing the soothing remedy while the patient sleeps, and the difficult breathing is quickly relieved. A patient calls it a boon to sufferers of Asthma.

Est. 1878 "Used while you sleep" Cresolene has been recommended and used with great success for forty years for the relief of coughs, influenza, bronchitis, spasmodic croup and whooping cough. Sold by druggists. and for descriptive booklet II. VAPOR-CRESOLINE CO. 62 Cortlandt St., New York or Leeming-Miles Bldg., Montreal, Que.

Central Commercial College 725 ST. CATHERINE W. MONTREAL QUEBEC The ideal course in Pitman's Shorthand AND "Touch" Typewriting for ambitious students Phone Up 7363 P. O'NEILL PRINCIPAL

TAIT-BROWN OPTICAL CO. Physical Eye Specialists 48 JAMES ST. N. HAMILTON PHONE REGENT 1414 BRANCH BROWN OPTICAL CO. 223 DUNDAS ST. LONDON LONDON OPTICAL Co. Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 6180 HAVE US EXAMINE YOUR EYES The responsibility is ours! The comfort and satisfaction yours Expert F. STEELE Prompt Service 210 Dundas St. OPTICIAN LONDON We Welcome the Opportunity of Serving You FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone—House 373. Factory 648 E. C. Killingsworth FUNERAL DIRECTOR Open Day and Night 389 Burwell St. Phone 3971 Established Over 30 Years J. SUTTON & SON Funeral Directors 521 Ouellette Ave. Windsor, Ont. PHONE SEN. 835 CLINGER London's Rubber Man 346 Dundas St., London, Ont. TIRES and VULCANIZING We repair anything in Rubber Galoshes and Rubber Soles a specialty. G. M. MURRAY 65 KING ST LONDON Expert Radiator and Auto Sheet Metal Worker BRAZING OF ALL KINDS PHONES—NIGHTS 5448. DAY 2827 James R. Haslett Sanitary and Heating Engineer Agent for Fess Oil Burners 521 Richmond St. London, Ont. Poultry & Eggs Wanted Top Prices Paid According to Quality C. A. MANN & CO. 78 King St. London, Ont. F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

estimation in the convent at Nevers. Bernadette left Lourdes and its miracles behind her, but she ever kept faithful memory within her heart of the heavenly expression, the smile, the sound of the voice of Our Blessed Lady, whom she thus described: "Mary is so beautiful that, having beheld her once, one would willingly die in order to see her again."

For thirty years she edified the community in the Mother House of the Sisters at Nevers by her virtue. When she died, crowds of pilgrims from the surrounding district came to kneel beside her mortal remains. Since her death her tomb is daily visited by numerous pilgrims. Favors received through the intercession of Bernadette multiply daily. The archives of the Mother House at Nevers contain numerous letters appealing for the intercession of Bernadette, and others testifying to belief in her prayerful power in heaven.—The Monitor.

It is remarkable recoveries such as this—one of thousands—that enables 25,000,000 Gin Pills to be sold every year. The people Gin Pills relieve are the greatest advertisers of Gin Pills.

If you are suffering from any form of kidney trouble, get Gin Pills and join the multitude of happy people who have been relieved of their sufferings by this specific remedy for kidney disorders. Gin Pills are 50c a box—at all druggists.

NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED Toronto - Ontario

Louis Sandy HABIT MATERIALS and VEILINGS Specialty Profound for the Use of Religious Communities Black, White, and Coloured Serges and Cloths, Veilings Cashmires, Etc. Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills STAFFORD, ENGLAND Telegrams—Loulasand, Stafford PHONE No. 104

Wonderful Egyptian Remedy "Samaris" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaris" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment. SAMARIA REMEDY CO. DEPT. 21 142 MUTUAL STREET, TORONTO, ONT.

Vapo-Cresolene makes a strong appeal to those afflicted with Asthma, because the little lamp, used at night is at work vaporizing the soothing remedy while the patient sleeps, and the difficult breathing is quickly relieved. A patient calls it a boon to sufferers of Asthma.

Est. 1878 "Used while you sleep" Cresolene has been recommended and used with great success for forty years for the relief of coughs, influenza, bronchitis, spasmodic croup and whooping cough. Sold by druggists. and for descriptive booklet II. VAPOR-CRESOLINE CO. 62 Cortlandt St., New York or Leeming-Miles Bldg., Montreal, Que.

Central Commercial College 725 ST. CATHERINE W. MONTREAL QUEBEC The ideal course in Pitman's Shorthand AND "Touch" Typewriting for ambitious students Phone Up 7363 P. O'NEILL PRINCIPAL

TAIT-BROWN OPTICAL CO. Physical Eye Specialists 48 JAMES ST. N. HAMILTON PHONE REGENT 1414 BRANCH BROWN OPTICAL CO. 223 DUNDAS ST. LONDON LONDON OPTICAL Co. Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 6180 HAVE US EXAMINE YOUR EYES The responsibility is ours! The comfort and satisfaction yours Expert F. STEELE Prompt Service 210 Dundas St. OPTICIAN LONDON We Welcome the Opportunity of Serving You FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone—House 373. Factory 648 E. C. Killingsworth FUNERAL DIRECTOR Open Day and Night 389 Burwell St. Phone 3971 Established Over 30 Years J. SUTTON & SON Funeral Directors 521 Ouellette Ave. Windsor, Ont. PHONE SEN. 835 CLINGER London's Rubber Man 346 Dundas St., London, Ont. TIRES and VULCANIZING We repair anything in Rubber Galoshes and Rubber Soles a specialty. G. M. MURRAY 65 KING ST LONDON Expert Radiator and Auto Sheet Metal Worker BRAZING OF ALL KINDS PHONES—NIGHTS 5448. DAY 2827 James R. Haslett Sanitary and Heating Engineer Agent for Fess Oil Burners 521 Richmond St. London, Ont. Poultry & Eggs Wanted Top Prices Paid According to Quality C. A. MANN & CO. 78 King St. London, Ont. F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

The Catholic Record

Publisher & Proprietor, Thomas Coffey, L.L.D.
 Editors: Rev. James T. Foley, D.D.
 Rev. Thomas Coffey, L.L.D.

Associate Editor—H. F. Mackintosh,
 Manager—Robert M. Burns.
 Address business letters to the Manager.

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

Obituary and marriage notices cannot be
 inserted except in the usual condensed form.
 Each insertion 50 cents.

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

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

LONDON, SATURDAY, MAR. 1, 1924

LENTEEN REGULATIONS FOR 1924

FOLLOWING ARE THE LENTEEN REGULATIONS FOR DIOCESE OF LONDON

All days in Lent, Sundays excepted, are fast days. The law of fasting ordains that only one full meal a day be taken, but does not forbid a small amount of food in the morning and in the evening, according to the approved custom of one's locality. The full meal may be taken in the evening and the collation at noon.

Flesh meat is allowed on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and the forenoon of Holy Saturday. For those who are obliged to fast, it is allowed only at the principal meal on these days. Those, however, who are not bound to fast may use meat at all meals when its use is allowed to the others at the principal meal. The law of abstinence forbids the eating of flesh meat and of broth made of meat, but does not exclude the use of eggs, milk and the products of milk, and any seasonings of food, even drippings and lard.

The prohibition to use fish and flesh at the principal meal during Lent has been abolished.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Persons who have not completed their twenty-first year and those who have begun their sixtieth year are not bound by the law of fasting. The precept of abstinence obliges all who have completed their seventh year, even those who have passed the age of sixty.

All persons in ill health or engaged in hard labor, or who have any other legitimate reason, may be dispensed from both the law of fast and of abstinence. In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor when they seek a dispensation or feel exempted from the law.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation.

Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety. As in the past, two appropriate week day services will be held in each Church, the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON,
 Bishop of London.

RELIGION IN EDUCATION

Few realize how modern, how recent a thing is the divorce of education from religion. Older readers can remember the time when the enthusiastic advocates of secular education as the panacea of all human ills cheerfully, even scornfully, relegated religion to the church, the home and the Sunday school. To this devitalized education the Catholic Church has ever been strenuously opposed. She has done everything possible, indeed she has achieved the impossible, to give to the lambs of the flock an education permeated and vitalized by religion. Thinking men of all faiths are now about agreed that the educational ideal of the Catholic Church is the right ideal; that the modern experiment of purely secular education has failed.

This is naturally gratifying to Catholics; but there is a danger in the reaction. Protestants are quite willing to leave education to the exclusive control of the State when they control the State; otherwise they are quite vigorous in their assertion of the rights of conscience. It was to the unswerving determination to secure those rights in matters educational to the Protest-

ant minority in Quebec that we owe separate schools for Catholics in Ontario. The danger in the reaction from purely secular education is that we may have imposed on professedly undenominational Public schools a sort of religion which while calling itself undenominational is distinctively Protestant in its assumptions and implications. There are not wanting indications of this throughout the whole English-speaking world where millions of Catholic children must use the Public schools.

It is then with pleasure and deep interest we note a different solution which is being attempted in the City of New York.

There, a week ago Sunday, a remarkable gathering was held to devise ways and means to give religious instruction to all the children of the Public schools. Catholics, Protestants and Jews participated with clergymen of each faith among the speakers. The meeting was under the auspices of an organization of Catholic women who are teachers in the Public schools. These invited Protestant and Jewish teachers in their respective schools and over three thousand teachers packed the grand ball room of the Waldorf-Astoria hotel. This was not the initiation, rather was it the culmination of the movement.

Some months ago a committee was formed consisting of Mgr. Michael J. Lavelle, representing Archbishop Hayes; the Rev. Dr. D. de Sola Pool, rabbi of the Spanish and Portuguese Synagogue, representing the Jews, and Watson S. Moore, President of the New York Federation of Churches, representing the Protestants. They issued a "New Year's Greeting to the Citizens of New York" to the effect that they had formed a committee to see that every child in New York should receive the advantage of instruction in the religion of his parents. The committee adopted as its motto, "Every New York child under the systematic religious instruction of his faith."

The formation of this committee "was due to our Jewish brethren," Mgr. Lavelle declared, as it was Dr. Pool who asked Archbishop Hayes and the Protestant Federation to appoint representatives to meet with him. The great movement now so well under way was thus inaugurated. Its aim is to give every child in New York week day instruction in its own religion. Three thousand of New York's fifteen thousand teachers were present at the meeting, and the Assistant Superintendent of Public Schools with four District Superintendents sat on the platform.

The Jewish rabbi, Dr. Pool, delivered an address, and the Rev. Dr. Walter M. Howlett, in charge of the Daily Vacation Bible School Association, represented the Federation of Churches and spoke for the Protestants. The Archbishop and Mgr. Lavelle spoke for the Catholics. Supreme Court Justice Thos. C. T. Crain, an Episcopalian, and Judge Alfred J. Talley, a Catholic, also spoke. Judge Aaron S. Levy was to have spoken for the Jews, but he was unable to be present.

Perhaps an extract or two from the speeches will most effectively illustrate the meaning, the progress and present status of this great educational movement.

Archbishop Hayes spoke last: "I have sat here this afternoon rather as an auditor listening to the various speakers on this momentous occasion," said the Archbishop. "I call it momentous because so much depends on whether we are to avoid the dangers that have been pointed out to us. We have heard both from the law and the prophets.

"These speakers have all declared that religion is the one salvation for our children. After all, religion is a part of human life. Religion nowadays is on the front page. It is a very live question."

In spite of the dechurched millions His Grace believed that the American people were at heart religious. They have a saving reverence for authority but this must be taught to our children. "You cannot make children obey the law unless you bring before them the great eternal Law-giver Himself. . . I only hope that we shall get so united together as a result of this joint movement that the churches of the different denominations may reach each of our own children—every soul of them—with religious instruction."

Rabbi Pool spoke of the Jewish traditional ideals of religious education and continued:

"I have the honor of being connected with a synagogue which is two hundred and seventy years old, and I am proud to say that from the first we have had a religious school. We Jews want to do our share, but we cannot do it alone. We need you. We need the whole citizenry of New York. What use is it to train religiously all our children if you do not do thus with all your children? They mix continually. And one child can contaminate hundreds of others."

The Protestant Dr. Hewlett said in part:

"It is only as our children are taught religion that our civilization will be preserved, kept pure and good. And the serious thing is we are not teaching them."

"It is to the interest of all three branches of faith represented here that all our children are taught religion. We are all in this country together. We must do this thing together or perish together. We have about given up the idea that this could be done in the Public schools. I think the time has come when we can all get together on a general platform. The time was when this was not so.

"We should do this work outside of the Public school time. I wish we could get Public school time. If all the children who are not receiving any religious instruction at all should pass by a given spot, two by two, three yards apart, it would take a month for them to pass."

Justice Crain deplored the fact that while the city authorities did so much for the protection of the life and limb of its children so little was done for their souls.

"The spiritual perils of today are different, but more deadly perhaps, than those which have confronted the youth of any other age," he said. "There never was a time when it was more important to raise the standards of right. The call is loud, the call is insistent, and by united effort you can accomplish your purpose."

"You teachers have a great work, the most glorious that can be committed to human hands. May God give you strength to win."

Judge Talley declared that the teachers should zealously labor for the teaching of religion to the children. "We Judges are faced in the courts day after day with real concrete sin," he said. "We understand the necessity for this work you are attempting to do. Aside from the spiritual, there is a necessity for inculcating religion into every girl and boy for the good of the country. How can character be formed except by the teaching of religion? We Judges realize the necessity for taking a public stand on this question."

"Education has not stemmed the tide of criminality; home surroundings have not done so. If it isn't environment and if it isn't education, there is only one thing that can—and that is religion.

"The United States deserves the reputation it has of being the most lawless country in the civilized world. And that is what it is. We should all join hand in hand in this move for American citizenship. We Judges consider this is a matter that is vital and essential to the preservation of the American republic."

One of the most striking things about all the speeches was not only their unanimity as to the need for religious instruction but that, apart from all spiritual claims of religion, the future of the Republic and its ideals were gravely imperilled by the absence of religious teaching in the Public schools.

The Catholic speakers were no exception. Even the Archbishop spoke "not as a Catholic bishop but as an American citizen who loves his country."

Mgr. Lavelle struck the right note and if he infuses this spirit into those interested the movement will be an assured success:

"Our Protestant brethren and our Jewish brethren have their own difficulties to meet. But they all can be overcome, and they all will be overcome. But this task we are setting our hearts to accomplish cannot be done by sitting around and talking about it and loving it. It can only be done by taking off our individual coats and going hard to work."

"I cannot think of any single task that should be nearer the heart of those who love the American flag than this of having all our New York children under the systematic

weekly instruction of the religious faith of their fathers."

There is every evidence that the movement is meeting with public sympathy and cooperation; none at all, so far, of opposition. Editorially the New York Times has this significant endorsement:

"Those who prepare school programs should have in mind the freedom of the school child for a week-day religious instruction that will avail of the best. Besides this, much can be done under the present rule of the Regents which permits credits toward a High school diploma for serious work in Bible study done outside the schools under competent instruction.

"Apart from program and credits, it is encouraging to behold the major divisions of the churches uniting in an effort not only to give all the children entrance into their spiritual heritage, but also to develop in them the virtues which are at the basis of all sound citizenship—without which our whole social structure will be as the house built on the sand."

THE MILLENNIUM NOT YET?

General Victor Williams, Chief Commissioner of the Provincial Police, tells the public that the illicit trade in liquor is still very great.

"The sources of supply," he says, "are administered in a very highly organized and systemized manner by men who finance the undertaking and have developed such a smooth working system through their agents that they themselves are practically immune, in fact often unknown."

Speaking of the epidemic of crimes of violence the Commissioner tells us that the crime wave is a reflex of that prevalent in the United States. That "reflex" is a nice word; though somewhat elusive when analysis is attempted it seems to carry a certain exculpatory significance for patriotic Canadians. But that Prohibition law which was to empty the jails and lunatic asylums, to make the work of police and courts more child's play, is in force in the United States. In the Globe today is an article under the heading "U. S. Fleet Fails to Stop Flooding the Land with Rum;" and the sub-heading tells us that "Shipments of Liquor from Europe and Canada Obtain Easy Entry." And in the New York Times just to hand at this writing an article reporting the investigation of Police Inspectors on charges of failing to enforce the Volstead Act is headed: "Says Dry Agents Foil Police Raids;" which a sub-heading thus elucidates: "Harlem Editor Charges Federal Officers Are on the Payroll of Bootleggers."

While every day the newspapers tell of the enormous quantities of liquor brought to the United States by the "Rum Fleet" Palmer Canfield, Federal Prohibition Director of New York State, said at the prohibition conference at Albany the other day that "the analysis in New York City of more than 20,000 samples of beverages sold as real liquor in the latter part of 1923 showed less than 1% actually was what it was represented to be." And he added:

"The remainder is a mixture of liquor and alcohol or redistilled, especially denatured alcohol that is doctored, flavored and colored, and all of which is very unwholesome and deleterious and health breaking. You will find that the extent of public intoxication today is usually due more to the decreased or bad quality rather than to the increased quantity of liquor consumed as a beverage.

"It must be admitted that the terrible character of the liquor being illegally sold today has a far greater power to produce intoxication than bona-fide liquor."

Our own Chief Commissioner of Provincial Police also refers to this vile by-product of Prohibition. After referring to the sources of supply for the illicit liquor trade General Williams says:

"But a much greater menace is the homemade liquor handled by bootleggers and put in fraudulently labeled bottles."

No, Prohibition has not yet given us the promised millennium. It has made law-breaking so general that the coolest and least alarmed of observers are gravely concerned for the outcome.

In the universal tribute of profound respect to the great idealist Woodrow Wilson, few recalled a

fact that illustrates at once two outstanding qualities that raised the dead president far above the "successful politician"—his clearness of vision and his moral courage: President Wilson vetoed the Volstead Act.

NOT RECONSTRUCTION OF RELIGION BUT OF LIVES

By THE OBSERVER

Reverend Albert Muentach, S. J., writes in The Fortnightly Review, of St. Louis, Missouri, a very cogent little article on the allegation that religion needs to be reconstructed. Quoting some of the thoughtless sayings of the day, such as, that "the churches are not measuring up to their responsibilities in this era of social service," and that "they neglect to preach the social significance of Christianity," and so forth, Father Muentach gently calls attention to the fact that there has never been a time when the Church was doing more for the removal of human suffering than she is now doing; and that in fact some of the Churches are overdoing the social service feature of their work to the cost of the more spiritual interests.

During the War, says Father Muentach, churches of all denominations launched drives, took up collections, and engaged in all sorts of war work for the maimed and the handicapped. These facts are the answer to the allegations that the social side of Christianity as preached by the various denominations is not sufficiently emphasized. So far as that from being the case, that some denominations are in danger of giving themselves wholly to social service or what is so called.

Religion stands in no need of reconstruction. As Father Muentach points out, God's will is sufficiently known amongst us; the trouble is, that we do not want to do that will. We know a good deal of our duties towards God and our fellow men; the trouble is, that we are not at all eager to perform those duties. What is really meant by the people who talk of reconstruction of religion is, that men and women should reconstruct their lives and obey God's laws; the trouble is, that that is the last thing that men and women are willing to do.

It is not religion that needs reshaping or remodelling; it is the heart of man, the same fickle and perverse heart, that needs purification. It is not religion that needs reconstruction; it is the passions, the greed, the selfishness, the luxuriousness, the self-indulgence of corrupt human nature that need to be repressed. And men and women know this well enough. There is not needed a new revelation, but a proper understanding and a more willing application, of the truths we already know.

Father Muentach remarks that so far as the Catholic Church is concerned, "a Church which has nearly two thousand years of continual loyal service for suffering humanity to her credit, needs not to be reminded of the necessity of falling in line with the demands of the age in respect of social service." Father Muentach quotes from an article by Bernard Liddings Bell in The Atlantic Monthly some years ago the following striking passage:

"When the churches completely metamorphose themselves from supernatural agencies into natural agencies, at that instant they sign their own death warrant. They deny the only reason they have for existing. There is not a single bit of so-called social service work now being attempted by the churches which is not being done more efficiently by someone else. . . . There is among us today a great soul-hunger. Let the churches cease their dilletante concern with sociological minutiae, and, as did the prophets, as did the Christ, lift their mighty voices in a cry for spiritual regeneration and revolution."

That does not apply to the Catholic Church. The Catholic Church never forgets; never can forget, that her work is for souls first and always, and that all other things are of secondary importance. The religious denominations which are separated from her fold are not so thoroughly set upon the spiritual as distinguished from the temporal; and in the years since Mr. Bell wrote as above, they have drifted farther from the position of supernatural agencies, and more and more into the position of mere natural agencies.

Yet, there is still enough knowledge of the truth amongst them to

make this world a very different place, if only their adherents would do as they know they ought to do. But human nature is not apt to do that. We never act in advance of our knowledge; but we most usually drag along far behind the standards we believe in. Catholics cannot, we are sorry to say, claim that they act as the Catholic religion commands them to act; and they lack the extension that others have who are sometimes confused by the uncertainty and the disputes that exist in their churches.

NOTES AND COMMENTS

WHILE CONVERSIONS from the ranks of the Anglican clergy are recorded with ever-increasing frequency those from the clergy of other denominations are sufficiently rare to be noteworthy when they do occur. Presbyterianism, for example, has never been a fruitful field for conversions, though they are quite numerous in the aggregate and come sometimes from unexpected sources. In Scotland as it is well known, the Right Rev. Henry Grey Graham, coadjutor to the Archbishop of Edinburgh, is a convert Presbyterian minister, and the son of another highly respected minister of the Established Church. Dr. Graham found his way into the Catholic Church in 1903, and after an honorable career as a priest (he was ordained in 1906) was a few years ago raised to his present dignity, the first Presbyterian minister to attain episcopal rank.

RECENT SCOTTISH secular papers bring to us the announcement that another Presbyterian minister, the Rev. Mr. Tulloch, of Ecclesmachan, West Lothian, has placed his resignation before Linlethgow Presbytery as a preliminary to becoming a Catholic. He has himself announced that he had given the subject anxious study for years, and has arrived at the conclusion that Scotland's change of religion in the sixteenth century was a great mistake. For some time he has been unsettled, but had continued to discharge his ministerial duties, and to teach his people as far as he could go consistent with his ordination vows. Having now reached definite conclusions in his enquiry resignation has followed as a matter of course.

MR. TULLOCH, it is interesting to know, is also a son of a Church of Scotland minister, and grandson of another in the person of the late Principal Tulloch of St. Andrews. With regard to the latter, a man of considerable attainments and of great prominence in his day, when one recalls his narrow and bigoted outlook especially upon things Catholic, the conversion of the grandson, a minister like himself, comes as something like a nemesis. But there are numerous incidents of the kind in the history of the past hundred years.

TOWARDS the end of his life Principal Tulloch published a book descriptive of movements in religious thought during the nineteenth century. This had to do largely with such events as what is known in Scottish annals as "The Disruption," which split the Kirk in twain, and under the leadership of the celebrated Dr. Chalmers, marked the advent of the Free Church. There is one chapter, however, devoted to the Oxford or Tractarian Movement in the Church of England, which it is impossible to read without realizing the narrowness and self-sufficiency of the man. In dealing with the Scottish churches he was on tolerably safe ground and possessed some claim to speak with authority, but in regard to either the Church of England itself, the movement of thought which pointed the way for so many to Catholic unity, or the character and ideals of its leading participants, Tulloch was constitutionally incapable of understanding or appreciating. He had nothing but sneers and jibes for things that were so far beyond his understanding that had he been a modest man he would have left alone.

THERE WERE three Scotsmen of prominence, all of them Presbyterians, who during the last century put into print their thoughts in regard to the Oxford Movement. They were Principal John Campbell Shairp, Principal Tulloch, and the Rev. Alexander Whyte, an Edinburgh professor of name, who died but a year or two ago. Whyte, like

Tulloch, was a pronounced Calvinist, who, no doubt competent to deal with matters within his immediate purview, was entirely out of his depth in dealing with anything that savored of Catholicity. He actually published a whole book about Cardinal Newman—a book full of Calvinistic cant, and displaying on every page ignorance of the crassest kind in regard to Newman's teaching and the course of thought which led him out of the "city of confusion and the house of bondage" (as he retrospectively termed the Church of England) and into the fullness of Catholic Truth.

PRINCIPAL SHAIRP was a man of another type. At once a poet and a philosopher he was also a man of varied experience. Born a Presbyterian he all his life adhered to that form of Christianity, in his later years becoming first, Professor of Humanity, and then Principal of St. Andrew's University. But he had been Professor of Poetry at Oxford, and his residence there in that capacity gave him the opportunity of studying the then all-absorbing Movement at first hand. Not being of the Anglican Church he was never of course caught up by it, but a man of his idealistic temperament could not but imbibe something of its spirit, and, as his later writings testify, impressions were received, especially from John Henry Newman, which remained with him to the end of his days.

IT MAY indeed be questioned if any more graceful tribute than that of Shairp's has ever been given to the genius and spirituality of Cardinal Newman—"in many ways the most remarkable man that England had seen during his century, perhaps the most remarkable whom the English Church has produced in any century." Space forbids extensive quotations, but those interested may find drawn out at length in that all-too-little known book, "Studies in Poetry and Philosophy," the impressions gathered at Oxford while the Movement was at its height. We recall them here only as contrasting them with the shallow thoughts and sneers of Tulloch, to whom the high thoughts of Newman were as a sealed book.

WITH ONE only of Shairp's impressions we must content ourselves. He is writing of Newman as Vicar of the University Church of St. Mary, and of these Sunday-afternoon sermons which so deeply stirred the heart of England a century ago: "To call these sermons eloquent would not be the word for them; high poems they rather were, as of an inspired singer, or of out-pourings as of a prophet, rapt yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine strain of unearthly music. Through the stillness of that high Gothic building the words fell on the ear like the measured drippings of water in some vast dim cave. After hearing these sermons you might come away still not believing the tenets peculiar to the High Church system; but you would be harder than most men, if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to the soul."

CATHOLIC TEACHERS PROTEST

LONDON, Eng.—Catholic teachers in London have resolved to resist the regulations passed by the London County Council, which in the interests of economy, will result in a grave injustice being done to Catholic schools.

Mgr. Brown, Vicar-General of Southwark, who presided at a protest meeting, when more than a hundred managers of Catholic primary schools and Catholic teachers attended, declared that the economy aims of the London County Council would result in curtailing the teaching staffs of certain schools. In certain of the smaller Catholic schools the Council proposes to save by dismissing one teacher, and in about 90% of the Catholic schools, in South London at all events, this method of economy is declared to threaten a serious disadvantage for the Catholic children, as well as a severe hardship for the Catholic teachers themselves, who would thus be thrown out of employment by the decision to diminish the number of teachers.

A spirited protest was put up against the proposal, and as the Catholic Teachers' Association is a strong and well organized body, the teachers are in a position to make very strenuous representations to the education council of the great municipal administrative body.

CARDINAL MERCIER'S STORY

CONTINUED FROM PAGE ONE

II. WHY THESE CONVERSATIONS?

Why? First and foremost because I am not entitled to shirk an opportunity which comes in my way of fulfilling a duty of brotherly love and Christian hospitality.

For the whole world, I would not that one of our severed brethren should have the right to say that he knocked trustfully at the door of a Roman Catholic bishop and that this Roman Catholic bishop refused to open it.

A great nation was, for more than eight centuries, our beloved sister; this nation gave the Church a phalanx of saints whom to this day we honor in our liturgy; astonishing reserves of Christian life have been maintained in its vast Empire; from its numberless missions have gone out far and wide; but a gaping wound is in its side. We Catholics, kept safe by the grace of God in the whole truth, weep over the criminal sundering which tore it away four centuries ago from the Church our Mother—and forsooth there are Catholics who would that, like the Levite in the parable of the Good Samaritan, a Catholic Bishop should pass his way superbly unfeeling, and refuse to pour oil in this gaping wound, to tend it, and try to lead the invalid to God's house whither God's mercy calls him!

A REPLY TO CRITICS

I must needs plead guilty had I been so cowardly. Oh I know well that those who misjudge us will not deny our charitable intentions, but they consider our interference inopportune or ineffective. Inopportune, because they think it is wise to let the separated churches go to complete decay, the contrast between truth and error become sharper; then evil carried too far will strike terror, and the hour of triumph will ring for truth. Ineffective, because, so it seems, we do not adopt the right method of apostolate, i. e., the appeal to individual conversions.

Let us weigh for a moment these two reproaches. Nowhere in the Gospel do I find this policy of extremes either taught or commended. Far to the contrary, I read that the smouldering taper must not be smothered.

When Protestant believers fall into religious liberalism, and thence through indifference to any positive creed lose all religion, swell the ranks of atheism, and thereafter of anarchy, this is an evil, a great evil.

Sincere Christians who feel powerless—a feeling we also share in a less measure—to arrest this evil, appeal to us for help; at least, they invite us to discuss with them the means of stemming the tide of irreligion; and rigorists would fair bar the way!

Here we have one way of giving actual help to our separated brethren, one good reason for welcoming them open heartedly.

"WE TOOK A BROAD VIEW"

So far so good will perhaps be the answer, but this was not the primary object you had in sight; the main point was to bring immediate weight to bear on men of faith, members of the "High Church," in order to win them back to Rome.

The main point! How does the critic know? We never had a thought of ranging in order of importance the guiding motives of our conduct.

We took a broad view of a whole problem in which were concerned men whose souls were keenly alive to their duties towards themselves and towards others by reason of their social influence.

We trusted we might, in the spiritual field hold out a helping hand to our brothers, and there we had a second reason for conversing with them.

"YOUR EXCLUSIVISM"

Next we are told that we are going the wrong way to reach our goal and that our method is a clumsy one; experience, it is alleged, has taught us not to consider groups; individual conversions only must be sought for. Here I say to my critics, by what authority do you limit the workings of the Divine Mercy? By all means be desired about individuals; enlighten, pray for, work for, as much as you may, every soul God sends across your path; no one will find of blaming you.

But what entitles you to put aside bodies of men? It is your exclusivism which is to be blamed.

Allow me to refresh your memory. Listen to Leo XIII's weighty words, when on April 14, 1895, in his Apostolic Letter *Anantissima Voluntas*, he spoke not to individuals but to the whole English people, *ad Anglos*. Read that Encyclical once more, it is addressed to a nation, *gens anglorum illustris*; and when ending his letter the Holy Pontiff foresees the objections, which pessimists will set up against his optimism, he writes: "Difficulties lie in the way, no doubt, but they are not such as may slacken a whit our apostolic charity or weaken your purpose." "No doubt disagreement has taken root and developed by dint of revolutions and long lapse of years; but is that reason to despair of reconciliation and peace?" "By no means, if it be God's will." "The course of events is not so much to be measured

by human reckoning alone, but most of all by God's power and mercy. In great and thorny matters, if men undertake them with a pure heart, God will be with them, and His Providence will be the more glorified because of these difficulties."

A year and a half later in September, 1896, the Pope, is constrained bitterly to disappoint Anglicans; he proclaims the invalidity of their orders. Do we see him giving up his far-reaching hopes, and advise only the preaching to individuals? Far from it; he ends his Apostolic letter, *Apostolicae curae*, by a direct appeal to the very men whom, to his sorrow, he has grieved, and he calls on individuals and on the masses to follow them in their conversion.

"We will, to the best of our power," he says, "never cease to further their reconciliation to the Church; and we fervently hope that their example will be followed by individuals and groups."

"We will, to the best of our power," he says, "never cease to further their reconciliation to the Church; and we fervently hope that their example will be followed by individuals and groups."

LEADERS AND PEOPLE

The truth is, Dear Brothers, that to this day, notwithstanding all the loud voices raving about the intellectual progress of the people, about the independence of their judgment and the sovereignty of their initiative, it remains true that the masses do not lead, but are led, do not command, but obey. Even in a democracy the social system remains an oligarchy. Demagogues on the one hand, an elite on the other, strive for the leadership of the masses, the former so as to preach violence and raise revolution, the latter to safeguard order and discipline.

Therefore, if it be God's purpose that one day our brothers, severed from us since the days of Luther, Henry VIII, and Elizabeth, should re-enter the Church, it will be the lot of an elite to show the way. And if men placed in authority and of high moral standing, esteemed by all, get a calmer view of the ties which Christ established between the faithful, the episcopate and the Papacy, a great step will have been taken towards Catholic Unity. That is what Leo XIII. so clearly asserts in his letter *ad Anglos*; it is the spirit which we endeavor in obedience to that illustrious Pontiff to instill into our "conversations of Malines."

And now if you ask us what we hoped for, and still look forward to, we can only answer, in the words of Our Holy Father Pope Pius XI., that "the unity of nations in the Catholic Faith is, above all, God's work."

God's universal Providence "reaches from end to end mightily and ordereth all things sweetly," but the appointed time is His Own secret. For His ends He makes use of secondary causes; He condescends to ask the servants of His Divine Son to work with Him; but of no one does He claim, to none does He promise success.

III. A LESSON

THE ESSENTIAL CONDITION OF A FRUITFUL APOSTOLATE

The following admonition of Christ's Vicar on earth points out this condition: "The momentous religious events of history cannot be measured by human reckoning." When the saving of souls is at stake, the essential factor is neither human wisdom nor tactical ability, but good Gospel simplicity, faith in Divine Mercy, in the omnipotence of grace, which will compensate for the shortcomings of the means at our disposal.

This burning faith is the beginning, the middle and end of apostolic work. It alone is able to uphold the missionary's constancy; and will, come what may, ensure his reward in the end.

What tells in supernatural matters as St. Paul says, "is not of him that willeth, nor of him that runneth, but of God that showeth mercy"; and again, "therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase."

You grow impatient, success is slow in the coming, your pains seem wasted. Be on the watch; human nature, in its eagerness, is misleading you; a charitable endeavor is never lost, "but brings forth fruit in patience."

Do you not see how Providence controls secondary causes? In the order of nature the sower casts his seed in the labor-laden furrow, lets winter frosts go by, waits for spring sunshine and summer's heat, then, after long waiting, laden with alternate hope and fear, then and then only does he joyfully reap and store his crop.

Harvesters of souls, Christ has warned us that we must sow in the sweat of our brow and often amidst tears ere the harvest time come round; and when that blessed hour has come, another is likely to reap in our stead. "That it is one that soweth, and it is another that reapeth." They that sow in tears shall reap in joy. Going they went and wept, casting their seed. But coming they shall come with joyful-ness carrying their sheaves."

CONCLUSION

In conclusion, my dear brothers, I wish you to understand why I have written to you of a labor which, in my mind, was to remain concealed.

I have spoken because some of our brothers in England, misled by fanciful news and chance comment in the press, misinterpreted my line of action and were offended by it; I

have also spoken lest, distorted, my doings have been, in your sight, I be deprived of the pious help which I expect from you in this matter as in all I undertake for God's glory, and lest the spiritually unskillful notion you should have of your apostolate be warped.

I trust I have been able to blow away the slight cloud of dust which, for a moment, drifted between us and our friends in England.

I hope, too, that I have quickened your sympathy for the holy cause of the Church's Unity, in answer to the supreme wish of the Pastor of all pastors, Our Lord Jesus: "That they all may be one."

"I am the Good Shepherd," He says, "and I know (and love) mine, and mine know Me, as the Father knoweth Me, and I know the Father; and I lay down My life for My Sheep." But at once He adds: "And other sheep I have"—Our Lord does not say, "I will save" or "I would fain have"; He says, "I have, they are mine, habeo"—other sheep I have, that are not of this fold; there also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."

There you have it, dear brothers, the Master's own word: "Opportet, I must . . ." and following Him, you also must go forth through the bushes, among the rocky paths, under the burning desert sun, go forth wherever sheep are to be found and won back.

Be not solicitous about success; God does not demand it from you; what He does require of you, says St. Bernard, is the care of those that are ailing. He gives the healing: "Cura non curatio." In all things of your pastoral ministry pray and toil and give, tire yourselves out; make a start, hold out, be steadfast; true always to St. Bernard's saying: "Never lose hope, yours is the care, His the Healing."

Your most devoted in Christ,
D. J. CARDINAL MERCIER,
(Archbishop of Malines.)

REMARKABLE TRIBUTE TO MGR. FRENCH

RENFEW PRIEST HONORED BY CHAPLAINS OF GREAT WAR

Renfrew, Feb. 18. — (Special). — Irrespective of religious affiliations, Renfrew and district joined together to pay a striking tribute to its beloved parish priest, Lt.-Col. F. L. French, D. S. O., tonight, when he was tendered a banquet at the Hotel Renfrew. Canada's premier fighting man, General Sir Arthur Currie, was present by his doctor's orders from being present and sent his profound regrets, expressing at the same time his high praise for the splendid services of Colonel French in the Great War. His Excellency the Governor General was represented. More than a hundred letters were forwarded from former comrades from all parts of the Dominion, from the United States and even distant Europe, conveying the best wishes of the writers and congratulating Col. French on his latest honor.

Sir Arthur's place was taken by General H. A. Panet, Adjutant General of Canada.

The Governor General's personal representative, Major H. Willis O'Connor, a number of high staff officers and no less than twenty-five soldier priests, comrades in the trenches, journeyed to Renfrew to do honor to the senior Catholic Chaplain of Canada's overseas forces. His Lordship Bishop Ryan, of Pembroke, Prelate of the Catholic Hierarchy, likewise honored the occasion with his presence.

Colonel L. T. Martin, of Renfrew, presided and was a most able toastmaster. After the King had been duly honored, Lt. Col. Rev. A. H. McGreer, of Bishop's College, Lennoxville, proposed "Our Country."

BOND OF COMRADESHIP

The toast was responded to by His Lordship Bishop Ryan, who expressed his satisfaction in seeing present not only so many Catholic Chaplains, but also so many distinguished members of the Chaplain forces of other denominations such as Col. Almond and Col. McGreer. The Bishop then spoke of Canada's great future and the duty of every good citizen to show the same spirit of fortitude in peace as in war. If, said His Lordship so many were willing to die for their country when it was lately menaced, surely they would be willing to live for it and cement in fraternal unity that bond of comradeship which was bought with the dear remembered blood of our best on Flanders fields.

In a brief but feeling speech, Rev. Hingston, S. J., of Loyola College, Montreal, did honor to the toast of the Canadian Corps. He felt that the Corps was still a living entity despite that it was now so widely scattered and that for it and all the unperishable memories of the war time veterans of Canada had a deep affection.

General H. A. Panet responded, and said that during the War no small part of the success of the Canadian Corps was due to the ever self-sacrificing spirit of the Chaplain services. Every denomination had done splendid work and he agreed with Father Hingston that the Corps was still a living entity and that its members would be no small factor in building up the future prosperity of Canada.

Colonel (Canon) Almond, of Montreal, formerly director of

Chaplain Services during the late War delivered a witty and eloquent speech. He paid a high tribute to Colonel French and to the Chaplains generally who had served under his direction. He said that he was not by any means a unionist but a great believer in unity. He was certain that not a single Chaplain in France had sacrificed the truth to the hour, but that whilst ever faithful to their own denominations had worked in wonderful unity for the good of the Canadian Corps.

Father John O'Gorman, of Cobalt, also spoke in response to the toast as well as the Rev. Col. E. Sylvestre, of Montreal. The latter evoked loud applause when he prayed the Adjutant General to ask the Chief of Staff to re-establish the Chaplain forces as a unit of the Canadian Permanent Force. All the other branches of the C. E. F. had a place in Canada's small army and as a chaplain he made humble prayer that his request might be granted.

PAID STRIKING TRIBUTE

In the course of his eloquent sermon during Mass, Rev. Dr. J. J. O'Gorman, of Ottawa, paid a striking tribute to his former comrade in arms. He said in part:

"A Catholic military chaplain in the battle zone should possess indeed all priestly virtues, but should exemplify especially three, zeal, bravery and friendship. He is in the army, not to play the officer but to act the priest. He must not wait till his men come to him, he must seek them. There is no time to waste. For many of these soldiers it may be their last chance of receiving priestly ministrations. His zeal must be as resourceful as it is eager. He has no fully organized and equipped parish wherein to work. All this he must organize and re-organize as often as military movements require. He must take his part in bearing hardship as a good soldier of Christ Jesus. He must not be afraid of facing death, taking as his model the Jewish high priest and leader Simon: 'Far be it from me to spare my life in any time of trouble, for I am not better than my brethren.' At all times the military chaplain should possess in a Christian spirit, the comradeship of the army."

Rev. Dr. O'Gorman then said that it was pleasant to be able to point to a priest who by the conspicuous manner in which he had fulfilled his many and arduous duties, in time of peace and in time of war, had merited the plaudits of his parishioners, the congratulations of a continent of friends both within and without the fold, the blessings of the soldiers of the overseas military forces of Canada, the approval of his fellow priests of the diocese of Pembroke, the proud praise of the Catholic chaplains of the Canadian corps, the affection of his bishop and the public and permanent gratitude of His Holiness Pope Pius XI.

PRESENTED WITH PURSE

After the ceremonies were finished the priests of the diocese of Pembroke presented at the altar rail the new protonotary with a well filled purse.

The presentation was made by Monsignor Kiernan of Arrnprior, who read an address of appreciation from Monsignor French's colleagues in the district. Following the first presentation another was made by Monsignor French's parishioners of a purse containing upwards of \$1,000.

A feature of the luncheon was the speech of His Lordship Bishop Ryan of Pembroke, who stated that the honor which had been conferred on Colonel French by the Holy Father was a well earned tribute not alone to him but to the whole Canadian chaplain forces.

His Lordship was responding to the toast to the Pope and he made a very forceful reference to the part played by the Pontiff during the great struggle. His Holiness had striven to act as a mediator and an advocate for peace which was his duty as Christ's vice-regent on earth. For this he had been calumniated on all sides, by some for stopping the War, by others for letting it go on. He had interfered with the soldiers of no country in carrying out their duties toward their respective nations but he had warned the combatants of the fate of those who trusted in the power of the machine gun to settle international differences.

His Lordship continuing said that in the Pontiff's War time encyclicals could be found all the terms for a permanent and lasting peace. But in this case he said as in the past his advice was eventually acted upon but not acknowledged. Some statesman in the future as in the last great struggle would steal his ideas and make them the basis of his so called fourteen points. His Lordship concluded with an appeal for Christian charity in all the relations of life.

ALL BELGIUM TO HONOR PRIMATE ON JUBILEE

Brussels.—Cardinal Mercier will celebrate the fiftieth anniversary of his ordination on April 4 of this year. A committee has been organized under the chairmanship of M. Cooreman, Minister of State, to present to the Archbishop some souvenir of the occasion as a testimony of the admiration and gratitude of the Belgian people.

The Duchess of Vendome, who was born Princess Henrietta of Belgium, sister of King Albert, has addressed to the French people a public letter in which she asks them

Wilno, and Father H. Martel of Calumet Island, and Deacon of Office Rev. I. Rice, of Griffiths, as sub-deacon, Rev. J. Gravelle, of Chiswick, and as assistant priest, Mgr. B. J. Kiernan, of Arrnprior.

OF THE CEREMONY

The ceremony opened with the solemn entry into the church of the Bishop and Prothonotary and others. Following the Mass the papal brief was read in Latin and English. The oath of office was then taken by Mons. French and the Profession of Faith made, after which Mons. French was invested with the rochet, the purple mantleletta and biretta and the Roman Prelate's Hat. The Kiss of Peace was then exchanged by the Bishop and Prothonotary and the Te Deum sung. Pronouncement of the solemn Benediction concluded the service.

TO ASSOCIATE THEMSELVES IN THIS MANIFESTATION BY THE CREATION OF A SPECIAL COMMITTEE TO PAY TRIBUTE TO THE GREAT PRELATE.

REQUISITS PIOUS OBSERVANCE

Advised of this project, Cardinal Mercier has requested that his jubilee be essentially modest and pious, and that no demonstration be made.

Nevertheless, such a memorable date in the glorious career of the famous Archbishop cannot pass without public gratitude being manifested in some suitable way.

The Dean of the Chapter of Malines, knowing that the Cardinal has long desired to rebuild the great seminary in the country, has suggested a subscription which will make it possible to realize this wish. The committee of which the Duchess de Vendome is chairman will, therefore, work to this end, together with the Belgian committee and other groups which may be organized in other countries.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AS THE YEAR CLOSES

The financial year of the Extension Society is drawing to a close. In many respects it has been a most eventful one in its history. The warm friends of the Society will long refer to it as the time when the President was taken from the office to fill the vacancy in the See of Victoria, B. C. His capable administration, his zealous efforts to make the Society a great success will long be remembered. In a sense its traditions have been formed during his term of office. It is superfluous to say that absolutely every member wishes the new Bishop of Victoria fullness of years and every success.

The choice, however, of the President with whose qualities we are all familiar, teaches us very clearly the wishes of the Holy See with regard to her missionary dioceses. Whatever we may admire in the man will convince us that it is the supreme desire of the Church to advance the cause of her missions with the very best means at her disposal. The missionary appeal has two-fold strength, the value of the faith taught and the qualities of the men who are sent to care for the welfare of all the Church holds dear.

At the office we are carrying on the great work with the same zeal that was characteristic of the past. This work is blessed by God and will not fail. It is supported by the approbation of the Father of Christendom and it touches the heart of everyone who has any love whatever for the Divine Master. Who at the top of this column sends forth a weekly appeal to all to "behold the heart that has loved men so much."

We are sending out thousands of letters for help. Let no one cast aside our literature as useless and superfluous. The priests who heard the splendid apostolic words of His Grace, Archbishop Mathieu, who in his short term of office at Regina has almost trebled the number of his priests, have had confirmation of what we constantly urged. We must educate and support men and give them a small start by building chapels. Catholics will not attend regularly Mass said at mission stations in private houses, but they will go to a church. In the case referred to by His Grace, we gave a start and the results were far beyond the expectations of even men on the ground. And this is by no means peculiar to the portion of the West over which Archbishop Mathieu presides. We know well by the letters reaching our office that conditions like this are far too common. But what can we do with the slender resources at our disposal?

Let our friends this year do all possible to send us some help. Extension needs supporters. Appeals are coming in and our resources need replenishing. We have spent every cent that the love of God might be preached through the almost boundless districts of this great country. What, dear reader, can you do to help us? We need money to carry on our great missionary works. Give us a remem-

Advantages of Ontario Loan Debentures

Short term—issued for 1, 2, 3, 4 or 5 years.

High Interest Yield
5 1/2% per annum, payable half-yearly
Absolute Security

—the Assets of the Ontario Loan & Debenture Company are more than double the Liabilities to the depositors and debenture holders.

Cash held and money invested in Government and municipal bonds total an amount equal to 78% of the Company's liabilities to the public—further proof of stability.

Inquiries are invited regarding complete information on Ontario Loan Debentures.
Capital, \$1,750,000 Reserve Fund, \$2,500,000

The Ontario Loan & Debenture Company

"53 Years of Service"
Dundas St., Corner Market Lane, London
President, A. M. SMART
Manager, T. H. MAIN

to associate themselves in this manifestation by the creation of a special committee to pay tribute to the great prelate.

REQUISITS PIOUS OBSERVANCE

Advised of this project, Cardinal Mercier has requested that his jubilee be essentially modest and pious, and that no demonstration be made.

Nevertheless, such a memorable date in the glorious career of the famous Archbishop cannot pass without public gratitude being manifested in some suitable way.

The Dean of the Chapter of Malines, knowing that the Cardinal has long desired to rebuild the great seminary in the country, has suggested a subscription which will make it possible to realize this wish. The committee of which the Duchess de Vendome is chairman will, therefore, work to this end, together with the Belgian committee and other groups which may be organized in other countries.

BURSES

FOR THE EDUCATION OF PRIESTS FOR CHINA

"The labourers are few. (Luke x. 2.)
Each complete bursary of \$5,000 will assure in perpetuity the education of a priest to labour for souls in China, a perpetual, living monument to the charity of our well-wishers and friends.

Rev. J. M. FRASER, M. A.,
China Mission College,
Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,954 18
H. McQ. 8 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,670 96
IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,895 98
COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$486 00
ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$3,233 38
BLESSED SACRAMENT BURSE

Previously acknowledged \$488 05
Mrs. Frank Dolan, Rey-
nolds 1 00
A. J. Mc. 1 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$400 80
HOLY NAME OF JESUS BURSE

Previously acknowledged \$328 00
HOLY SOULS BURSE

Previously acknowledged \$1,778 39
In memory of M. S. 1 00
Friend. 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$1,165 89
Friend, Goderich. 5 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$8,079 95
M. P. Nfld. 1 00
In memory of M. S. 1 00

City of Victoria B. C.

5 1/2% Coupon Dated Bonds

Dated 1st February, 1924
Due 1st February, 1933-1943

Principal and half-yearly interest (1st February and August) payable at the Bank of Montreal, in Montreal, Toronto, Winnipeg and Victoria

Bonds may be registered as principal
Denomination: \$1,000

Price: Rate to yield 5.63% - 5.57% according to maturity

Full particulars on request

A-EAMES & CO
INCORPORATED
VICTORIA TORONTO NEW YORK
MONTREAL CHICAGO LOS ANGELES

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

QUINQUAGESIMA SUNDAY

THE PRACTICE OF CHARITY

"Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." (1 Cor. xiii. 1.)

The opportunities for performing acts of charity today, as in St. Paul's time, are unlimited; and therefore the occasions for practising the virtue of charity are numberless. This virtue—we take it here in its comprehensive sense—means love, and what follows from true and pure love. It means the giving of help where it is needed for body or soul; it means also abstinence from any word or deed injurious to man in his person, right, or character. When we consider the multitude of ways in which the virtue of charity may be practised, we also should realize from existing conditions, that there are a vast number of opportunities for its practical application. It is lamentable to hear people sometimes protesting that they know not where to direct their charity. Not a day dawns but the crying need of some individual—nay of hundreds—is ringing in our ears. Few of us need go in search of the needy. They are at our doors; they are filling our ears with their supplications; they should be touching our hearts also by the occasion they give us, to say no more, of exercising the great virtue of charity, under the head of help to the needy.

Nor is it only by supplying real and personal needs that our charity can be daily practised. There are special opportunities of bringing it into action, to protect and defend the character of our neighbors. The human tongue wields a great influence in this world. It will be doubted whether the written word, so extensively spread in modern times, surpasses it in molding the opinions of people. What comes from the lips so often seems to produce impressions that are unceasingly reproduced. The natural result of this is that, if a favorable report is spread about a certain person, his reputation is certain to be enhanced; while, on the other hand, if the report is to his disfavor, he is likely to be ruined. When our character is attacked, the number of our defenders is small indeed, whereas our enemies seem to be indefinitely multiplied. Men are more ready to help with their physical strength than with the power of their tongue. As a rule, man is more willing to risk his life to save a fellow being from some physical danger than he is to use a few kind words to protect his character. He will in a flash recognize danger to the body and almost instinctively will exert his utmost strength to rescue the exposed one, while he will remain unconcerned, to say the least, when a person's good name is being destroyed before him.

The more misery and suffering is primarily caused by words than by deeds seems to be a truth that cannot be denied. It would be difficult to conceive anything that could ultimately produce more energy than that which words have been the means of putting into action. Of course, we can not and do not deny that words have done a vast amount of good and will continue to do so; but we are now speaking of their exaggeration and abuse. The one real antidote to the evil they produce is charity. In the case of many, the practice of this virtue has been the dawn of a new day, when it seemed the light would never return. It has been the means of many a beautiful flower, heavy and drooping from the atmosphere of calumny and gossip, brightening up and resuming its primal beauty. The sting of the serpent is soothed by its balm and the ghastly ghost of ruin expelled, where all else fails. Upon it is built the beauty of the heavens and whatever good is found upon earth. Upon its wings alone can man fly to God and rest in the peace of heaven.

No day should be allowed to pass on which charity is not practised in some way and in some degree. It is the principal stepping-stone before us to perfection. In fact, it is the foundation for all else that helps us to arrive at the end for which we were created. Since it is so frequently disregarded, we are doing a twofold work in practising it—a work of duty and a work of reparation. By it we build, and by it we rebuild what others have torn down. It alone bridges the gulf separating God, in all His infinite perfection, from us in our lamentable lowliness. But once it has spanned this abyss, we stand united to God by the closest of ties. We are His friends, His children, the heirs to a share in His eternal kingdom. The path which ordinarily is difficult to follow is, by charity, made a straight road from which we never can deviate so long as we hold it as our guide. The beauty of the lives of the saints, on which we love to think and to admire, was begun and consummated in charity. Nay, the glory that has come to any soul both in life and after death, is but the crown of charity. It reaches from earth to heaven, and returns laden with the sweetness of God's love to pour it upon those whom it adorns.

It is to be regretted that our young people are not more fervent in the practice of this virtue. It is left, to a great extent, to the elders. The young are selfish today because

the world is selfish. Whatever the spirit of the times demands, these worshippers of the material gladly grant. For the sake of appearance, to bewitch, to charm, to impress, the youth of the present are spending their all, saving nothing for charity. Their parents no doubt are doing their share, but why should not the young be taught that charity is also required of them? Parents should remember that a child growing up with no inclination to the practice of this virtue is preparing itself for a future where selfishness is the reigning god. The beauty of charity should be seen emanating from every Christian, young and old, for each is the temple of the Holy Ghost and the tabernacle of the Lord, He who is Charity itself.

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE CONSECRATION OF FAMILIES TO THE SACRED HEART

A short while ago our Director General was received in audience by the Sovereign Pontiff Pius XI. His Holiness was kind enough to tell him that from early childhood he had been familiar with the Apostleship of Prayer, that he followed with pleasure the marvelous headway the League was achieving in the world, and that he was especially interested in the effort it was making for the consecration of families to the Sacred Heart. In the choice of the General Intentions for the present year, a choice which the Holy Father reserves to himself, he requested that the present month of March be devoted to this Intention.

No further invitation is needed to urge our zealous Directors and Promoters to take up a work so close to the heart of the common Father of the faithful. With his blessing, then, we should do well to ponder over that passage of the writings of Saint Margaret Mary in which she tells us that "the Sacred Heart promised that all who are devoted and consecrated to Him shall never perish, that He, as a source of all blessings, will abundantly bless all places where an image of His Heart is set up and honored, that He will bring together disunited families and will protect and assist all those in want and who will turn to Him in confidence, that He will extend the balm of His charity over all communities who honor Him and place their confidence in His protection."

Millions of the faithful children of the Church have in past decades pondered over these consoling promises made to the favored apostle of the Sacred Heart. Confident that our Lord would be faithful in keeping them, and that through them He would gently draw all souls to Himself, they began by consecrating their own families. The wisdom of this move is still in evidence; for the family, although made up of individuals, is the unit of human society, a body whose temporal and spiritual welfare depends on the sound constitution of its units. Leo XIII. reminded us that "it is in the intimacy of the family that the destiny of nations is prepared." The deeper Christian virtue takes root in the bosoms of families, the greater will be the common good and the more will mankind feel its salutary influence. Let virtue and piety be fostered around Catholic firesides, and human society will be given its true direction. Keep the family, therefore, under the shield of the Sacred Heart and every generation will add numberless souls to the population of heaven.

Based on these simple principles, the crusade for the consecration of families to the Sacred Heart has made rapid strides in the world, so rapid in fact that it has extended in some quarters beyond the family circle and has become an affair of national importance. It was precisely towards the consecration of nations, and eventually of the whole human race, that the first efforts of the Apostleship of Prayer extended. Sixty years ago the Social Reign of the Sacred Heart was proposed as the final goal for human society, and the doctrine was preached that Christ is the Universal King who wishes to reign over us not by force or by fear but by love.

In 1870 the League succeeded in obtaining from the Catholic episcopate a petition praying Pius IX., of venerated memory, to consecrate the world to the Sacred Heart. Over five hundred Bishops signed the document which received a generous welcome in Rome. In 1875 the task of getting in touch with the rest of the world was confided to our Director General, who sent a letter to all the Bishops, in which the plan of consecration was outlined and a method given which should bring things to a practical issue. In union with the Vicar of Christ, heads of families were invited to consecrate their homes, pastors their parishes, superiors their communities, Bishops their Dioceses. A few years later, in 1882, another appeal was sent out, this time aiming at families themselves and urging the formal and solemn consecration of individual homes. Again the response was widespread and generous; hundreds of thousands of families in Europe and in America consecrated themselves to the Sacred Heart.

But the world is wide and the movement was only getting under way. In 1889 another appeal was launched, for the same purpose. Heads of families were informed that the ceremony of consecration could be held either in the intimacy of the home or in the church, and in order that the act should be efficacious and lasting in its effects, families were invited, first, to renew their act of consecration every first Friday of the month; secondly, to set up and venerate a picture in their homes which would also remind them of the obligations undertaken; and thirdly, to become more assiduous in the practices of the League. This appeal was heeded by millions, the proof of which may still be seen in the golden albums of names which are preserved at Montmartre and at Paray-le-Monial.

In still more recent years the consecration of families has been given a renewal of life, partly owing to the anguish and sorrow produced by the War, partly owing to the zeal of Benedict XV, who laid special stress on this act of piety, and partly to the eloquent apostles who have been preaching the sanctification of families through consecration to the Sacred Heart. The crusade is still on, and it is the desire of the present Holy Father that it be vigorously carried to a successful issue. The details of the ceremony have already been published in the Messenger. If these details have been forgotten explanatory literature may be procured by writing to this office. Here is an opportunity for our members to show their initiative and zeal. If they succeed in bringing their own families and others in their care under the wings of the Sacred Heart, a vast step will have been made towards inaugurating the social reign of Christ over individuals as well as over society.

E. J. DEVINE, S. J.

THE LEAVES OF YESTER-YEAR

America has been very kind to M. Coue, the druggist of Nancy, who startled the world with his method of curing through auto-suggestion. So he has returned to these shores after a year's absence to begin another tour of the country. It will be interesting to watch M. Coue's second attempt to spread his amiable idea of auto-suggestion. In attempting to repeat his former success M. Coue is tempting fate. Last year he was a novelty, and the American people received him with open arms, for they dearly love a new sensation. Now it is different. He is no longer a curiosity. His formula about "every day in every way" has been worn thread-bare by sincere clients, and the inevitable jokesmiths. His little bag of tricks has been exhibited, imitated and exposed. Little free advertising which was responsible for so much of his popularity will be given him this time, for like the leaves of yester-year, he has been almost forgotten.

Unless he can devise some new and novel method of attracting attention, his present tour seems doomed to be disappointing. The public has had time to try his method, and they have found that it is not the panacea they fondly hoped. Like other forms of suggestion its successes were so outnumbered by its failures that it has not achieved a lasting popularity. Perhaps, this is because the public were led to expect too much from it.

There is this much to be said in favor of M. Coue. He makes no claim to supernatural or super-natural powers. "I do not work miracles," he said on his arrival in New York the other day, "I am neither a god nor a saint. I am only a man. I do not really heal. I only teach people to heal themselves."



A Few Minutes—

It takes only a few minutes to wash your silk blouses, silk stockings, underwear or anything dainty and special—if you use Lux.

The rich instant suds, gently squeezed through the fine fabrics quickly loosen the dirt, and a few rinsings make the garments beautifully clean.

Sold only in sealed packets—dustproof!

LUX
LEVER BROTHERS LIMITED
Toronto L-4-28

It is my method that counts." Those who are interested enough to desire more information in regard to M. Coue and his fellow-healers, will find it admirably set forth in Dr. Walsh's book on "cures," and they will find there too the reason why neither M. Coue or any other healer can lay claim to

miraculous powers, which really exist today at Lourdes and other shrines.—The Pilot.

WILKIE OTHER BELLS SWEETER, MORE DURABLE LOWER PRICE OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co. Cincinnati, O.

BUY YOUR Badges & Buttons DIRECT FROM MAKER M. E. TANSEY CO.
165 Harvard Ave. Montreal

Cooksville Brick
For Every Purpose
In "Ruff-Tex" Corduroy or Art Finish
Also Wire Cut and Pressed
Brick in Full Range of Colors

Samples and Prices on Request

Cooksville Shale Brick Company LIMITED
General and Sales Offices:
Crown Office Building 26 Queen Street East, Toronto

WILCOX
The Growing, English-Speaking Catholic Country Parish of Saskatchewan

Rooms for professional men of every profession.
Room for tradesmen of every trade.
Room for workers—real WORKERS—in every line.
Room for farmers on the best land on the prairie.
One hour's drive from Regina.
Sister's School for the children.
Now is the time and this is opportunity knocking at your door.
Get busy and write immediately, or better still, come and pay a visit to
The Parish Priest of Wilcox, Saskatchewan

Seeds Seeds
All Tested Seeds
Plan your Garden now
Send for a Seed Catalogue

AGENTS
Buckeye — Queen
INCUBATORS and BROODERS
Catalogue upon Request

Our Motto:
We do not keep the best—
We sell it

Dominion Seeds LIMITED
119 Dundas St. London, Ont.

"Yes Dick, We Can Now Afford the Things We Need!"

At Last I've Found a Way to Turn Spare Time Into Extra Money!"

"YOU know, Dick, you'd never admit there was anything worth-while in these spare-time homework plans. But I knew you were wrong and now I'm going to prove it. You're one of those matter-of-fact, practical business men—a little stubborn at times—who thinks a woman has no head for business. I was willing to give up my position when we were married, for I knew it would hurt your pride to see me going to work; but I didn't agree to merely spend my spare hours at home twirling my thumbs and looking pretty. And when I saw you worrying— fretting—figuring—trying to make your salary buy the things we need and want, I made up my mind I'd find a way to help you.

"One night last June when you were working late at the office, Mary Smith ran in for a little chat. You know how hard up Mary and John have been since they were married—and how pitifully dowdy Mary was beginning to look in that same dress and hat. Well, when she stepped into the room I could hardly believe my eyes. She had on a stunning tailored suit, an adorable fall hat, brown satin slippers and one of the prettiest furs I have ever seen. I guess she noticed my first look of surprise, for she laughed and said, 'I see you don't know me.' Then she told me her story.

"It seems that John's salary wasn't quite enough to meet their regular household expenses, much less buy clothes or furniture and the many things they needed. They were slowly getting into debt, the rent had been raised, and things were going from bad to worse. John was desperate and Mary was pretty well discouraged, too. She wanted to take a position for a while, but John wouldn't hear of it.

"One day, more out of curiosity than anything else, Mary answered an advertisement of The Auto Knitter Hosiery (Canada) Company of Toronto—large distributors of pure wool socks and knitted hosiery. The advertisement announced a new plan whereby women at home could knit socks with the aid of an ingenious little machine called the Auto Knitter. And the company offered to buy back all the standard grade socks made on this machine, at a guaranteed weekly wage.

"Mary sent for the free book and was so convinced by the letters from thousands of other women, telling what this plan had meant to them, that she decided to give it a trial. She ordered the little machine and a supply of pure wool yarn and set to work. Every day she devoted a few spare hours to the pleasant, interesting work—without interfering with regular household duties in any way. Each week she shipped a package of fine, durable, well-shaped socks to Toronto, and back came the welcome pay cheque. Before she realized it she had \$200 in the bank; and with every package of socks shipped off to Toronto her balance grew and grew.

"That's how she was able to buy those beautiful clothes. And, besides, she now has an electric washing machine, a dandy vacuum cleaner and many other things they had never been able to afford.

"When Mary had gone, I did some quick thinking. What Mary had done, I could do, I reasoned. And I made up my mind to start without delay. I, too, sent for the free book. It told how, through the remarkable new plan, hundreds of women everywhere were turning into money the spare hours and half hours that might otherwise be wasted. I got the little machine and started out to help solve our problem of 'not quite enough money.' Each day, after my work was done, I turned out pair after pair of fine wool socks; and when it was time to get dinner I hid the machine

away in my dresser drawer and put the socks and wool high up on the closet shelf. I made up my mind not to tell you what I was doing, for I was afraid you'd laugh and ridicule my scheme. So I just kept on making socks, and with every package that went off to Toronto another entry appeared in my bank book.

"That's my little secret, Dick. And from now on it will be our secret. For I'm going to keep right on knitting my spare hours into extra dollars until you get the promised salary you deserve. But the best of it all is that we will no longer have to worry over nasty money problems. And we can now afford the things we need, for at last I've found a way to turn my spare time into extra dollars.

"If every woman only knew what I know about this wonderful Auto Knitter Homework Plan they wouldn't hesitate another day. For all you have to do is send off the coupon, get the free book, read the facts and judge for yourself. There is no obligation to buy anything or do anything—just a splendid big opportunity to turn wasted hours into extra money. The coupon will prove it." The Auto Knitter Hosiery (Canada) Co., Ltd., Dept. 43, 1870 Davenport Road, West Toronto, Ont.

The Auto Knitter Hosiery (Canada) Co., Ltd., Dept. 43, 1870 Davenport Road, West Toronto, Ont.

I am interested. Without any obligation on my part please send me the free book which tells how to turn spare hours at home into extra money. I am enclosing a 3c stamp to cover the cost of mailing this information to me.

Name

Address

City.....Prov.....

CHATS WITH YOUNG MEN

PRAYER

Pray not for wondrous knowledge, Pray not to be distinguished, For splendor, or for place; Or winner in life's race...

OUR BOYS AND GIRLS

AFFLICTION

God would not send you the darkness, dear, If He felt you could bear the light...

ASHES TO ASHES

Ashes to ashes, saith the moralist, and dust to dust. Out of the dust we came, back to the dust we go...

SOME WAYS OF KEEPING LENT

The Church has become quite lenient in the matter of fasting during the season of Lent and it is hardly necessary to emphasize very strongly the observance of the few regulations that are still left...

THE PATRON OF WRITERS

A VISIT TO THE FAMOUS COUNTRY OF ST. FRANCIS St. Francis de Sales, whose triduum of welcome was opened at Westminster recently, was one of the most modern and, one might say, topical of saints.

THE SAINT'S DIOCESE

A visit to the district in which the saint ministered in inspiration and pleasure. The country of St. Francis has been so often written about that a day at sundown, is no reason why she does not require us to observe the obligations she still imposes upon us...

TRY AGAIN AND AGAIN

"It is never too late to mend" is an old and true proverb. Yet some are deterred from making an effort to do better by the conviction that it is useless to try or too late to correct old habits...

following out the rules and regulations of the Church because she commands it, greater, yes far greater, is the merit of practicing penance voluntarily.—The Echo.

THINGS TO FORGET

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slender you have ever heard. Forget the temptations. Forget the fault-finding and give little thought to the cause which provokes it.

Forget the peculiarities of your friends, and only remember the good points which makes you fond of them. Forget all the personal quarrels or histories you may have heard by accident...

Obviate everything disagreeable from yesterday; start out anew with a clean heart today, so that you may write upon a clean sheet for sweet memory's sake only those things which are pure and lovely.

So He sends you the blinding darkness, And the furnace of seven-fold heat, 'Tis the only way, believe me, To keep you close to His feet.

Then nestle your hand in your Father's And sing, if you can, as you go; For song may cheer someone behind you

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

Whose courage is sinking low; And, well, if your lips do quiver— God will love you better so.

The Popularity of "SALADA" TEA

has been earned on merit only. One trial will convince you

When Investing

The managers of all our branches are in a position to obtain reliable information for those of our customers who contemplate making an investment.

IMPERIAL BANK OF CANADA

190 Branches in Dominion of Canada.

DIRECT FROM COBH (Queenstown) TO CANADA

The Irish Free State now has its own direct sailings to Canada. Splendid White Star-Dominion Ships—Doric, Celtic and Cedric—are now maintaining a regular service for Irish people.

If any of your friends in Ireland contemplate coming to Canada you will be especially interested in White Star-Dominion Line prepaid passages.

211 McGill St., Montreal 286 Main St., Winnipeg 93 Hollis St., Halifax 41 King St. E., Toronto Land Bld., Calgary 108 Prince Wm. St., St. John, N.B. or Local Railway or S. S. Agents

WHITE STAR-DOMINION LINE



"Health Is After All Your Biggest Asset"

EXCESSIVE mental strain—worries and anxieties consequent on the ups and downs of business—

The difficulties in estimating what the future holds in store—

These are some of the causes which have hastened the end for many prominent men during recent years:

Employer and employee alike have been subjected to greater strain of brain and nerves than ever before.

Too often the value of guarding the health has been overlooked and the results are a warning to the survivors to remember that health after all is our biggest asset.

It is comparatively easy to restore the exhausted nerves by the use of Dr. Chase's Nerve Food provided treatment is begun in reasonable time.

When digestion breaks down—when you cannot rest or sleep—when you find yourself nervous and irritable you may be sure it is time to ease up and begin the use of this restorative treatment.

QUALITY SEEDS

Our 1924 Catalogue is Ready

Beautifully illustrated, and contains particulars of the newest and best strains of

- Vegetable and Flower Seeds Northern Grown Hardy Perennials Shrubs Lawn Grass Seeds Bulbs Fertilizers Weed Killers and all Garden Requisites

POST FREE To All Who Have Gardens

Dupuy & Ferguson 38-42 Jacques Cartier Sq. MONTREAL

FITS

Over 30 years' success. Testimonials from all parts of the world: over 1000 Inquiries. Write at once to TRENCH'S REMEDIES LIMITED 2407 St. James' Chambers, 79 Adelaide St. E. (at this date) Toronto, Ontario

More Light Than 20 Old Style Oil Lanterns

THE Coleman Quick-Life Lantern makes all after-lamp work easy. Light burns steady, cool white radiance of 80 candle power—the finest, purest light you ever saw. Rain-proof, bug-proof. Won't blow out in wildest storm.

Coleman Quick-Life

Can't spill or explode even if tipped over. Won't burn more than half a cent an hour. No wicks to trim. No chimneys to wash. Burns and burns its own oil. Burns common kerosene, gasoline, alcohol, turpentine. Built of brass. Has nine globe varieties—no soldering, inspection, tested and guaranteed. Take this advantage to your dealer. Ask him about the Quick-Life Lantern. He'll be glad to show you, or you can write for your approval. Free book on request. Shows different styles of lamps and lanterns. THE COLEMAN LAMP CO., Ltd. 1800 Coleman Bldg., TORONTO, CANADA



OUTS COST OF SET IN HALF TRANS-CANADA

Double-Rotor Tuning Coil

Eliminates the use of two variometers and a vario coupler. Gets perfect reception up to 2000 miles on single tube sets. Has remarkable selectivity, with a range of 150 to 950 meters. Same type as used by three of the largest corporations in the U.S. Contains many exclusive features not found in double tuning coils of any other make. Complete with blue print, \$4.75 postpaid. Orders filled same day received.

Trans-Canada Radio Corporation

Rooms 10-14 Edge Block Dundas at Richmond St. London, Ont. Phone 6107

SULLIVAN'S REMEDY

FOR ALL DRUG STORES

T. C. SULLIVAN, CHATHAM, ONT.

LINIMENT FOUND TO BE POWERFUL GERMICIDE

Originally, Absorbine Jr. was sold only as a pain reliever and an emollient. It was quickly discovered that the liniment was positive death to all forms of germ life, and it is now used as a month's wash, for mound dressing and for all disinfecting purposes.

Another surprise was yet in store. A Wm. Pratt of Springfield, Mass., applied Absorbine Jr. to a varicose vein to relieve the intense pain. Not only did the pain leave, but he noticed every day the swollen vein becoming smaller. The treatment was kept up and, today, Mr. Pratt's legs, though he has never used anything else on them, are as smooth as when he was a boy. It has now been proved that Absorbine Jr. is an actual specific for varicose veins, leg ulcers, boils, pyorrhea and a number of other ailments and injuries besides that for which it was first prepared. Nothing serves so many every day purposes and nothing is better entitled to its place in every home. When it is needed, it will be needed in a hurry. Don't wait for someone to be hurt. Get it at your druggist's today. \$1.25 everywhere.

Artistic Cemetery Memorials

IN MARBLE and GRANITE

Enquiries Solicited

London Marble & Granite Co. 493-495 Richmond St. London, Ont

\$7500.00 GIVEN FREE.

This amount has been Given Away FREE also hundreds of Merchandise Prizes \$2000.00 more IN CASH will be Given Away as follows

- 1st Prize \$50.00 in Cash 2nd Prize \$40.00 in Cash 3rd Prize \$35.00 in Cash 4th Prize \$25.00 in Cash 5th to 9th Prizes—Each \$10.00

TOGETHER WITH MANY MERCHANDISE PRIZES



Solve this puzzle and win a CASH PRIZE. There are 6 faces in the picture besides the two cameras. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words: "I have found all the faces and marked them" and mail same to us with your name and address. In case of ties, handwriting and neatness will be considered factors. If correct we will advise you by return mail of a simple condition to full it. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to: GOOD HOPE MANUFACTURING COMPANY 275 CRAIG STREET WEST, MONTREAL, CANADA

