BELGIAN EDUCATION LAWS

CONSTITUTION SAFEGUARDS PARENTAL CONTROL OF EDUCATION

ARTICLE III.

By. Dr. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Louvain, June 7.—Freedom of education in Belgium is guaranteed by Article XVII. of the Constitution, which reads: "Education is free," free in the sense of the freedom of the press and the freedom of speech proclaimed by the First Amendment States. Article XVII. of the Belgian Constitution was a direct result of the revolution which overthrew the intolerant laws which had been made by William The First, King of the Netherlands. These laws had restricted the liberty of parents in their decision as to the kind of education their children should receive. They had also taken away from the Church the right to maintain religious

In the struggle which the Belgian people made for their national freedom, one of the first measures which received their attention was the one that had to do with educa-tion. The revolution which had broken out in August, 1830, was followed by a decree of the Provisional Government which stated that "the ordinances that have been trammels to the liberty of education are repealed." In the Constitutional Convention which followed on the successful termination of the Belgian Revolution, practically all of the members who practically all of the members who attended were in agreement that the liberty which had been won from the Dutch Government included first of all liberty of education. Bishop Van Bommel of Liege, whose influence during the creative period of the Belgian State was dominant, wrote that "Article XVII. of the Constitution consecrates for the future the legal crates for the future the legal impossibility of State monopoly and of State supervision in matters

ISSUE NEVER RAISED

The school issue in Belgium, therefore, has never been, since the foundation of the kingdom, a question of the authority of parents to decide upon the character of the education their children shall receive, but about the right of all citizens to share in any financial aid which the State might give for education. "From Article XVII. of education. "From Article XVII. of the Constitution results in the first place," says De Meester, "the right for anybody not otherwise debarred by law to open schools and educational establishments of whatever kind and of every grade, without previous authorization and without limitation whatever from the civil

In 1842 the Belgian Chambers and the Senate passed a law which gave the State a further share in the education of the people. Article XVII. of the Constitution had confined the action of the State within very parrow limits. In 1842. through the influence of the Liberals, a State system of education was founded. No interference however, was permitted with the ing private religious schools or State schools. Article VI. of the Law of 1842 expressly stated that 'religion and morality are taught of the cult professed by the major-

ity of the pupils of the school."

The Liberal party, which had gradually become an ally of Freemasonry, looked upon the Law of 1842 as a stepping stone towards secularization of education. Their principle was "free, compulsory principle was "free, copublic school education." School Law of 1879 this principle was practically carried into effect. Article IV. of this Law read: "Religious teaching is left to the care of the parents and of the ministers of the various religions. In every school a room shall be placed at the disposal of the clergy wherein they shall be permitted to give, either before or after school hours, religious instruction to the children of the denominations attending the school." This Law was very bitterly contested by Catholics. With the coming into power of the Catholic party, a new piece of educational legislation was formulated known as the School Law of 1884. This law made the teaching of religion optional in the public schools and secured for private schools financial support public treasury legislation was made by the Law of 1895, which made religious instruction an obligatory branch of the program of the official schools.

Compulsory school attendance laws in Belgium date from the year

heads are enjoined to give or to see that there shall be given to their children a suitable primary instruction according to the terms of present law. They comply with their duty first, by having their children taught in the public or private school of either the primary or middle grade; second by having or middle grade; second, by having them taught at home." With regard to secondary and inter-mediate schools, the Belgian law not only concedes full freedom to parents to have their children educated in either public schools, religious schools or private schools of their choice, but even allows the Communes to patronize religious or at the disposal of religious asso and to make financial

grants to them.

That freedom of education is an inviolable right of the Belgian Constitution is evidenced by the statements of Belgian lawyers acquainted with the Constitution tself and from the practices of the Belgian State, which has never questioned the right of parents to choose for their children the kind of schools they desire them to attend. Baron Etienne de Gerlache, President of the Belgian Constitutional Convention in 1830, wrote that "the right to educate belongs to the parents; they are at liberty to delegate that right." M. Notelteirs, who was a member of the Chamber of Deputies, writing on the question of freedom of education, stated that "in our vindication of the liberty of education we base ourselves upon truth, justice, common sense and our constitution, which, happily for us, guarantees both our religious liberty and our liberty of education—two liberties indissolubly united. You do not acknowledge, neither does the Constitution demand that you should acknowledge, the Divinity of the Catholic religion. The Constitution does not ask you to admit that the Church teaches truth and that faithfulness to her teachings leads man to the goal for which he was created; but we Catholics believe this, we admit it. and we know that we are in possession of Truth. We have the right to profess that belief and to transmit it intact to our children. Nothing short of tyranny can prevent us from accomplishing that duty and from exercising that

right."
In the sitting of the Belgian Chamber of Deputies, May 14, 1879, Victor Jacobs, well known Deputy, expressed the Belgian viewpoint in the following words: "The prethe following words: "The pre-vailing sentiment with all men, liberal in the real sense of the word, is that in all free countries the role of the State should be curtailed as much as possible in the intellectual order, so that the role of the individual, of liberty and of individual initiative might increase A great Liberal, but a great Christian at the same time, one whom you quote of late, a thing which you never did before M. de Montalembert, in a letter written upon our Belgian soil, May 20, 1865, encouraged in the following terms the efforts made to introduce in France measures of decentralization: 'What is required in the first place is to restrict the role of this century-old idol, the State which has enervated, lowered and confiscated the public spirit, the public life of France."

From the examination of Belgium's laws and educational practice it follows that the freedom of parents to have their children educated in the schools of their choice, in the sense that this om is understood in the United States, has never been contested in Belgium since 1830, and it could not be, without a violation of the Constitution, without a violation of every principle of liberty.

PRIMARY SCHOOLS AIDED In Belgium the fight has been and is yet being carried on for a religious education at the expense of the public treasury. For primary education the religious schools draw upon the public treasury; but not to the extent to which entitled and to which they lay claim. In this respect Protestant Holland reads its neighbor a lesson, for in Holland the whole system of primary education is so regulated by law that the non-official schools are entirely built, maintained, and manned with teachers paid from the public treasury. Their equal rights exist for equal obligations. The guilder the Catholic citizen pays for school taxes also goes to pay for the education of his children, if he has any, and for the children of his

co-religionist, if he has none. Secondary schools, too, are liberally subsidized, and the Catholic University the Bishops of Holland have decided to erect in the old

from the municipality.

in maintaining that university.

MURDER OF CARDINAL SOLDEVILA

NO GROUND FOR ASSUMING HIS STAND ON CONSTITUTIONAL CHANGES PROVOKED

By Pev. Manuel Grana Madrid Correspondent N. C. W. C. In Spain no one has dreamt of connecting the assassination of Cardinal Soldevila y Romero, Archbishop of Saragossa with the attiof the Cardinal toward proposed constitutional reform, and nothing is further from the inten-tion of the Ministers of the Cabinet than to do so. The Cardinal warned the Government that the Church of Spain and the faithful, which represents practically the entire nation, were opposed to the modification of article 11 of the Constitution which prohibits any public religious mani-festations which are not those of the Catholic faith. Neither the Government nor any one else re-ceived the warning as an imposition, but rather as the expression of the unanimous opinion of the Spanish people. It was in this light that it was received by the President of the Council, Narquis de Alhumas and by Count Romanones, both of whom were opposed to the reform and had taken it under consideration only at the suggestion of the reformists. The object of the assassins is not known and up to the present time the police have found no trace of them. The crime is not a part of any anti-religious cam-paign and, fortunately, has created no change in the normal situation. it is merely an extremely sad and tragic occurrence, but absolutely isolated as far as religion is concerned. The motive of revenge has also been rejected as unlikely, and it would seem to be, perhaps, merely a part of the social agitation existing in Catalonia, but even this is not certain. Public opinion is unanimous in demanding energetic action by the Government. "It is impossible to invoke antiquated liberalism in the face of such crimes." Senor Sanchez declared in the Senate.

In order to put an end to the unfounded reports which are being spread by certain sections of the secular press with regard to the assassination of His Eminence, it is necessary to describe the social agitation which has existed in Barcelona for some time. Communist and revolutionary propaganda has been carried on in that city by certain elements, composed princi-pally of foreigners, and has produced a violent state of mind among the workmen affiliated with the Socialist labor unions. To these elements of disturbance of the social order it is necessary to add the pro-fessional criminals who, as in all large sea-ports, abound in Barce-lona. Taking advantage of the lack of stability and indecision of our governments, these two elements have been committing a series of crimes which have culminated in the sacrilegious assassination of Cardinal Soldevila

Cardinal Soldevila was born Oct. 0, 1843, in the Province of Samora. At the time of his death he was, therefore, eighty years old, a fact which renders the crime still more odious. His very great gifts and the constant collaboration which he had given to the Spanish hierarchy in the most difficult of pastoral ministries, caused him to be elected Bishop of Tarazona in 1889. But he made numerous and frequent visits to the parish s of his vast diocese, building and rebuilding churches, organizing ecclesiastical chapters and societies of all kinds. Nor did he neglect the temporal welfare of his flock, since the work of changing the course of the Ebro river, which avoided the hitherto frequent floods, was due largely to his intervention, His learning and eloquence caused him to be several times elected to represent his prov-ince in the Senate where his voice carried authority and where he won many signal victories.

MADE ARCHBISHOP BY LEO XIII.

Pope Leo XIII., having learned of the merits of the Bishop of Tarazona, elevated him to the metropoli tan see of Saragossa, where his zeal and activity found a much vaster field. He promoted the work on the famous basilica of el Pilar, and was the instigator of the many pilgrimages from all parts of the world, even including America, imperial city of Nymegen is to receive the necessary grounds and a yearly grant of 100,000 guilders which came to offer homage to the Virgin of el Pilar. Conspicuous among these pilgrimages was that among these pilgrimages was that of the Spanish-American Republics in 1908. Saragossa declared Car-dinal Soldevila her adopted son. recognizes the parents' right to select the kind of school they wish their children to attend. Article I. of the 1914 Law states: "Family of the 1914 Law states: "Family to select the kind of school they wish their children to attend. Article I. of the 1914 Law states: "Family tains secondary religious schools."

The Cardinal also organized a wonderful exhibition of ancient art; he arranged for the canonical crowning of the image of Our Lady of el of the image of Our Lady of el Police Force.

In 1922, the Belgian State, for the rst time, allowed a grant of 1,000,000 francs to the Catholic national monument, and he called University of Belgium and it appears that this grant is to become annual. The Commune of Leuvain and several Belgian provinces help had charge of the administration of In addition to his own diocese, he had charge of the administration of the dioceses of Huesca and Tudela, where he reorganized the parishes, a work which cost him untold labor and fatigue.

CALLED FIRST CATHOLIC PRESS MEETING

In addition to the activities mentioned above, Cardinal Soldevila called a general congress of the Catholic press, as the result of which the very first Catholic news agency in the world was organized. He also organized the great Inter-national Marian Congress, the Congress of the Apostolic Union and many others. During the "Candado Law" and Catechism Law cam-paign, he expressed the voice of the Spanish Hierarchy to the Senate, conducting a debate with the notorious President of the Council, Canaejas, who also died a violent death. On account of his great talents as an administrator, many financial concerns were wont to seek the advice of the Cardinal. He cooperated in every work that was done for the benefit of Aragon, such as the construction of the Canfranc railroad and many other important undertakings. He was also sought as an arbitrator in social conflicts. His pastorals are famous. It is due to one of them that rural banks have been established throughout the whole of Spain. His charity was boundless, and he supported many homes and schools out of his

Created a cardinal in 1919, His Holiness Benedict XV. frequently consulted him with regard to the affairs of the Church in Spain. At the Conclave which elected Pius XI., Cardinal Soldevila read to the new Pontiff the message from Alfonso XIII, the first message of congratu-lation which was received by Pius XI. from any reigning sovereign. The Pope embraced the Cardinal with great emotion, and expressed his gratitude to and affection for the Spanish king and the Spanish

ASSASSINATION CAUSES HORROR

The barbarous assassination of which Cardinal Soldevila was the victim has aroused a storm of protest and indignation; the King, the Ministers, the Deputies and govern-ment officials have all expressed their grief and horror at the das-

tardly outrage.
The Cardinal was on a road four kilometers from Saragossa, near a convent which he frequently visited, when two unknown men fired several shots into the motor in which he was riding with one of his vicars One bullet pierced the heart of the venerable old man, who barely had time to receive conditional absolution from the priest who accompanied him, who was likewise wounded. The body was immediatetaken to Saragossa, where, after being embalmed, it was carried to the basilica of el Pilar where the earthly remains of the great Car-dinal have been laid to rest. An bodies attended the funeral. Saragossa closed all its theaters, schools and places of amusement as a sign of mourning. The event created a profound impression on the Spanish

The Cardinal died a poor man. The Senate held a memorial session during which tributes were paid to the memory of the victim by the Government and by the Senators

of every party. The tributes paid to Cardinal Soldevila in the Senate were some of the most beautiful ever heard. The Bishop of Madrid also spoke, condemning in the name of the Spanish hierarchy the sacrilege which, he said, was as horrible as it was useless. The venerable Cardinal ended his long and fruitful apostolate with the crown of martyrdom. "Following his example," the Bishop of Madrid solemnly declared, "we the prelates of Spain, are all ready to die in fulfillment of our social duty.

LONDON POLICE GUILD

London, (Eng.)-Although London cannot boast of the numbers of Catholic police that New York City employs, yet there are sufficient Catholic men in the London police force to form a Catholic Police Guild.

Mgr. Howlett, the Administrator of Westminster Cathedral, is President of the Guild, and the annual reunion and general Com-munion of the Catholic police takes place at the Cathedral.

At the annual celebration, which took place during Corpus Christi, the Mass was celebrated by the policemen's President, and Mass an adjournment was made to one of the huts on the ground beside the Cathedral, where a Communion breakfast was served, and speeches were made by superintendents and inspectors of the Metropolitan

An inspiring feature of the annual Corpus Christi procession of the Blessed Sacrament in Westminster Cathedral, was the presence of practically all the members of the Catholic Police Guild, amongs whom stalwart officers bearing Irish names form a very generous

FINANCIALLY SOUND

IRISH BANKS MADE BETTER SHOWING THAN ENGLISH CONCERNS

Considering what the Irish nation has gone through, first during the European war, next during the Anglo-Irish conflict, and, finally, in the period of domestic strife, its economic and financial position is surprisingly sound. Unemployment figures are usually a good index to the condition of trade and industries. In the Free State only 29,000 persons are registered as unem-ployed. In the six counties the number is 39,000. As between the Free State and the six counties the ratio of population is in round

Irish banks, particularly those with their head offices in the Free State, have been exceptionally pros-The Statist, the leading financial journal in England, admits that the record of the Irish banks in the past year was far better and more satisfactory than that of British banks. During the past few months there has been a remarkable increase in the price of all Irish securities. So great has been the demand by investors that stock-brokers are unable to find Irish securities in sufficient quan-tities to meet it. In the banking world Bank of Ireland shares which had stood at 195 have risen to 250. The shares of corporations, railways, breweries, distilleries and large commercial companies have proportionately appreciated.

Another great improvement is he great decrease in offences against property committed with violence. This time last year 204 such offences were reported in Dublin city. For the corresponding period in this year the number was down to 65; and at the moment such cases are extremely rare.

All this represents a considerable strengthening of the interests of Irish Catholics, both as individuals and as a social community.

"COUNCIL OF SCHOOLS OF RELIGION"

York, June 29. - The National Council of Schools of Religion" has obtained court Religion" approval of its incorporation in this State. In its certificate of incorporation it is asserted that the organization "aims without sectarian bias to promote the fundamental principles underlying religion, to develop and correlate the religious resources in institutions of higher learning, such as State and other universities and colleges in the community, to undertake surveys and the collection of data based in making a decisive experiment. dinal have been laid to rest. An endless crowd filed past the catafalque, and representatives of the and efficient and the collection of data based upon such religious information; to the first radio telegram was asset in the establishment of local personal homage to Branly, whose Defense of the interest of the inter schools of religion without sectarian bias, representative of the combined religious forces, and to voluntarily aid in the training of teachers in

> Among the incorporators are the following: Cleveland H. Dodge, Harry Emerson Fosdick, Oscar S. Straus, Morgan J. O'Brien, Edwin F. Gay, Jeremiah W. Jenks, Roger H. Williams, Charles F. Kent, Henry Wade Rogers, Alton B. Parker George Foster Peabody, Lloyd W. Smith, Samuel Thorne, Jr., and

NATIONALISM A CURSE

The missionary spirit of brotherly love is doing much to break down the spirit of chauvinistic nationalsm which has been the curse of Europe, according to Dr. Straeter, prevost of the Aix-la-Chapelle cathedral and Auxiliary Bishop of Cologne, who spoke before an assembly of Dutch Catholics on the occasion of a visit to Holland, where a great mission celebration was held in Tilbourg during the week ending June 3.

The event was under the auspice of the Dutch mission committee of s'Hertogenbosch. Dr. Straeter conveyed the congratulation of the German people to the Bishop of s'Hertogenbusch, who had just been honored with a special title from the Pope because of his care for the northern missions and the numerous missionary institutions within his diocese.

"Nationalism," said Dr. Straeter, "is the enemy of love, peace, justice, truth and labor. Not least of all it is the enemy of the Catholic ideal." ideal.

The Bishop of s'Hertogenbosch commented favorably on the address made by Dr. Straeter and declared he rejoiced to see such good relations between the German and Dutch

CATHOLIC INVENTOR HONORED

By M. Massiani

Paris, June 23.—Paris was the scene this last week, of a great tribute to the eminent Catholic scholar Edward Branly, who is known as the "Father of Wireless Telegraphy." It is exactly fifty years since he defended his doctor's thesis before the Poscultary thesis before the Faculty of Sciences, and a certain number of French societies made a point of marking the anniversary by a solemn manifestation. The leading members of the government gave their approval and support to the plan and the celebration was organized in Paris. Public experiments with the most recent and curious applications of the principle of wireless telegraphy, such as television, for instance, were held in connection with the event.

BRANLY PRESENT AT CEREMONY

The ceremonies were held in the auditorium of the Trocadero, which, despite its vast size, was crowded to overflowing. The presence of M. Leon Berard, Minister of Public Instruction, and the Secretary of State for the Post Office, M. Paul Laffont, gave the meeting the character of a national ceremony. Seated with the Ministers, in the place of honor was Mars Paulille. place of honor, was Mgr. Baudrill-art, rector of the Catholic Institute in Paris, whose presence emphasized the debt which science owes to this great Catholic establishment higher education in which Branly has taught for so many years, and where he conducted many of his

experiments.
It was only with the greatest difficulty that Branly himself could be persuaded to go to the Trocadero, for he is extremely modest, avoids social functions of all kinds and was, therefore, all the more terrified at the thought of the solemn assembly at which he would be the hero. He concealed his presence as best he could in one of the boxes while the Ministers spoke in praise of him and his work, but he was finally forced to rise and go several times to the edge of the balcony to acknowledge the acclamations of the crowd.

The important part played by Branly in the invention of wireless telegraphy is well known. It was he who, after long and minute experiments, discovered the principles of radio conductibility and learned to utilize the antenna for sending and receiving waves. experiments began in 1887, and by November, 1890, and again in January, 1891, Branly was able to communicate to the Academy of Sciences the results, already considerable, which he had obtained.

MARCONI ACKNOWLEDGED DEBT TO BRANLY

Marconi, then an officer in the Italian navy, began at that time to study the practical application of the discovery. On March 20, 1889, between Dover and Pasworks had permitted this success.

Edouard Branly is seventy-nine years old. A native of Amiens, he is the son of a professor of the State University. After complet-ing the course of the Ecole Normale Superieure, he obtained the doctorate and the aggregation of science and was appointed professor of physics in the State lycees and, later, assistant director of the laboratory of the Faculty of Sciences in Paris. While teaching he undertook the study of medicine and won all his diplomas, so that after a few years he added the practice of medicine to his professional work. In 1876 he entered the Catholic Institute of Paris, which had just been founded, and was appointed professor of Physics in the Faculty of Sciences. Now, forty-seven years later, he is still at the same post. It was in his laboratory at the Catholic Institute that he made his marvelous dis-

M. Branly is a member of the Academy of Science, an officer of the Legion of Honor and a Commander of the order of Saint Gregory the Great.

WORK OF THE CHURCH IN THE MIDDLE AGES

London, June 20.-Speaking a few days ago at a Baptist chapel in London, long notorious as the center

that system without the substitu-tion of anything in its place. We had the ruthless and callous individ-ualism of the nineteenth century, when men trampled on humanity in order to make wealth."

Importance and its grandeur, and he had a profound respect for every thing concerning the Church and its ministers. He admired the 'Imi-tation of Christ' and had made it— he told me so himself—his bedside order to make wealth.'

CATHOLIC NOTES

On June 6, 1928, the Rev. Drouart de Lezey, director of the Leper Hos-pital in Gotemba, Japan, celebrated the fiftieth anniversary of his ordination to the priesthood.

Washington, D. C., July 2.— Twenty-five Jesuit scholastics of Woodstock College, Md., were ordained priests by the Most Rev. Michael J. Curley, Archbishop of Baltimore, last week at Georgetown University University.

Bay Shore, N. Y., June 29.— Approximately 40,000 members of the various Holy Name Societies of the Diocese of Brooklyn and Long Island turned out here for their annual rally, which proved to be the largest in recent years.

Dublin, June 23.-Many imposing religious processions were held throughout Ireland on the Feast of Corpus Christi. Battalions of soldiers participated in the processions. This was an entirely novel feature.

Paris, June 23.—The Journal de la Grotte de Lourdes announces that the ante-preparatory meeting of the Congregation of Rites for the discussion of the virtues of the venerable servant of God, Bernadette Soubirous, will be held on August 8.

New York, June 30 .- Announcement has just been made by Arch-bishop Hayes of the appointment of the Right Rev. John J. Dunn, Auxiliary Bishop of New York, as Vicar-General of the Archdiocese, to succeed the late Mgr. Joseph F. to succeed the late Mgr. Joseph r. Mooney; and also the appointment of Mgr. Thomas G. Carroll as Chansucceeding the late Mgr. Joseph P. Dineen.

London, June 22.—Southwark Borough Council, by a unanimous vote, has put on record its apprecia-tion of the social labors of Alderman Father O'Meara who has been appointed to a new clerical post by the Bishop of the diocese. For many years Father O'Meara has sat on the Council as the Labor nominee, and during his term of office has been instrumental in bringing about many important social reforms.

Paris, June 28.—The Belleau Wood Memorial Association, an American organization of which His Eminence, Cardinal Dougherty of Philadelphia is an honorary vice-president, has announced that the formal dedication of Belleau Wood as a national memorial to the American troops who participated in the final campaign which resulted in the victory of the allied armies will take place on July 22. Cardinal Dougherty is expected to be present at the dedication exercises.

The Italian Minister, M. Bordonnaro, has been entrusted by his gov-ernment with the mission of presenting the decoration of Grand Knight to Mgr. Zavoral, Abbot of the Pre-monstratensians at Strahov. This act of the Italian Government was inspired by the desire to give some recognition to the eminent prelate for his valuable services in aiding in the establishment of the Italian

Defense of the Catholic Church against its international enemies will be discussed at a Catholic Congress to be held at Constance in Switzerland from August 10 to 15. The Congress is sponsored by such distinguished prelates as the Arch-bishop of Turin, in Italy, the Archbishop of Seville, in Spain, and the Archbishop of Salzburg. national peace council will be elected at the Congress, which plans permanent organization to establish a basis of peace along lines suggested by Apostolic writings.

Chicago, Ill., June 29.—The ex-cellence of the Catholic High schools of Chicago was again demonstrated this week, when, in competition with the pupils of all of the Public and denominational High schools, numbering tens of thousands, a girl member of the senior class at the Aquinas High school (Dominican Sisters) won a scholarship at the University of Chicago. The scholar-ship was offered by the Blackhawk Post, American Legion, for the best essay on "Why I am Proud I Am An American Citizen," and was won by Estelle Spaeth.

Paris, France.-M. Jules Roche, eighty-two years of age, a former minister and one of the founders of the Third Republic died in Church. A member of the radical party, M. Jules Roche was far re-moved from the Catholics, and his Christian death has been explained in the speech delivered at his grave by one of his colleagues in the Chamber, M. de Gailhard-Bancel: London, long notorious as the center of a strong anti-Catholic opposition, David Lloyd George said:

"During the Middle Ages the Church was the agency for tempering the asperities of force, the agent of mercy, the ministry to the sick, blind, lame, and the halt. Then came the brutal overthrow of that system without the system without the system. conversations. He understood its importance and its grandeur, and

CARROLL O'DONOGHUE

CHRISTINE FABER

CHRISTINE FABER

Authoress of "A Mother's Sacrifice," etc.

CHAPTER XXIX.—CONTINUED

The dog, fully comprehending the situation, stood with drooped head, and tail mournfully between his legs.

"I wouldn't moind that," answered Tighe, "purvidin' I could see Mr. Garther first. I have a note here for him, an' it tells him there as bouldly as if I didn't fale in me bones that there was a have ery, backed up mebbe be a rigimint o' the loife-guards, afther me. I'll ax for Mr. Carther, an' thin' if he's there, I'll sind him this bit o' a note, an' I'll wait for his answer; you see I wouldn't loike to face him first widout batin' him loiked many and the way of the constant of the loifers were returning—they seemed to encounter some opposition.

CHAPTER XXIX.—CONTINUED

The dog, fully comprehending the situation, stood with drooped head, and tail mournfully between his situation, stood with drooped head, and tail mournfully between his legs.

"I wouldn't moind that," answered Tighe, "purvidin' I could see Mr. Carter is not here to make the work of an ote here for him, an' it tells him there's loife an' death depindin' on me seein' him."

"Mr. Carter is not here now, but Lknow where he is, and I can send your note to him. Let me have it," and the easy, good-natured Hoolahan, who had been breaking a transaction a secret between him the paper had been delivered.

The speaker continued: "You wild't tell that to Carroll O'Donoghue whin you got to see him in the paper had been delivered.

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The speaker continued: "You lidn't tell to the strange creature's face, and felt that a very clever trick was being had to his face, the must have thould not answer.

"I'm first widout batin' him loike— seemed to encounter some opposi-dhrawin' him out, as we do whin tion. dhrawin' him out, as we do whin we're anglin' for the unsuspectin' little fishes—an' I think the contints, which to me mother's moind would do you credit, Corny, will be jist the bait fer Mr. Carther; he's very shrewd, an' he's very cunnin', this same ould Carther, but I carcumvinted him afore, an' I think I'll carcumvint him agin. Good hw'.

sive daring is as ready to attempt a rescue of one who appeals to their sympathies as to defend themselves, began a series of maneuvers about his odd costume,—now stopping to brush the dust from his shoes, and brush the dust from his shoes, and causing the angry officer to stoop also, for the latter would not relinquish his hold for an instant; then straightening himself with a sudden jerk which sent his head into no pleasant collision with the face of his captor, and increased not a little the latter's growing indignation, and all the time talking loudly and ludicrously about Mrs. Drumgolland of Murranakilty. His scheme succeeded perfectly; a crowd was jerk which sent his head into no pleasant collision with the face of and all the time talking loudly and ludicrously about Mrs. 'Drumgolland of Murranakilty. His scheme succeeded perfectly; a crowd was speedily gathering, much to the officer's anger and disgust. The latter would strend it no longer, by latter would stand it no longer; he drew out his baton to compel Tighe to move on. Tighe clung to the railing which ornamented the entrance of Hoolahan's public house, bawling at the top of his voice and in most piteous accents: "Will you let me be murdhered b'ys, afore yer eyes—an' I the wrong man! oh, he's killin' me intoirely!' as the policeman, in a rage rendered ungovernable by the pushing and swaying to which he was subjected by the crowd, struck Tighe a Vohr, but without even touching him, for Tighe had a peculiar and very suc-cessful way of his own of eluding

scene from the first, and his sympa-thies, which it was no difficult task thies, which it was no difficult task to awaken, were all in favor of Tighe, whose droll figure and still droller badinage of the officer had afforded him more than one hearty afforded him more than one hearty laugh.

"I'm sint by Tighe a Vohr," she began in a voice which, though strongly affected by the brogue, was pitched too low and in too fine a key to bear an accent of resemble to affect a true mincing to affect

"But they'll more than likely come back and search this place too, when they find they are unsuccessful beyond," he said to Tighe, who stood within one of the small "I'm his swatcheart," she con-

"Away with him to the kitchen"

cumvinted him afore, an' I think I'li carcumvint him agin. Good-by."

He was off, whistling as he went lightly down the stair, and Shaun, mounfully resigned to circumstances which behaved so cruelly to him, slunk to a corner, whence all Corny O'Toole's enticements could not allure him.

Tighe's fears of some action of the law being issued against him were fully confirmed; within five paces of Hoolahan's spacious public house the strong hand of an officer was laid upon his shoulder, accompanied by the words: "You are my man!"

"House de were keep to a la la left.

The "wimin folks" in the culinary department of Mr. Hoolahan's establishment fully sustained the reputation which had been given them, and Tighe's own artful tongue, as he told a most cunning story of touching distress, made them eager to save him. In a few minutes he was arrayed in female dress, with his brown curls pushed out of sight under a white muslin cap, and he was set to work beside one of the scullery-maids, whom in an instant he had excited to fits of laughter by his droll and absurd remarks. remarks.

The search, all the more vigor-ously prosecuted that there seemed

my man!"

"How do you know I am?" returned Tighe, facing the policeman with the utmost coolness, and assuming his most stupid expression.

"Come, now, none o' that!" and there was a firmer grip of Tighe's shoulder; "you are Timothy Carmody, otherwise known as Tighe a Vohr." The policeman was a sharp fellow, and he knew his business; he was neither to be bullied nor cajoled from his purpose. "I have a warrant here for your arrest, and I've been watching for you all day; yes, you answer to this description."—diving one hand into his pocket and bringing forth a folded paper, while with the other hand he still held Tighe.

"A description o' me!" echoed Tighe, in well-feigned stupid astonishment; "Is it in airnest ye are?"—while the officer opened the paper.

"Read it aloud, avick; I niver heerd mesel' descroibed afore, an I'm curious to know whether they tould all about me good looks. Now do you know there was Mrs. Drumgolland that lived beyant Murranakilty, as foine a woman as iver shtepped into two shoes, barrin' she was a thriffe above the weight—"

"Hold your prate." interrupted the policeman, "and come along!"

"Aisy, man, aisy, an don't be discompany, when word was at length brought that Mr. Carter was up-stairs, and awaiting the person who wanted to see him." weight—"
"Hold your prate," interrupted the policeman, "and come along!"
"Aisy, man, aisy, an don't be shakin' me out o' me clothes,"—as the officer endeavored to thrust Tighe forward: "i jist wait a bit."

"I'll see him the way I am," said Tighe, "to divart suspicion: for mebbe it's a couple o' palers he has this allow to avriet me since they the officer endeavored to thrust Tighe forward; "jist wait a bit, till I tell you the sthory. You won't wait?—well, thin, you're losin' a dale o' divarsion; but anyhow, shtifle yer impatience till I make mesel' persintable afther the mesulis' you gay me."

mebbe it's a couple o' palers he has at his elbow to arrist me, since they couldn't find me a while ago." And he departed in his feminine costume, his awkwardness in managing the skirts the cause of no little laughter, while he was at the same laughter, while he was at the same laughter, while he was at the same laughter.

> friends.
>
> Morty Carter was in a fit of ungovernable rage; he had heard the circumstances of Tighe's arrest about the house, and he was mad-dened to think that Tighe had again overreached him, as well as amazed at Tighe's impudence in sending

> urely, amiable Andy Hoolahan. "You ask me more than I can tell you, Mr. Carter," said Andy, who for special honest reasons of his own was not over partial to Carter.
> "The note was left here by some party or other to be given to you, and I sent it to you."

"But the party who left it, Mr. Hoolahan—describe him, sir," per-

Mr. Hoolahan slightly straight-ened himself. "Mr. Carter, I believe you are asked in that note to meet here the person that wrote it; I'll send word that you're waiting to see the party, if you'll step beyond into that room, please."

cessful way of his own of eluding blows, no matter how well directed. The officer rattled for help; but before it arrived the crowd had forced Tighe from his grasp and covered his retreat into Hoolihan's, making it appear, however, as if he had escaped round the corner of an adjoining street; in that direction, when the aid arrived for which the policeman had signalled, all the officers hastened.

Mr. Andrew Hoolahan, the goodnatured proprietor of the public house into which Tighe had been a witness of the scene from the first, and his sympa-That was the utmost Carter could time maneuvering to get in the shadow of the room:

shadow of the room:
"I'm sint by Tighe a Vohr," she horse."
"Wait for me here, an' I'll see if

tnat wouldn't suit yer treacherous purpose; but there'll not be wantin' others to tell thim all, onless you withdhraw this charge agin Tighe a

Vohr, an' let him go free!"

"Who are you that know so much?" demanded Carter, thrown completely off his guard by his angry astonishment and the numerous fears which suddenly tormented him. To have an entire distrust of him spring up in the Fenian circles, to some of which he was still cordially admitted as one of their staunch supporters, would hinder his future purposes; and to have Carroll O'Donoghue told of his last treachery in furnishing such a document to the government might undo all that he had effected during his interview with the prisoner. It was under the influence of such fears as these that he turned with fierce energy to demand of the speaker who she was. But the latter had drawn back again abashed, her head down, and her

hands concealed by her apron.
"Plaze, sir, I tould you afore I was Tighe's swatcheart, an' it's for his sake I'm makin' bould now. If you'll let Tighe go free, I'll ingage that yor saycrets'll be safe enough, an' ould Maloney'll get his horse back; an' be the rayson' o' that considheration, mebbe you could make the ould sinner be satisfied too, and not do anything to Tighe for takin' his horse the way he did. Will you do all this, Mr. Carther?'

Carter paced the room, stopping at intervals to clasp both of his hands over his face and to groan, then to cast a long, puzzled look at his visitor; but he could make nothing of the apparent bashful, and yet determined, young woman. "How did you obtain all this information?" he asked at last, steading before her. standing before her.

"That's nayther here nor there, Mr. Carther; mebbe Tighe tould it to me, an' mebbe he didn't; mebbe me own obsarvation found out a great dale o' it, an' mebbe it didn't. But do you answer me quistion, Mr. Carther, and not be kapin' me from me work. They're waitin' for me in the kitchen." "And what surety can you give me that my secrets will be kept? Women are not noted for their

silence, and you are a woman," said Carter, bringing a strangely puzzled look into his face—surely he had heard that laugh before; but his visitor was saying in very earnest tones: "You'll have to take me word for their tones."

naving entered with the same castdown eyes, and bashful air, and hiding of his hands with a hand-kerchief in lieu of an apron, he light broke on the latter's mind. "Noth ened a shaden had been a shaden hiding of his hands with a hand-kerchief in lieu of an apron, he light broke on the latter's mind. There was a low laugh from the And Tighe, whose object was to delay the policeman until he could gather a crowd, among whom might be some of that class whose impulsive daring is as ready to a trong is a gready to a great trong is a gready to a great trong is a gready to a great trong is a grea

> might be placed—he would have the darling satisfaction of seeing Tighe a Vohr punished, and of proving to his friends of the course how he had been the victim of a cunning trick; out, on the other hand, Carroll O'Donoghue might be made to believe him the traitor he was, and he might be ignominiously expelled the haunts to which it was his advantage to resort. His prudence counseled him to accept the terms and trust to the promise which was offered. The pledge to restore the horse to Maloney would, he felt, satisfy the old man, and prevent him making any charge against Tighe; and to his friends of the course he could pretend to turn the

"You can't, thin, until you've agreed to all I ask; for Tighe'll not come nixt nor nigh you until I give him, in yer han'writin', a pledge to withdraw this charge immediately, an' until you get the guard that's

around this house taken away, then Tighe will come to see you." Without replying, Carter went into an adjoining room, and speedily returned with three or four lines written on a paper, which he proffered to his visitor, saying at the same time: "I have sent up to the police barracks to have the guard taken away; and now, how soon shall I see Tighe? I must know when Maloney can have his

style; but there was something so awkward and constrained about her movements that, had not Carter

that a very clever trick was being played on Mortimer Carter, took the paper and read:

To the Sub-Inspector of Police: I hereby withdraw all the charges which have been preferred by me against Timothy Carmody, otherwise known as Tighe a Vohr. MORTIMER CARTER."

The strange female nodded her "Thank you, Mr. Hoolahan; an' now, mebbe you'd be able to inform me if he sint to have the guard taken away. 'He did that, for I sent the order

for him."
"Thank you, Mr. Hoolahan, an" I'll not forgit the favor you done me this day. I'll go now, an' put on me own proper dhress, for these wimen's skirts are very onhandy to

manage. Having arrived in the kitchen, he gave an account of his success which, while it was humorous, and seemed to be straightforward and truthful, yet afforded his listeners no clew to the true facts in the case further than that it was his playing a trick on Carter that had made the latter procure a warrant of arrest, and now it was the playing of another trick on the same gentleman which had effected the withdrawal of the warrant. The account caused successive roars of laughter, and as the women assisted Tighe to doff the feminine garments which had been put on over much of his own clothes, thus giving the apparent female a very embompoint look, and taking somewhat from her height, which otherwise might have been remarkable, they assured him of their regard for him, begging him to be a frequent visitor, and entreating him never to went for a meal's him never to want for a meal's victuals while they were to the fore in good-hearted Andy Hoolahan's kitchen—neither himself nor any

friend might happen to have with him. Tighe expressed himself with becoming gratitude, and with hearty pressures of the hand, which became a most significant squeeze when he held the fingers of the little scullery-maid beside whom he had been set to work, he departed a second time to Mr. Mortimer

Carter. Having given the same timid, gentle knock with which he had signaled for entrance when he personated Tighe's sweetheart, and having entered with the same castlight broke on the latter's mind. He recognized the air, the gait; he found on Susy to give us any kind

for relasin' Tighe that I'd cut me tongue out afore I'd spake a word to hurt you—an' Tighe bid me say the same thing to you: he'll not revale a word if you relase him."

Again Carter paced the room. Did he refuse to yield to this proposition, the gain to him after all would be little compared to the jeopardy in which his future plans might be placed—he would have the might be placed—he would have the straight to the local man while I tell you where to foind ould would be a more deliberate one if difficulties afore you, an' listen while I tell you where to foind ould Maloney's' horse. Tomorrow at twelve o'clock be at Dick Courcy's shebeen—you know where that is; you'll mate there Arty Moore, Maloney's groom; you'd betther tell him all the villainy is found out, but that we've been pardoned in gongidherstien o' restorie', the in considheration o' restorin' the baste immadiately. That's all now, Mr. Carther, but, moind you, if you neglict attindin' to this' shaking the papers he held—"for this is only writin for it, an I'm still loikely to be arristed till you have the charge properly with-dhrawn; if, I say, you should be guilty o' such neglict as that, an' that I should fale the hand o' a course he could pretend to turn the whole into a good joke, feigning that his innate good nature and compassion for Tighe a Vohr caused him rather to suffer his own loss than prosecute the poor fellow. He stopped again before his visitor. "I would like to see Tighe a Vohr—to treat with himself."

paler on me shouldher agin, that insthant I'll make up me moind to discover you an' yer doin's. Good noight, Mr. Carther; may you slape aisy, an' have consolin' dhrames; an' the nixt toime don't be so ready to throw in a woman's face that she can't kape a saycret, as you did to treat with himself." tonoight to Tighe a Vohr's swate-

He departed, leaving baffled, humbled, raging Carter to vent his passion in long, hasty strides and violent striking of his forehead with clinched hands.

TO BE CONTINUED

God has willed that no good should be done to man unless the gift be sanctified by love.—Lacordaire.

He who rests content with the smoothness and finish of the marble statue, or with the mere sound of the musical chord, or with the brilliancy of the colors on the pictured canvas, and perceives nothing more than a form, a note 2 ray of

AN ADOPTED SON

By Katharine Tynan

When Ellen Daly took to her heart the young child of the woman who lay dying in the Mercy Hospital she was only seventeen. A little mother if ever there was one, with her calm, wise little face, and the large ever maternally kind under with the wide, dry eyes of bereave-ment, and the dull, listless manner. He had been giving her tonics, but they seemed to do her no good. He had suggested her going away for a change, but the very thought of separation from him had seemed so intolerable to Ellen that he had given it up for the time

there was something the matter.
"What has happened, John?" she

who was married when I was a little girl to a man out of the north?"

"Yes. She took him against every one's advice. There were others she might have had who'd have thought the world of her."
The look of pain on his face deepened. "I lost sight of her after she was married. For a long time I had not heard her name mentioned. She was brought into the hospital

today, dying."
"Dying? Oh. John!"
"Yes, my dear. You see there are sadder things in the world than our Effie going to heaven. She had a child with her, a beautiful boy of two. She was past telling me anything, though I think, I hope, she knew There was such appeal in her eyes as she looked at me before they closed in unconsciousness. She will probably die without recovering consciousness."
"And what of the little child,

him to comfort me?"
"You are rash, Mary, and you are very young. If you take charge of a child of that age it means losing a great deal of your liberty, and you are but a child yourself. Don't decide too hastily. I will have the child taken good care of if we decide he is not to

You know nothing about the

The next day Mary saw the boy, a beautiful, healthy little child, who

for a while, thinking the decision would be a more deliberate one if he were not present. When he opened the door after half an hour's absence, a smile broke through the gloom of his face. Mary sitting in the matron's low chair with the boy asleep on her lap. She put her finger to her lip as her brother entered, quite unconscious that she was recalling the charming gesture of the beautiful young mother in Sir Joshua Reynold's picture. She looked quite picture. She looked quite happy again for the first time since Effie's death

coming tiptoe to her side.
"Isn't he a darling?" she said, looking up at him with the radiant pride of motherhood.

He smiled back at her.
"I have discovered an excellent woman who will mother him. reassuring finger.

jest. I hoped your wishes would go with mine. He is an orphan, Mary. His poor little mother is

wise heads over Mary's passion for the child.

"Let her marry and have children of her own, and she'll soon forget him," they said; while others sug-gested that in a few months Mary

large eyes maternally kind, under the wide brows and softly banded hair. She had been nursing an invalid sister before that, and when the child died Ellen had been incon-solable. She had pined and peaked herself nearly into an illness, and her kind elder brother John, who was getting on so well in his pro-fession as a medical man, had been really anxious about her. The two were now alone in the world since Effie was gone, for the parents were dead some years. It grieved the brother every day to come home and find his remaining little sister

One evening he came home from the hospital with a rather worried look. He kissed Ellen tenderly as he sat down to his dinner. There was so strong a sympathy between them that she detected at once that

asked.

"Something very strange and sad," he said. "Did you ever hear me speak of Susan O'Connell?"

"You mean our cousin Susan,

That is for you to say, my child. I left him in charge of a kind woman for the night. Tomorrow you must see him." "John, do you think Effie sent

come here.

"Nothing." The kind face dark-ened a shade. "There was nothing

"Well?" whispered the brother,

She gathered the sleeping head to her with sharp alarm, seeing which the man touched her cheek with a

There, my child, it was a stupid

People thought Dr. Daly rather mad when they heard that he had adopted a child whose mother had died in hospital, and shook their

tured canvas, and perceives nothing more than a form, a note, a ray of light, mistakes the source and aim of art.—Brother Azarias.

Dr. Daly had let it be known that the child was a very distant relative, and only one or two people guessed that the child's mother had

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as of the few little happenings of her a time she her quiet days. She did not know began to show signs of life. She recovered more quickly than he had dared to hope. The rescuing ship

doctor nor his sister showed the least sign of marrying. Mary had grown into a nobly handsome woman, older than her years, said woman, older than her years, said woman, older than her years, said more than maternal; and though what had happened. Mary's memwhile she was yet quite but with such a beauty of spirit and heart as keeps a face young when its contemporaries are

Mary had had many suitors. She was looked up to, so to speak, by the people of her native town, and, outside her beauty and her goodness, she had the name of being a girl who would make a good wife; she had ruled her brother's house well and wisely all those years. But she sent away the suitors heartlessly. She had never yet seen a man like her brother, she used to declare to him privately, and, as for children, where was there a boy like Jacky so handsome, so clever, so warm-hearted, and so good at heart, despite his thousand and one escapades.

Jacky was about twelve years old when Dr. Daly died. He caught the fever in a bad time of epidemic, nursing the poor fever patients in the rough hospital sheds on the quay. In the first panic he had to be nurse and doctor and all. Where many were heroic, his heroism, simple and unconscious, stood out bravely. He fought the enemy with more than human courage and votion. . Then as the epidemic was abating, the fever seized on the doctor, and being enfeebled by late hours and fatigue as well as by ceaseless anxiety and sympathy for the suffering people, his frame had no power of resistance left. He died a hero and a martyr, people said; and when Mary, her hand tightly clasped in her boy's, fol-lowed him to the grave, her sad heart was lifted up by the sight of the love and sorrow of the peeple.

He had given with both hands up to the day he had given them his life. His will did not take long in the reading. There was a sum set apart to give Jacky his profession as a dortor; there was a legacy to old Nannie, who had served them faithfully for so many years; the rest was left to his sister.

The rest was far less than what Dr. Daly, dying in his prime, had anticipated. With the most extreme care it would bring in an annuity upon which Mary and the boy might live for the few years till the boy was earning for himself. "Mary decided with tears that Nannie must go, while she herself took on the simple housework of the cottage to which they must remove. But she reckoned without Nannie. hat excellent woman said she would pitch th' ould money in the say if Miss Mary liked, but lave her, an' the child she had helped to rear she would not, not if Miss Mary got all the polismen in the place to remove her an' run her in

for obstruction.
She wanted the money to go into the common fund but since Mary would not hear of this, she took out of it a certain sum to bury when her time came, and having deposited it with Father Cahill, put the rest in a stocking in her mattress, to be drawn upon to keep

her as need arose. the years passed and the boy grew to be a man, the old feeling changed. The two became more equal indeed, it was now Mary who looked for her boy's advice and took listened with eager want fast; but not fast enough for

looked for her boy's advice and took it or who listened with eager interest while he talked of a wider life and a wider thought than she had known.

But the blow came when soon after he was qualified, he was offered, through the interest of one of his professors a place in New Zealand. The position had many advantages, and what was there for him if he did not accept it? He had no money to buy a practice, or to keep him while he made one. Besides, from the time he came to manhood he had suffered from knowing that he was a strain upon Mary's slender means.

Old woman's odd memories and imaginations. The days and nights went fast; but not fast enough for her at the other end of the voyage.

They were not many days from land when a terrible thing happened. In the middle of the night the ship caught fire. There were boats enough for all and every one got away from the ship. The boats kept together as long as they could; but the second night after the fire the boat in which Mary Daly, and old Nannie were together parted company with the others.

They drifted about all day in the

Mary's slender means.

As for her, she had set all her love on him, and the thought of his going was like death. She could not realize that she must live without him, yet she never thought of trying to keep him. When his choice had to be made, she threw all her influence into the scale of Mary lay with the others.

They drifted about all day in the burning sun, watching vainly for the sight of a sail or the smoke of a steamer. The next day it was the same, and the next. The third day to would rather the voyage were taken before she begins to recover. I wish I could say that I hoped you would come back here; but I think your wife will never take another sall her influence into the scale of Mary. He had quite approved of his pupil's plan of taking her home at once.

"Frankly, my lad," he said, "I would rather the voyage were taken before she begins to recover. I wish I could say that I hoped you would come back here; but I think your wife will never take another says a strain then the tothers. trying to keep him. When his choice had to be made, she threw all her influence into the scale of his going. He seemed to dread the parting as much as she did, yet she knew that it is not the same to the man whose courage bids him take the world by storm as it is to the woman who sits at home quietly putting up her fears and hopes for him to God.

"I will come back, Mary," he said—lifting her face to look into the depths of her eyes, and the depths of her eyes, and the gesture was like a lover's—"I will come back, or you will come to me."

"Yes, yes," she said; "we will only think of meeting again." Bat in her heart she said: "There will be a woman somewhere to take you from me, so that you will never need me again."

For three years she wrote to him by every mail, and heard from him nearly as often. She kept a diary for him, filling it every night with the record of her thoughts as well

The fourth day the water came to to an end. Mary lay with her head in old Nannie's lap talking half delirious as tupor. The others looked at her bow who was waiting for her. Toward evening she fell into a stupor. The others looked at her with lack-luster eyes. It was better than going mad, which would be the lot of some of them very son.

The fifth day the water came to the autupor. The others looked at her with lack-luster eyes. It was better than going mad, which would be the lot of some of them very son.

The fifth day they was waiting for her. Toward evening she fell into a stupor. The others looked at her with lack-luster eyes. It was better than going mad, which would be the lot of some of them very son.

The fifth day the water came to double was very looked at her with lack-luster eyes. It was obtent even with lack-luster eyes. It was obtent even them very son.

The fifth day the water came to double the was very looked at her with lack-luster eyes. It was obtent even them very son.

The fifth day the water came to was verified. The others looked at her with lack-luster eyes. It was obtent even had be wond had passed i

more than maternal; and though every night she forced herself to every night have all human what had happened. Mary's memory was gone.

The news of the rescue had gone and following close on

ful life.
"I wish I had not to say this to

"I wish I had not to say this to you from so great a distance," he wrote. "I thought of postponing it till I could come to you, but for the present that is impossible. I love you, Mary, with all the love of a man has to give a woman. I wonder you never seemed to guess how my love was changing from the love for my benefactress, my little mother, to the love a man gives his wife. I have seen many women since we parted, but never one who approached you. I ama man grown ment.

Mary met him as if they ha parted yesterday. She had alwa been quiet, and at the first sig her quietness hardly surprised hir more apparent excitement in he tender voice than when he has satchel of school-books on the rour table in the little parlor at home. "My poor darling, what you have suffered!" he cried, in the first ment. approached you. I am a man grown and I love you with the one love of my life. I need you more than I could ever tell you. Come to me, Mary; do not keep me waiting. You will not tell me, as a more timid woman would, that there is disparity of age between us. Age matters nothing in the face of the love I have for you. It will always

He was so sure of her coming that he had inclosed her passage money

and old Nannie's.

"Everything will be ready for you," he wrote, "and we shall be married when you land. Don't keep me waiting. I have waited too long. Come by the next steamer that sails." that sails.

Perhaps he wanted to save her the nine days' wonder. Anyhow, she obeyed him. Without telling anyone she was going to be married, she made her arrangements, and said good-by to her few friends. To most of them it seemed a very natural arrangement that she should join the led she had record. join the lad she had reared. Only one old friend, a Mrs. Scanlan, made a half-laughing objection.

"You're too handsome, my woman in the house with a young man, even if he was once your baby. Forty! You don't look it, no one will believe it; and the lad will be ruined as a family doctor. That's

A minx of a girl expressed her opinion of Mary to a friend of her

"Well, Emily, my dear, if being good and gentle and kind can insure us a complexion and eyes and figure like Miss Daly's at forty, don't you think we ought to mend our

Mary Daly sailed, the happiest woman in the world. Old Nannie, who went with her, knew her secret

and approved.
"A finer and a better woman couldn't put her comether on him," she said; "an' as for beauty, there isn't your like walks Patrick Street of a morning.

Certainly in those days a strange beauty had come to Mary Daly. She was an object of extreme inter-Despite the poverty they were a happy little household till the day came to part from Jacky. He had grown tall and manly by the time he had finished his medical course at the Queen's College. His real mother could have been no prouder and fonder of him than Mary. As the years passed and the boy grew to be a man, the old feeling looks directed her way. Sometimes

His verdict had been hopeful on seeing Mary. He had quite ap-proved of his pupil's plan of taking

BAD LITERATURE

Familiarity accustoms us to things what she had given up for Robert Waldron's showy worthlessness.

As the years passed, neither the doctor nor his sister showed the least sign of marrying. Mary had grown into a nobly handsome woman, older than her years, said stranger woman. Her jealousy was lettered dared to hope. The rescuing ship was on her way to Australia. Before any of the other shipwrecked people were about, Mary was able to come on deck, where she sat all day milling at the distant horizon. which at first seem abhorrent, but in the end creep stealthily into the unwary heart. This is peculiarly true of the flood of poisonous literature which today innundates the country and is fast sapping the strong pure blood of the race.

On every side we hear the doctrine of free thought preached. Certain elements feel that there should be no let or stay to their activities. Liberty and license, in a word are all the same to them.

To the thoughtful man or woman liberty of choice represents something serious, something responsible which at first seem abhorrent, but

happiness, there was a silent ecstasy of relief after each of those letters, in which he proved to her that all his thoughts were hers.

The third year had not passed over when the letter came that changed the currents of her peaceful life.

"I wish I had not to say this to Mary Morrison" with the rescue party on board.

"Yes Jacky," she said, looking at him in a gentle bewilderment, as if she had not quite caught the sense of his words and was struck

You are right, Nannie," he said. "She wants perfect rest, and you and I must see that she gets it."

He left her lying down at the hotel, and drove madly to the house

of a distinguished specialist, under whom he had been studying, and

told him the facts of the case, as he had gathered them from old

"Another word, sir, before you have seen her. We are to be mar-

ried tomorrow at eleven at St.

The elder man dropped his glasses

"Are you right to do that, Waldron? How if she never re-

"She will be Mary all the same

But she will recover. I have thought about the matter, sir, and

have decided to take her home. I believe it will be her best chance."

"You think she is fit to go through the marriage ceremony?"

thing the matter with her. Except that she seems to remember noth-

ing, she is just her old, sweet, reasonable self. I will take passages by the Orient, which sails next week. Till then, except for

The great specialist told his wife

afterward that when he spoke of John Waldron's wife the young fel-

low had lifted his head with an air

She looks like a Raphael Madonna, a most sweet and tender creature. And then Jack Waldron knows his

of radiant pride.

own mind.

"I defy you, sir, to know, if I had

appearance

of the dootor.

Nannie

time will remove.

and stared.

thing serious, something responsible and something that may work for Mary met him as if they had parted yesterday. She had always been quiet, and at the first sight her quietness hardly surprised him.

"Is it Jacky?" she said, using the old childish name, and with no tremendous good or evil to the soul. Choice is, indeed the inalienable right of mankind, but a wise choice is necessary if grave evil is not to result.

It would seem that the choice of reading matter is of slight moment to many of today. Otherwise how account for the indiscriminate per-usal of any and every bad book or more apparent excitement in her tender voice than when he had come in from school and flung the satchel of school-books on the round pamphlet which comes from the press bearing its so-called message "My poor darling, what you have suffered!" he cried, in the first mo-

to the race?
We read in the life of St. Jerome we read in the life of St. Jerome that he was scourged by an angel who whilst striking him, reproached him for reading Cicero with more zest than the Gospel. What then shall we think of the man or woman who deliberately consents to devour with something unusual in his and digest the rotten fruit offered in the printed page, tainted as it is Mary's very tired, sir, said the old nurse, coming forward. "She's had to bear a lot."

He held his bride at arm's length and looked at her with the keen eye

"I was between seventeen and eighteen," writes a great apologist and convert, "when I read the extravagant utterances of nameless pamphlets which however had nothing immoral in their contents. I have never since been tempted to open a like work not because I was afraid of their doing me harm, but from a deep sense conviction of their utter worthlessness. And how shall we find time for those writings which are, as it were, the public sewers of the human mind, and "I believe, sir," he said, "that it is only a temporary cloud; and I pray to God that you may be able to which notwithstanding their flowers contain nothing but frightful corruption?

ratify my opinion. I want you to see her. If you could come this evening after dinner, and talk quietly with us, you could observe her at your leisure."

"I will come, my lad," said the great doctor. "And I too trust that it is only the result of her great shock and suffering which time will remove." Writers who put forth this rottenness have scant respect for the intelligence of their readers.

The surest and quickest way to stop this unwholesome torrent of bad literature is by refusing to read or condone anything that savors of immorality. In this manner we may hope once more to promote that peaceful and pure simplicity of life and that contentment which our forefathers pos-sessed in such abundance, so sadly lacking in our age.-The Pilot.

AIX PILGRIMAGES ARE AGAIN POSTPONED BY CATHEDRAL PROVOST

The pilgrimage to Aix-la-Chapelle for the veneration of the many precious relics of early Christianity deposited there, has been postponed again this year, and, according to the custom which requires that this pilgrimage be made every seven years, will be deferred until

The last pilgrimage was in 1909. Owing to the War it was impossible to hold the event in 1916 and now Dr. Straeter, the provost of the Aix-la-Chapelle Cathedral has announced that on account of the uncertain condition of political affairs and the state of the country generally, it has been determined

once more to postpone it.

Throughout the medieval times the ceremonies of the coronation of the German King took place invariably in Aix-la-Chapelle. There are stored many interesting relics of these ceremonies. More important still, there are relies said to date back to the time of Christ and the Blessed Virgin, as well as apostles and other saints, which Charlemagne of radiant pride.

"It is the strangest, oddest affair I have ever come across, Miriam," he said. "A woman of forty, and the lad's adopted mother; and now with this shadow on her brain, which may or may not pass away."

"It seems very wild, Humphrey."

"It does, my dear; but less so to me since I have seen the woman. She looks like a Raphael Madonna is supposed to have received as presents from the Sultan Haroun al Raschid. The pilgrimage has been a national custom since medieval times, when great numbers were accustomed to come even from surrounding countries.

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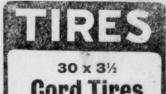
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The Catholic Record

LONDON, SATURDAY, JULY 14, 1928

A SINCERE AND HUMBLE CATHOLIC

Giovanni Papini, now forty-two years old, was until four years ago, an extreme radical, anarchist and atheist. He has published twentythree volumes which have run into fifty-seven editions. After his conversion to the Catholic faith he set himself to write his world-famous Life of Christ which was published in Italian less than two years ago and is now available in translations in many other languages. Translated into English by Dorothy Canfield Fisher it is published by Harcourt Brace & Co., New York. Reviews innumerable have been written from all points of view. Condescending 'liberals' and freethinkers, as a matter of course, minimize his defection from their ranks and insinuate that he cannot long remain a sincere Catholic; patronizing Protestants almost appropriate him outright, as "a liberal evangelical Catholic with nothing of the dogmatic Roman Catholic about him." So an authentic picture of Papini the man and the Catholic may be opportune.

Mr. Charles Phillips, M. A., was in Rome about the time of the publication of Papini's Life of Christ in Italy and first heard of it from the pulpit. "When the work of a man. known for years as one of the foremost radical writers in Italy," writes Mr. Phillips in the Catholic World, "is recommended from the altar within a stone's throw of the Vatican-within hearing of the Congregation of the Index-then, said I. it is time to look into it." Charmed by the beauty and spirit of the work whose charm has since sought and obtained an interview with its famous author. An unfavorable impression from the in the papers" was at once dispelled on meeting the "tall, spare man, easily over six feet in height, erect and soldierly, with a face at once strong and astonishingly

youthful." The interview was filled with interesting things; but we must confine ourselves to the account of his conversion which is given here in Papini's own words :

'As you see, I followed through many philosophies, through many schools of literature, religion, thought and so on-but little by little they all convinced me of one thing, the weakness and insufficiency of human opinions. It was not through them that I was to reach Absolute Truth. And nothing but the absolute could satisfy me.

"So I went on. But no, not any particular personal event precipitated my conversion. (As you see, it was not precipitate at all.) It was one big universal fact-the War.

"At first I took the War with the everyday indifference that characterized so many of us. But in 1916 I began to suffer, I myself, from all that was afflicting the world-the misery of it, the ferocity, the falsehood, the death! Then I really began to ponder how men. civilized men, could have fallen to such degradations. I thought and read, thought and read-until finally I turned to the story of Christ, the study of the Gospels. And in the light of that study I soon discovered that the same terrible things, more or less according to proportion and form, had always been happening for the same old reasons.

munism, and so on-were equally Christ and in His Church." useless. They did not alter the fact. What was to be done? What did the world need?

"I arrived at the conclusion that To leave it as it is, is to simply keep on going wrong, perpetuating the for him, nor for any Catholic. We must change our instincts.

"How was that to be achieved? What was the doctrine which most perfectly revealed such a transforthe Gospels. Coming to this conclusion I rested a little while, hav ing laid hand on the moral system of the evangelists. I was convinced course that was not enough. There was one step more-from the law of Absolute to the Absolute Itself. Logically, I passed from the moral And Christ led me into the Churchthat is the only true Church, the Catholic." Catholic Church, the Church of

Rome. "This was in 1917, my first turning to the Gospels. In 1916 I had gone into a sort of solitary confinement to study and meditate. Then, the year following I went to Rome to become literary editor of Il Tempo. But by 1918 I had again reached such a mental state that I was obliged to give up my work the corner-stone of the so-called and once more seek solitude for Reformation. Good works were thought and study. What I call "works of supererogation" premy 'first' conversion took place at that time-that is, to partial or evangelical Christianity.

"But I was still unsatisfied. I

Phillips, which Papini has experiis nothing but sky and light.

Savage) :

centuries; against the humanistic plane leading to the abyss. revolution, that reinstated the sway says: of paganism; against the Protestant revolution, that shattered Christi- the present hour can be sustained anity, substituting the anarchy of and given balance is to rescue the free investigation for the sacred spirit of inquiry from the dominaauthority of Rome; against the tion of those whose emotions are industrial revolution, that brutal- not amenable to reason and whose ized the world, reduced mankind to gushing utterances on theology and a state of serfdom, and substituted doctrine are mere opinions. The quantity for quality, matter for liberalising influence now at work spirit and gold for peace; against within the Church will continue, the philosophic revolution, that but it must continue in the hands of furthered the spread of doubt by those whose devotion to Christ has placing reason before faith; against not been infected with the mental democracy, that curtailed liberty and introduced the domination of the brutal, incompetent masses; against the communistic revolution, which, under the guise of alleviating economic inequality, brought still greater injustices in its train; Church will fall down and worship and, finally, against 'all the barbaric innovations that delight the humanity. Those reformers sputter present-day imbecile'—the bar, the a great deal about fatherhood and cinema, the phonograph, the elevator, the telephone, the automobile, the motorcycle, the side car, the airplane, the adoration of scientific materialism, the cult of speed and the obscene ways of seeking

pleasure. We need not here go into the plan of this latest work further than to If the Church is to have no firmer quote this sentence from the re- foundation than the ethical and

much the same way. The fact at disaster await us in the future. issue is thoroughly scourged, in Let the Church beware lest in its vivid Papinian language, and the eagerness to save the world it be cause of its viciousness is signaled devoured by the world. in its failure to adhere to the spiritual standards of the Catholic Church.'

"The question was, how to make the Life of Christ, says: "Mrs. dously. We do not want any more veracity and genuineness of the that the consideration of that very olics" is that they are neither. them happen less often-how, in Fisher's translation is excellently static, ecclesiastically fixed doctrine miracles attributed to Jesus." great folly has done much to weaken Deftly eluding the substance they fact, to put a stop to them alto- done, but we regret the omission of from which there can be no devia- And, in the same sermon, he such religious beliefs as the disin- run after the shadows, and seeking gether. All our external systems- the 'Prayer to Christ' at the end, tion. We do not want any more further declared that the issue tegration of centuries of private to deceive others as they certainly of politics, economics, etc., were perhaps the most beautiful passage doctrinal bigotry that is always is "squarely between Scripture, judgment had left to thoughtful deceive themselves they end up good for nothing. Changing our in the entire book, which contains threatening dissenters with trials literalism and truth. The Bible is Protestants. It does not seem nowhere. The Churchman corressocial regimes—Democracy, Com- Papini's profession of faith in Jesus for heresy. We do not want any not our chain forever to fasten faith likely that there are many today pondent while characteristically

A curious omission.

Mr. Phillips' article from which and faith of our fathers." we quoted above, concludes with these words of Papini:

and his writings are widely read.

Even condescending liberals and patronizing Protestants, if they knew more of their subject, would Catholic: and nothing else.

DOCTRINAL DISRUPTION

"Justification by faith alone" was work of the Redeemer."

For a long time the swing of the must go on. I must pursue the direction until now faith means thing to the end. In 1919 I had nothing at all that an agnostic begun the writing of a new book might not subscribe to. Earnest but I never finished it. I inter- and sincere Protestants alarmed at rupted it to commence the Storia the manifest tendency to discard all enced shows in his quiet, self- open scorn of the proud and boastwho has been climbing all his life inquiry regarding doctrines carry until now he has gained those us to the point where no doctrine highest levels above which there remains, or is there a stopping-place somewhere along the way where a If, after reading this searching determined Christianity will be rebit of autobiography, there be quired to say to the spirit of critistill some who think the author of cism. 'Thus far shalt thou go and the Life of Christ is a sort of half- no farther?' " Zion's Herald de-Protestant Catholic what follows nounces "heresy-hunting" and ought to dispel the illusion. In the boasts that "these days are happily New York Times Magazine R. gone, and will never return. But Heylbut Woolstein thus summar- the Church today is laying itself izes a preface to a new volume, in liable to the even more fatal critiproved universal, Mr. Phillips Italian, (The Dictionary of a cism of believing so much that it believes nothing at all."

atrocious portraits of him printed state of decay upward now of five somewhere on the steeply inclined

"The only way the liberalism of jazz of quack theologians who know considerably more of political utopias than of gospel redemption.

"There are not a few reformers who are offering the Church the kingdoms of this world if only the some kind of shadowy, ill-defined brotherhood, but their vaguely conceived humanity is nothing more than the corpse of Auguste Comte's 'humanity' buried by an exasperated intelligence a hundred years ago.

"What we need is not less preaching about humanity but more preaching about God and Jesus Christ. moral idealism of modern humani-"All of the items are 'defined' in tarian cults, then confusion and

> "The Church of today needs a that revival will never come unless

more pharisaic search for exactness | to its incredibility." and strict conformity to doctrinal The Church to Papini is the Holy precepts. What we do want is a Roman Catholic Church and none doctrine as functional as life itself. other. The vague, undefined and a doctrine that will progressively we must change the spirit of man. unreal thing that Protestants now serve each new day in which we call "The Church" has no meaning live, but none the less a doctrine to which we cling with the tenacity

Here we have a sincere and earnest soul clinging to the idea Saviour." "I am not worrying about the of "the Church," but "the Church" mation-the actual changing of future; certainly not about the is without authority to teach in the instincts of man? That of future of the Church. I rejoice to Christ's name. He longs for such note the progress the Faith is mak- a Church, sees its evident neces- for us who have the inestimable unable to maintain a consistent Scotland for several earlier migraing in English-speaking countries- sity, but denies it the essential especially in the United States. and indispensable attribute with heart and soul, daily in the Church's of a book which fairly called aloud deleterious effect the conditions Your Catholic churchmen are well which our Divine Lord clothed the now of my immortal soul. But of known here. The late Cardinal Church which He founded and back to the Unity of the Church all testantism first split up into hun-Gibbons was very popular in Italy commissioned to teach in His trose who have strayed away and dreds of sects, and is now trying to Divested of verbiage the truth is name; that Church which enjoys lead to the light of the Gospel all achieve unity not by agreeing on that these people have been driven "A great renaissance of the Faith | the glorious privilege of indefecti- unbelievers: We beseech Thee doctrines so much as by getting from their hillsides to make room is coming. It will be felt every- bility and infallibility: Behold hear us. system of the Gospels to Christ. where, in the Latin countries as I am with you all days even to well as in those less traditionally the consummation of the world; and I will send the Spirit of Truth who will teach you all things and abide with you forever.

> There is too much of the pathetic concede that Papini is frankly, in the following declaration of The Presbyterian Assembly at Port themselves in not only the better-

smile at its woeful inconsistency . the Christian Church. When there unnatural when we consider what long neglected in civic life on this is no longer a place for doctrine, was the original error of all the continent, begins to give some promthe Church will cease to exist. A heretical sects and how that error ise of coming into its own. In this doctrineless Church may continue has permeated and vitiated all the connection town-planners might as a sort of community club-house developments of those sects from turn with profit to St. Thomas and neighborhood festal board, but the commencement of the so-called Aquinas who in his "Political Etonsumptuously added to the "finished it will never be the power of God Reformation. When the leaders of omy" has laid down the fundaunto salvation. The average com- the rebellion threw off the author- mental principles which should munity is well equipped with bowl- ity of the Church and attempted to govern the foundation of civic compendulum has been in the opposite ing-alleys and swimming pools and improve on the plan made by Christ munities. That the "Angel of the club-house facilities. What every for the preservation of His truth in Schools' had a true appreciation of community needs, more than it the minds and hearts of men, they the beautiful no student of his will needs anything else, is a prophet's had to put something in the place require to be told. That he had pulpit where the eternal verities of of that authority. They put the also a firm grasp of the practical is ing Scots look back to pre-Reformadi Cristo. That year I entered the doctrine, to sweep aside the Chris-preached with inspiration and did so on theory; for Luther and osophy. God's imperishable truth are Bible in place of it; that is, they apparent in every line of his phil tian faith as of no more importance conviction. The truth that God is Cnivin and Knox had no idea of Nothing of the mental strain and than other opinions held in un- our Father; that Jesus Christ, in getting along without exercising On the subject of city founding turmoil of spirit, comments Mr. enlightened past ages, have tried some mystical yet soul-satisfying authority as teachers. to stem the tide and earned the way, is our Saviour; that sin is a No Pope ever claimed more com- that the site chosen for building the contained personality. All the ful Modernists. Zion's Herald than subjective dimensions; that men claimed. They were extremely only be fitted for keeping the citistruggle is definitely a thing of the Boston, Methodist,) ssks the obvious the power of God in a man's life is intolerant of any individual exer- zens in health, but it should by its past. He feels, he says, like a man question: "Will the logic of this the only force sufficient to over-

righteouspess." soul is there before his eyes-a city ing characteristic.

set upon a hill. And his idea of the Church he so cherished "liberalism" that he does not even suspect the glorious liberty enjoyed by the children of God in the one true fold of the Good Shepherd.

His irreducible minimum is like the Christian creed: a pious, ation, not the teaching as of one

having authority. The whole Presbyterian body bly five points of doctrine as simplified creed. Then, two weeks admitted to the ministry and prominent Presbyterian minister Pentecostal revival of power, and the Virgin birth of Christ, in a moral and religious truth in that -it is rank "poperty," were the The Catholic World, (May,) in its the Church believes something and Christ on the Cross, in the physical teacher and one who can speak with ent in his professions. But the

Gospel, Dr. Mason Clarke, might, the spread of Christianity by the against "Rome," is quite right in according to the Zion's Herald, be mere handing round to all the races his contention that whatever else competent to fill the prophet's of men of an extremely difficult the "Anglo Catholic propaganda" pulpit proclaiming the eternal book without any key or clue to its may be it is not the Church of verities! For he has not yet denied meaning which can be depended England, the latter being purely that "God is our father; and that upon in case of doubt. Jesus Christ, in some mystical yet soul-satisfying way, is our have come to pass. Starting with a

God help them. as well as one of Christian charity placed the whole of its faith. Being not only the debt Canada owes to grace of the true Faith to join, system of religion by the mere use tions of the kind, but of the prayer: That Thou wouldst bring for authoritative explanation, Pro- which have brought them about

A DIFFICULT LAW BOOK AND NO TEACHER

By THE OBSERVER

The utter lack of any discussion on doctrine at the recent session of porations everywhere are interesting

forth eloquently and cogently the faith of their adherents, that clearly seen to be the better. . Protestant Tradition has so warped a mere system of religious revivals, the very brink of disaster. the judgment and obscured the as they were called, in which any vision of the writer we have thing like dogma would not have

reservations that will save his men; a position which it would have to the fact that he is quoting reached sooner had it not been that almost the very words of St. Augusadmirable, so far as it goes, but highest point of popularity in the Apostles' successors, viz., Bishops, individual under the sun, heathen into all truth' recently adopted in General Assem- as well as Christian. How Luther would have raved and thundered the irreducible minimum of their had he seen the British and American Bible Societies starting their Canadian Churchman stigmatizes as later, the Presbytery of New York | work, and seen the millions of ordained two candidates who found mistaken and morally unprofitable the five points too great a strain labor. There is a touch of the path- missal from the staff of the writer on their faith. Even before this, a etic always in the sight of well- responsible for it. "We cannot meant effort, on a huge scale, wasted permit such teaching in an official from his pulpit in New York, the because of a mistake in the take-off, organ of our Church," he writes. edge; first Sunday after the definition to use an aviation term. I suppose promulgation of the simplified it must have come home to many certainly will injure the General Presbyterian creed, took pains Protestants long ago that there is Board of Religious Education. to deny, publicly and categori- a deep color of folly in distribut- which in the last analysis is responcally, each of the five points ing the Bible to Chinese and Indians sible for the publication." or articles. Apparently with boast- and Africans and Malays and all ful pride he declared his disbelief the other races which sit in darkin "the innerrancy of Scripture, in ness in the hope that they will find than "Anglo-Catholic propaganda" particular theory of the death of most difficult of books, without a writer clear in his ideas or consist-

The natural and inevitable results | tions and in every fibre of its being. principle that was entirely false, Protestantism has come to make along almost wholly without doc-

NOTES AND COMMENTS

WE HEAR a great deal about 'town-planning' these days. Cor sincerely, integrally and humbly the Methodist organ to allow us to Arthur when the decision was finally ment of the individual dwelling but reached to go in with the Metho- in the general improvement of the "There is a place for doctrine in dists to form a united church, is not municipality. The aesthetic, too

St. Thomas says: "It is necessary blinding, cursing reality with more prehensive authority than those city should, by its healthiness, not THOUGHT TO FORESHADOW come sin and conquer through private judgment which in theory "There are," he continues, "two 7-2, Justices Holmes and Sutherthey admitted and even taught to ways whereby a city may have a Biased, unconsciously and sub- their followers. But they died and sufficiency of things. The first is Nebraska anti foreign consciously, yet to the very depth of they had no successors who main- through the fertility of the place law unconstitutional and his soul, against a divinely com- tained the same prestige. They which yields abundantly everything handed down similar decisions on missioned Church, its Founder ever- were succeeded by weaker men; needed for human life. The second cases involving other laws on the present and the guiding Spirit of and though they did, especially in is through trading, whereby the God ever abiding in it, this Method- the Presbyterian Church, exercise a necessities of life are brought from is believed will be to nullify laws ist Christian, nevertheless, sets pretty strong supervision over the foreign parts. The first way is prohibiting the teaching of German compelling reasons for just such a authority gradually faded away. A city having its sufficiency from diately Church if Christian doctrine is to In the Methodist Church too, Mr. its own lands is nobler than one statutes, the Supreme Court decided survive. To the Omnipotent and Wesley claimed great prerogatives which abounds through trading, for constitute an unlawful infringement Omniscient God, to His divine Son as a definer and teacher; but the the latter produces strife, vice and upon the liberties guaranteed at once God and Man, all this like all idea of authoritative teaching did unemployment." It was through modern world, which has been in a "The Church" and liberalism, also, come, was known when He founded it had lasted in the Church of Scot- ciples that during the late War His Church. But the ingrained land; and Methodism came to be many nations found themselves on

> A WRITER in "The Teachers" been quoting that he cannot see been accepted, and in which spir- Assistant," an Anglican Sundaythat what he longs for with all his itual vagueness was the distinguish- School periodical, has been enlarging upon the "Notes" or signs, by And so the Bible, always over which honest searchers after truth emphasised, fell at last to the low may distinguish the "One True hedges about with conditions and position of being all things to all Church," and apparently oblivious the founders of the heretical sects tine, as applied to the Catholic and were not at all minded to be con- Roman Church, says: "If you sistent about the matter and did were to go into a strange city actually assert an authority to with a multitude of churches, the which on theory they admitted they first thing to do would be to find all other human attempts to define had no right. The idea of the Bible out the Apostolic Church, that is, alone without a teacher reached its the Church which is ruled by the an utterly impotent, personal aspir- tenth century, when there began and then you would feel certain tenth century, when there began that vast work of wasted endeavor, that you had found the Church the carrying of the Bible to every which is being guided by the Spirit instruction from being given in the

THIS, AND much more in similar vein, a correspondent of the "a piece of Anglo-Catholic propamoney they spent on that utterly ganda of the worst kind" and calls for an investigation, and the dis-'It is enough to ruin, and it

THE ARTICLE in question is more

who still believe that anything making the affair an occasion for And even this minister of the substantial is to be accomplished for ignorant and vulgar diatribe Protestant in its origin, its tradi-

THE RECENT advent to Canada of a body of emigrant crofters from the It is a duty of gratitude to God, little of the Bible on which it once | Scottish Highlands is a reminder of have had upon Scotland itself. for deer. A century ago there were only 5 deer forests in Scotland : today there are 189, of an aggregate extent of 3,432,885 acres. Half of Inverness-shire is given up to deer From the estates of the Duke of Sutherland alone, 15,000 persons have been banished from their homes, that a soulless aristocracy might have increased facilities for sport.

MILLIONAIRES, IT must be added, have no more regard for tourists than for Scotsmen. Of the 548 mountains in Scotland higher than 3,000 feet, over 450 have been closed to the public. In Ross-shire but one peak out of 95 is still accessible to the people. The millionaire argues that deer are more remunerative than human beings, and as they rule Scotland nothing more is to be said. Under these circumstances is it any wonder that thinktion times with longing eyes?

U. S. SUPREME COURT'S DECISION

DECISION AGAINST OREGON LAW

land dissenting, the Supreme Court of the United States has held the Iowa. The effect of the decision it other foreign languages, passed by many States during and imme-Fourteenth Amendment to the Federal Constitution.

ORIGIN OF TEST CASE

The case came before the Federal Court on an appeal from a decision of the Supreme Court of Nebraska taken by Robert T. Meyer who had been convicted under the State law for having taught the German language to a child who had not completed the eighth grade, in the parochial school maintained by the Zon Evangelical Lutheran Congregation. By the provisions of the Nebraska law under which he was convicted, the use of any language other than English as the medium instruction in any school was prohibited, and the teaching of a foreign language as a language only was prohibited until after child had completed the eig completed the eighth g.ade. Violations of this law were made misdemeanors punishable by fine or imprisonment

It was claimed by the plaintiffs who brought the case before the Supreme Court on appeal that this language to which the children accustomed, and that infringed upon the rights guaranteed by the Fourteenth Amend-ment. Counsel for the State contended that the law was a proper use of the State police power.

In the majority decision read by Justice McReynolds it is stated: "Evidently the Legislature has attempted materially to interfere with the caling of modern language teachers, with the opportunities of pupils to acquire knowledge; and with the power of parents to control the education of their own children.

'The individual" the decision continues, "has certain funda-mental rights which must be respected. The protection of the Constitution extends to all, to those who speak other languages as well as those born with English

on the tongue. On the basis of the principles laid down in this decision the Federal Supreme Court at the same time announced the reversal of the review of the English translation of believes that something tremen- resurrection of Our Lord, and in the authority. It may very well be trouble with these "Anglo Cath- decision of the Nebraska Supreme

Court in the case brought by the Nebraska District of the Evangelical Lutheran Synod joined children school of John Siedlik, whose children attended the parochial school of St. Francis Parish in South Omaha. Other decisions handed down at the same time and likewise based on the decision in the Meyer case, on the decision in the Meyer Cate, reversed decisions of the Supreme Courts of Ohio and Iowa, and declared laws passed by those States prohibiting the use of foreign languages in the primary check to be unconstitutional. schools to be unconstitutional.

Justice Holmes presented a minority opinion, in which Judge in time of peace and don Sutherland concurred, and in which quillity has been shown. it was held that under some circumstances the resort to methods such as the Nebraska law to bring about a knowledge of a common tongue might be reasonable and justified. dissenting members agreed with the opinion of the court that specific prohibition of the teaching of the German language was unconstitutional legislation.

EFFECT ON OREGON CASE

Great importance has been attached to the decision in the Nebraska case as, possibly, containing an intimation of what the attitude of the Court will be when the Oregon anti-parochial school law comes before it for settlement.

In this connection significance is attached to the following paragraphs in the Meyer case decision :

"The problem for our determinastrued and applied unreasonably infringes the iberty guaranteed to the plaintiff in error by the Four-teenth Amendment. 'No State... shall deprive any person of life, liberty, or property without due process of law.'

"While this court has not attempted to define with exactness the liberty this guaranteed, the term has receiv d much consideration and some of the included things have been definitely stated. Without doubt it denotes not merely freedom from bodily restraint but also the right of the individual to contract, to engage in conscience, and generally to enjoy those privileges long recognized at

including Nebraska. the German language cannot reason- a teacher might be forbidden

improve the quality of its citizens, physically, mentally, and morally, is clear; but the individual has certain fundamental rights which of the United States prevents the must be respected. The protection of the constitution extends to all, to those who speak other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods, which conflict with the constitution-a desirable end cannot be promoted by prohibited means.

"For the welfare of his Ideal

Commonwealth Plato suggested a law which should provide: 'That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent... The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior or of the better when they chance to be deformed, will be put away in some mysterious place, as they should be.' In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven into barracks and intrusted their subsequent education

"The desire of the Legislature to foster a homogeneous people with American ideals prepared readily to understand current discussions of civic matters is easy to appreciate. Unfortunately experiences during the late War and aversion toward every characteristic of truculent to quicken that aspiration. But the means adopted, we think, exceed the limitations upon the power of the State and conflict with rights assured to plaintiff in error. The interference is plain enough and no adequate reason therefore in time of peace and domestic tran-

The power of the State to compel attendance at some school and to make reasonable regulations for all schools, including a requirement that they shall give instructions in English, is not questioned, nor has challenge been made of the State's power to prescribe a curriculum for institutions which it supports. These matters are not within the present controversy. Our concern is with the prohibition approved by the Supreme Court. . . We are conthe Supreme Court. . . We are constrained to conclude that the statute as applied is arbitrary and without reasonable relation to end within the competency of the As the statute undertakes to interfere only with teaching which involves a modern language, leaving complete freedom as to matters, there seems no adequate foundation for the suggestion that the purpose was to protect the child's health by limitng his mental activities. It is well known that proficiency in a foreign language seldom comes to one no instructed at an early age and experience shows that this is not injurious to the health, morals or understanding of the ordinary

"The judgment of the Court below must be reversed and the course remanded for further proceedings not inconsistent with this opinion

DISSENTING OPINION The dissenting opinion presented

by Justice Holmes and concurred in by Justice Sutherland reads: any of the common occupations of life, to acquire useful knowledge, to desirable that all citizens of the marry, establish a home and bring United States should speak a up children to worship God accord common tongue, and therefore that ing to the dictates of their own the end aimed at by the statute is a conscience, and generally to enjoy lawful and proper one. The only question is whether the means adopted deprive teachers of the honor of the newly beatified. those privileges long recognized at question common law as essential to the adopted deprive teachers of the orderly pursuit of happiness by free liberty secured to them by the Fourteenth Admendment. It is The most beautiful ceremony was "The American people have always regarded education and that I differ from my brethren with acquisition of knowledge as matters of supreme importance which and the supreme importance which according to the supreme importance which are supremediately as a supremediately f supreme importance which not bring my mind to believe that bould be diligently promoted. The in some circumstances, and circum-

Ordinance of 1787 declares: 'Relig-stances existing, it is said in clergy, the prelates and an enorion, morality and knowledge being Nebraska, the statute might not be mous crowd accompanied the shr ne necessary to good government and regarded as a reasonable or even through the streets of the city the happiness of mankind, schools and means of education shall forever be encouraged.' Corresponding to the right of control, it is the natural duty of the parent to give his children, education, spitchle to the control of the parent to give the happiness of mankind, schools and forever be encouraged.' Corresponding the streets of the edy which was everywhere decorated with roses. When the procession was over, as the chapel was too children. Youth is the time when the cathedral where a solemn Benehis children education, spitchle to the control of th in the State where a child would hear only Polish or French or Geraman spoken at home I am not spoken his children education suitable to familiarity with a language is diction was sung, followed by the their station in life; and nearly all established and if there are sections reading of the Pope's letter celethe States, including Nebraska, in the State where a child would enforce this obligation by compulsory laws. Practically, education of the young is only possible in schools conducted by especially qualified persons who devote themof the young is only possible in schools conducted by especially qualified persons who devote themselves thereto. The calling always lish, at school. But if it is reason-has been regarded as useful and able it is not an undue restriction honorable, essential, indeed to the of the liberty either of teacher or public welfare. Mere knowledge of scholar. No one would doubt that ably be regarded as harmful. teach many things, and the only Heretofore it has been commonly criterion of his liberty under the looked upon as helpful and desir. Heretofore it has been commonly looked upon as helpful and desirble able. Plaintiff in error taught this whether, considering the end in language in school as part of his occupation. His right thus to teach of teason and assumes the character of the score and assumes the sc occupation. His right thus to teach of reason and assumes the character and the right of parents to engage of a mere arbitrary feat' Purity him so to instruct their children, we think, are within the liberty of the Amendment."... Extract & Tonic Co. v Lynch 226, U.S. 192-204; Hebe Co. v. Shaw 248 U.S. 297,303. I think I appre-"That the State may do much, go ciate the objections to the law but very far, indeed, in order to it appears to me to present a ques-improve the quality of its citizens, tion upon which men reasonably

> experiment being tried.
> "I agree with the Court as to the provisions against the German language contained in the Statutes dealt with in Bohning v.

METHODS OF CHINESE

"Formerly the robbers were content to loot homes," said Father Hagspiel. "Now they seize the heads of wealthy families and hold them for ransom. They also invade the schools and continue the schools are schools and continue the schools and continue the school and continue the schoo of the rich. In the province of Szechuan, bandits carried off the only son of the Techun Lin chenhsun, and demanded a ransom of The holy solemnities have been the school of the school of the Techun Lin chenhsun, and demanded a ransom of The holy solemnities have been the school of the school of

bandits are armed with modern weapons, the farmers are in deadly fear of them. Sometimes the robbers in the disguise of beggars attack the generous people who are

giving them alms.
"When bandits seize an important victim, they often glue his eyes shut and stop his ears so that he sees and hears nothing, and rush him to their

mountain stronghold.
"The cause of all this misery and brigandage is that China is today without a master.'

TRIDUUM AT LISIEUX

AMERICAN ARMY CAPTAIN MAKES AN ADDRESS AT THE CELEBRATION

By M. Massiani Paris, June 21. - Cardinal Vico, Prefect of the Congregation of Rites and reporter of the cause of Sister Teresa of the Child Jesus, was present in person to preside at the solemn triduum in honor of the newly Beatified in the chapel of the Carmel of Lisieux. As the chapel only holds six hundred persons, only a small, chosen group was able to witness the ceremony, while a host pilgrims remained outside. addition to all the dignitaries of the diocese of Bayeux, the guests in-cluded several French bishops, several prelates from Rome, the three Abbots of the Trappist monasteries of Normandy, the Superior General of the Carmelites, the Catho ic members of parliament from Normandy, the attaches of the embassies of Brazil and Argentine, the Consul General of Panama. Teresa, Abbe Anne, the beneficiary of a miracle obtained through Sister Teresa's intercession, Captain Huffer of the American Legion, many English and Canadians, It may be said that all parts of the

earth were represented The Carmelite chapel was beautifully decorated with roses. The musical program, executed turn Paris and by a religious choir from especially for the occasion, notably a cantata composed by a nun in the Carmel of Lisieux The choirs also sang the ancient Benedictine accla

Brazil. Following the flags, the

By virtue of your eminent charge. you know bet er than anyone with ing.

loving God! Ten years have not elapsed since the first steps were taken for the introduction of the cause : scarcely have we passed the 25th anniversary of the very precious death of Teresa, and this cause has received,—all rites having been religiously observed, however, -the happiest crown! In a century too forgetful of eternal interests, in the face of the disdain openly displayed for the super-natural, in these times when numerous minds are so full of pride and assurance that they ignore or affect to ignore the Catholic Church Mother of holiness and cause of all true civilization, it is good to observe that it was agreeable to God to make known throughout the whole world what this child prac-

omes at night, and because the They possess, as a precious hostage undits are armed with modern within their walls, the body of the Blessed Carmelite; may they know how to find a noble stimulus to Christian virtues and may they never cease to address from this glorious tomb prayers for the Common Father of all the faithful.

As a token of divine favors, and in testimony of Our fatherly benevolence, We grant you from Our heart, venerable Brother, the Apos-

Given at Rome, by St. Peter's, May 14, 1928, in the second year of Our Pontificate.

PIUS XI., POPE. AMERICAN CAPTAIN'S ADDRESS

At the luncheon which followed the celebration, and which was attended by all the prominent guests present, including Cardinal Vico, an address was delivered by Captain Huffer. He spoke as follows

'May Lisieux, Normandy and the noble French nations know that all the Catholics of the United States are following the celebrations at eux with the greatest sympathy, and I am very happy to be here today, the representative of my

great country.

"May the religious of the Carmel of Lisieux and the four sisters of Blessed Teresa of the Child Jesus receive the homage of our profound

"Happy the country which produces such masterpieces of religious grace and beauty!"

FIFTY YEARS A PRIEST

members of the family of Sister REV. P. LENNON CELEBRATES HIGH MASS AT ST. JOSEPH'S CHURCH, STRATFORD

The Stratford Beacon-Herald Fifty years ago, on a Saturday morning, a young man, Peter Lennon, a native of Perth County was ordained into the priesthood of the Roman Catholic Church, at London. The following day, before a large congregation in his home church of Stratford that newly ordained priest celebrated his first Mass and received the congratulations of a host of friends.

Sunday morning at St. Joseph's church, Father Lennon, his big figure slightly stooped and hair long since turned white, but with the same zeal that marked his first appearance at the altar of God, observed the fiftieth anniversary of

celebrating High Mass.
The body of the church was filled. Many friends were present, but only a few who rejoiced with him fifty years ago. Within the sanc-tuary was His Lordship Bishop Fallon of London, two very dear friends of the jubilarian, Mgr. Brady and Dr. Foley of London, the pastor of the church, Dean J. A. Hanlon and his two assistants. Father Mackesy and

Father Jordan The speaker for the occasion was the soul of man, he stated, are too deep for our complete understand-' Perhaps, however, I am not what haste and with what joy of Our heart We recently granted the that the influence of God's presence that the influence of God's presence honors of Beat fication to the venerable servant of God, Teresa of the tines to be one of his priests evigive it very little attention. calls from all classes. No two cases are just alike, but I say to you of all the sacrifices a boy can be called upon to make in the pursuit of his vocation the priesthood presents the most terrifying aspects. There are countries aspects. He must go where he is sent fices. He must go where he is sent and alone. He gives up all joys of family life. In all the world there is no profession that calls for so great a sacrifice and no profession that gives so slight a reward.

PRIESTHOOD A SERMON

"Is not the priesthood a sermon in itself? What could you do with-out your priests? You would not have this tabernacle, this altar. You would not have your sacra-ments, no Holy Communion, no real Chicago, June, 22.—A first hand story of the atrocities committed by the bandits in China, in which the kidnapping of children from school rooms and the control of the con angelic life, the brilliance of her sermon is necessary for you. Today virtues and also of her miracles, her you are assisting at the fiftieth perfect practice of spiritual child-anniversary of a priest's ordination. children from school rooms, and the mutilation of victims to enforce ransom was described, was told in Chicago by the Rev. Bruno Hagspiel, S. V. D. who has just returned piel, S. V. D. who has just returned piel, S. V. D. who has just returned by the results of the prefect practice of spiritual children from school rooms, and the mutilation of victims to enforce ransom was described, was told in Chicago by the Rev. Bruno Hagspiel, S. V. D. who has just returned by the results of the human race are not granted fifty years of life. I am marvelous book of her life written to obey her superiors, the freshness men are given the grace to spend which are natural! Chicago by the Rev. Bruno Hagspiel, S. V. D. who has just returned to obey her superiors, the freshness and grace of which are natural!
Techny, after spending six months

Techny, after spending six months and already very dear example for years a priest is a long time. It has various experiences of that nature, the imitation of the faithful; We meant work, labor, sacrifice early with the accompaniment of the imitation of the faithful; We meant work, labor, sacrinee carry that the proposed to the religious and late. It has meant sacrine proposed to the religious and late. It has meant sacrine the dog, and smaller, but even the dog, and smaller, but even the dog, and smaller, but even the winder of holiness: We lt is only the simple duty, when a more persistent and ambitious the winder for a shack. I

"The rich fear to remain in their encouragement of Our words! peace during the remaining days of finally, you will reach the heart and galleys of France where his charity possess, as a precious hostage your life and an abundance of joy good will of a few."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

Mountain Park contains about thirty Catholic homes. The average attendance at Holy Mass is 35 people. During the past five years about five hundred dollars have been collected for a church building fund. His Grace, Archbishop O'Leary, made his pastoral visit there, in July, 1922. The decision was arrived at that, as soon as was arrived at that, as soon as possible, a chapel should be built in the village, which is at present in course of building. And now I sit here, as a beggar. May you, please! can you, please! help? Yes, missionaries have an incorrigible defect: they are beggars! On the property of the the noise of a bunk house

Mail, papers, letterwriting.
"May 29th. A day at 'home'; final arrangements before leaving for carrying it out. the district.

"May 31st. Holy Mass at Mercoal before work time; two communicants; return, walking to Coalspur, five miles, carrying the usual faithful outfit. In the evenusual faithful outfit. In the even-ing walk to Robb, distribution of Catholic literature recently received that during three or four years till

Holy Mass; two communicants. The same day a trip to Cadomin;

"June 3rd, Sanday. Fifteen done in the way of the Coalspur people at Mass; nine communicants. future a convent in the Coalspur district." Farewell day."
"But in the winter months, how do you fare?"

I manage to be on the go, at the same rate of speed as I just shown for the month of May. There are but a few names of places to change. A few winter incidents deserve notice, for the benefit of intending candidates to "Outmission work somewhere west.

'Very few priests with a roving mission can expect to have a housekeeper. So, they are reduced to batching. In the winter months, ink and water freeze (did you doubt The shack turns icy cold. For instance, at Coalspur, on February 13th, 1923, I read 3 degrees below on my thermometer. There had been no fire for four days and nights. I started my fire cautiously, for fear of accident, as and nights. I felt it was mercilessly cold out side. The day before, trainmen said that 50 below had been felt in Edson. I had a fairly good wood and coal fire in my Quebec heater e we God hour to have the red liquid rise from 30 degrees below to 20 degrees Emperor, moved by a vision, prewore my heavy coat, cap and mits.
During the second hour of my
waiting, the liquid rose from 20 degrees below to 40 degrees above. to the honor of God and the service That thermometer was in an angle of the shack—on the little library, the top of which serves for an altar. I mentioned slow trips, long delays frequent switching, in connection with mixed trains (wrecks also are frequent); it is wise to carry a lunch along on the road. It is good to know the elements of cooking. Of course meals may always be taken at some 'restaurant. "I mentioned shacks with some

hospitality in a camp, when he is known to be a fairly good mixer and to mind his pastoral business. A few families may have room for a priest. (I did not say a room). males at seven into barracks and intrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of general genius their ideas touching the relation between wholly different from State were wholly different from set; and it hardly will be affirmed that any legislature could impose sate their integrations upon the people of a State without doing violence to a State without doing violence to a State without doing violence to both letter and spirit of the consulting and formed the community of the goes not cease to pour down upon men.

The holy solemnities have been cleibrated in the patriarchal basilica of the Vatican: there reace to go back and offer up the floy Sacrifice in the chapel where they sacrifice in the chapel where they sacrifice of the said:

"I am glad in my heart and soul heaf of the outfit, kitwise. It is a time save. I found out that a class of the Sick which was men understand that form of patoral work better than any legislature could impose that any legislature could impose as to this people. If there is used to the community of the saver. I found out that a class of the Sick which was servants of the Sick which was delebrated in the Patoral work better than any legislature could impose and the does not a the time specified, one of the patoral work better than any legislature could impose and the does not a the time specified, one of the possible of the said:

"I am glad in my heart and soul heaf of the outfit, kitwise. It is a time save. I found out that a class of the Sick which was men understand that form of patoral work better than any legislature could impose as the time said:

"I am glad in my heart and soul heaf of the Vatican: "I am glad in my heart and soul leftore God, that you were given the delevance. The outfit, kitwise. It is a time save. I found out that a class of the Sick which was men understand that form of patoral work better than any l

pride. A priest may easily obtain

as long as the hermitage offers have been prosecuted by her own moral, intellectual, spiritual attracmoral, intellectual, spiritual attractions. I spoke once before of intellectual isolation to 'Ivor Hael,' and he did not quite understand my hint, as he likely had never experienced anything like intellectual isolation. I meant that many a young missionary, fresh from a seminary many are the work. from a seminary, may not have the proper books to pastoral work; he may surely not live near an older priest who could advise him. At present I have enough good books on history, literature, Biblical studies and theology, to help me along. And I keep my little library supplied with

about ten years old, and that there Cadomin, to gain time, and to are signs of permanency at some return promptly to Coalspur. So, central points, I would suggest the at Cadomin again, I got hospitality erection of two chapels (that is in that dear shack. Oh, the nearly done at Coalspur and at pleasant comfort of having a shack! Though poor it may be, it is home, sweet home, away from of one convent under some primiof one convent under some of a bunk house.

May 28th. Return to Coalspur.

Cadomin. I outlined my plan with be helping to make Missionary some Sisters of Charity, recently, Priests long after they have been a larger to be a bow much but they are certainly not prepared

Imagine three or four women, "May 3 th. A trip to Mercoal, consecrated to God, living in two where reside two Catholic families. shacks placed side by side, boarding consecrated to God, living in two "June 1st. Walk to Oliphant, three miles south of Coalspur, where two Catholic families reside.

"June 1st. Walk to Oliphant, those holy women, and given to those holy women, and given to the many three three population has fully sized up to the many three three population has fully sized up to the many three transfer or the population has fully sized up to the many three transfer or the population has fully sized up to the many three transfer or the many transfer or sary to implore Blessed Teresa of Lisieux (the Little Flower) or Our snow, rain, and mud; the catechism lesson is cancelled.

"June 2nd. Snow. rain and mud; fear of a local fixed.

"Foot Hill? Something should be

"What are your relations with non-Catholics?" Always those of courtesy. No controversy, no butting in. Char-

By that time the ice-cream of the one had melted into some milky liquid, and the hands on the dial had turned more than half an hour. Donations may be addressed to:

REV. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office

should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS

Previously acknowledged \$6,461 97 M. A. N., Montreal..... MASS INTENTIONS

WEEKLY CALENDAR

M. Davis, Kenosha,

below. I examined the process with some curiosity. Meantime I wore my heavy coat, cap and mits. During the second hour of my Bavaria, was elected Emperor. He devoted the resources of his empire of the Church. In 1022 Henry lay on his bed of death. He gave back to her parents his wife, St. Cunegunda, "a virgin still, as a virgin he had received her from Christ." gunda,

Monday, July 16.—St. Simon Stock, was born in the county of Kent, England. He lived as a hermit in a hollow tree for twenty years. Later entering the Order of Our Lady of Mount Carmel he was chosen Prior-General. He died at Bordeaux in 1265.

Tuesday, July 17.—St. Alexius, the son of noble Roman parents, lived as a mendicant in his father's house for seventeen years, having returned to Rome as a beggar unrecognized by relatives or friends. Only after his death was his identity revealed. He died early in the fifth

Wednesday, July 18 .- St. Camillus of Lellis, at the age of nineteen took service with his father, an Italian noble, against the Turks and after four years campaigning found himself, through his violent temper, reckless habits, and inveterate passion for gambling a discharged soldier in straightened circum-stances. A few words from a Capuheads of wealthy families and hold them for ransom. They also invade the schools and capture the children of the rich. In the province of the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the relation to the rich and our patron because of this rain the bishop of the diocese should the relation to the rich and our patron because of this rain the bishop of the diocese should the relation to the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of this rain the bishop of the diocese should the rich and our patron because of

brought hope into those prisons where only despair had reigned

during all eternity."

On Saturday morning Father
Lennon celebrated Mass at the seminary in London. His present pastorate is in Dundas.

"How long do you intend to do that work and live as a hermit?"

"As long as the Superiors may like to retain me on it; as long as the work is not zo heavy as to crush the worker under its weight; as long as the hermitere effect. Friday, July 20 .- St. Margaret,

particularly because of his exh ations to the Christians of Marseilles after the slaughter of the Theban Legion, he was put to he was put to death after frightful tortures.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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Every one has his little sphere in this world, and he should decorate it by esteem, honor and worthiness. Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality. It is also most generous because, pendently of it, there is neither

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THE REV. F. P. HICKEY, O. S. B. EIGHTH SUNDAY AFTER PENTECOST

SONS OF GOD

"Whoseever are led by the Spirit of God they are the sons of God." (Rom. viii. 14.)

What joy and enthusiasm should be enkindled in our souls by the announcement of this truth, that St. Paul declares to us, that we are destined to be "the sons of God; and if sons, heirs also; co-heirs with Christ." But, alas! this announce-Christ." But, alas! this announce-ment awakens no echo in the souls of so many. They are in this world; they raise their eyes to nothing beyond, but find occupation, pleasure, contentment in the fleeting joys of the present. What a misfortune to disregard the glorious destiny to which they are called, and to content themselves with the world "which passeth away." They give "which passeth away." They give no heed to the warnings of the Scripture: "Love not the world, nor the things which are in the world." (11 John ii 15); and that " (1 John ii. 15); and that "The friendship of this world is the enemy of God; whoso-ever therefore will be a friend of this world becometh an enemy of God. It is

all-important, then, that we watch ourselves, and do not make the fatal mistake of becoming an enemy, whereas we are called to be sons. And it is easy and natural to make this mistake, deluded and misguided by self-love and self-sufficiency. Witness those of whom our Blessed Lord speaks, as claiming heaven because they have prayed and done miracles in His name; but they have been self-sufficiently self-sufficiently. they had been ruled by self, and not led by the Spirit of God. Therefore the gospel continues, "And then I will profess unto them, I never knew you; depart from Me, you that work iniquity" (Matt.

How can we explain this? Alas! in all that they had done, it had not been the Will of God they had sought to do, but their own will. They had not been "led by the Spirit of God." This is the test by which we make sure of our calling. "Whosoever are led by the Spirit of God, they are the sons of God." It is the word "led" that is the stumbling-block! A man has faculties and intelligence: he determines to go by them, imagining that they are all-sufficing. He forgets their limits; of how much he is ignorant; how prone he is to evil; the insidious enemies around him. He chooses his own

A fatal mistake, indeed, to imagine we can choose our own way and be independent. Our own way! blind men choosing their own way, and refusing assistance and guidance. Our own way! forgetting that we are prone to evil; that we deceitful enemies around us, leading us to destruction—enemies. craftily conceal the dangers and the evils under the guise of pleasure and freedom and independence. Our own way! and yet we cannot shake ourselves free from the thraldom, for we are slaves to our sins. Such a man forfeits the grace and help of the Spirit, and is powerless of himself. For instance, some Sunday he may hear some word of our Lord in the gospel that is a rebuke to him; he knows that he should change and repent, but or to the habit he has formed. He thinks he is free and independent, is powerless to change, though he dreads the consequences. Aided by the tempter, he stifles the voice of conscience, and remains a miser-able slave of sin. Thus, from the practices of a good Christian life, he is led astray and, sooner or later, the tempter leads him from the Faith. Good practices he has abandoned; next some doctrine or pre-cept of the Church annoys him, per-sistently rebukes him. Will he be sistently rebukes him. Will he be humble enough to obey, or rebel humble enough to obey, or rebel and choose his own way and cling to his own will? Alas! he thus falls from the Faith! For what is a heretic, but a chooser, as the meaning of the word implies; and one that clings obstinately to his own opinion in defiance of the Church? He becomes one of those of whom the prophet speaks:
"They hearkened not, nor inclined
their ear, but walked in their own

their ear, but walked in their own will, and in the perversity of their wicked heart" (Jer. vii. 24).

But how different all is, thank God, for those who lovingly yield themselves to be "led by the Spirit of God." They are "partakers of the Holy Spirit; the Holy Spirit dwells within them, as St. Paul tells us, and securely in Hisstrength and under His guidance they tread the path of life. Their faith, received at Baptism, strengthened within them at Confirmation, beams down upon their path of life, enlightening them day by day to lightening them day by day to fulfil their duties to God and man. Walking in the light of this divine Faith, there is no hesitancy, no doubt, no difficulties in following the road that leads to eternal life.

There is a gold and man, are not to nurt that lady, she goes up and down our streets to the Ursula Kirche, withher daughter."

That was a fellowship of the faith I loved to be caught into.

by the false maxims of the world, of self, of the evil one. Pray that He may teach us to set a right value on the means to salvation; to relish the things of God; to be ever ready to follow His leading and His guidance, for then we shall be "the sons of God."

CATHOLIC LIFE IN THE RHINELAND

By Katherine Tynan

I said the other day to an English Catholic lady: "No Catholic could fail to be happy in the Rhineland," and she too had felt the same sense of a spiritual influence. Not in Italy, not in Ireland, have I felt quite the same. In English Catholic churches I have sometimes felt the same warm thrill but there the same warm thrill, but there cause one was in a stronghold of the religion with the world beyond do not mean the differing religions. I mean by the world that Pagan beast of hoofs and horns treading own the spirit.

There is in the Rhineland churches ne of the happenings which perturb the islander, which he or she, if disposed to make the best of it, tries to explain by differences of race and character. You will not find here the irreverent sight-seeing crowds to which none of the holy places is sacred. In Cologne Cathe-dral, where there is an incessant stream of sightseers, they are not allowed to perambulate during any service, and this reverent ordinance awakens reverence in those who

Pilgrims to Cologne Cathedral from all parts of the world come hat in hand : there is no talking : no loud, irreverent laughter. I don't believe there is even any need for the scarlet-coated beadles to ask an irreverent person to withdraw. The sight-seers are to all appearance as reverent as the worshippers. I used to think it a most delightful sight in the summer to see the bands of school children, knapsacks on back, staff in hand, come from afar with their teachers to visit the Rhineland, or old people or young men and maidens, all pilgrims, sit down in the great Cathedral and eat the food they carried. They were most truly at home in their Father's House, in this great and splendid mansion which man has made for God. Once I saw an old man eating seated at the foot of the altar rails. The beadles apparently saw no reason to interfere, which was quite as it should be. Where could a pilgrim be more at home

than by the shrine of the Three At the Masses in the Dorn-the Cathedral-which begin at 4 in the morning in summer time, so that the young people flocking countrywards may go with that blessing upon them, at 6 in winter and go on up to 11.15. There is an enormous congregation, mainly standing, because the seats are but as islands in the great space. Such a reverent congregation! When we came first our friends of the Conventions our friends of the Occupation used to say to us: "You must go to the Dorn on Sunday at 11.15. There is a great preacher, and the fervor of the congregation is wonderful. It is something to see."

thinks he is free and independent, yet in reality he is a slave, enthralled in his evil ways. Warnings are given; even a bad conscience can be stricken by fear of science can be stricken by fear of the country that scene impending the country of the Church. Not only the boys. Everyone preacher. If you encounter the lamp persuaded that we islanders are much wronged. Why must we It is quite the thing for the high choir coming or going from or to the Dorn in a narrow street you will be as dumb dogs, opening not the be held up for a perceptible length of time if you are unwilling to break the procession. But I imagine the great attraction is the fervour

of the congregation.

Our friends of the Occupation were unaware that the same fervour is to be seen at every Mass, every Ronediction in the Property of the P

Benediction, in the seventy-three churches of Cologne.

Personally I find the spiritual atmosphere of other churches than the Dorn more compelling. The Dorn took hundreds of years in the building. We were well in the Victorian Age, when the interior was quite finished, and it keeps a bright modern look within, while the ages and the weather have made the magnificent exterior black but comely. The smaller, very old churches saturated with prayers, are more wonderful to my mind. I would choose rather the Ursulen Kirche, St. Maria in Kapitol, St. Andrew's in Kloster, the Hostel Kirche, half-a-dozen others. St. Ursula's I know best of all, and it

The congregation begin to look at The congregation begin to look at me with a friendly eye. The collectors for the poor have tracked me to my private address. When I asked my Frau the other day if she would protect us in case of revolution, she said, with an arm about my shoulder: "No one would hurt you. The people would say, 'You are not to hurt that lady, she goes up and down our streets to the

them also remember that, if they are the sons of God, they are, "heirs also, heirs indeed of God, and jointheirs with Christ." Let uspray, then, for the Holy Spirit to endow us with wisdom and understanding to give ourselves to be led by Him, and not by the false maxims of the world, by the false maxims of the world, are perpetually washing and cleaning—the badge of the Rhinelands might be the plant or genista—so that one avoids the particular stuffiness of Italian Churches. The walls are bare if they have not moral whatever may be written of windows: there may be a very ancient tomb or monument; beyond these, nothing of decoration. They ancient tomb or monument; beyond these, nothing of decoration. They are perpetually washing and cleaning—the badge of the Rhinelands might be the plant or genista—so that one avoids the particular stuffiness of the avil one. Pray that

own these dark winter mornings, through the narrow streets teeming with children, to St. Ursula's. A good many children will be on their way to Mass. I have never seen such independent mites of children. They go in groups or couples, or

I know one little boy who goes to St. Ursula's who cannot be more than two. He has the sleepy, wondering look of something just introduced to the world, and not quite comfortable about it. His yellow head is like a new-born duckling's, and he wears a fur collar to his minute religion with the world beyond coat, an almost universal possession walls. When I say the world I in the Fatherland, where all the world goes comfortably clad, though the mark tumbles. I cannot get over the amazing spectacle of that infant going sturdily into the old church and knowing his way about

> On Friday morning there is fruit and vegetable open-air market is a barren shrew, homeless and in the Ursula Platz. The Germans unbeloved, while religion dwells in have a complete indifference to weather. Perhaps Colonge rain, children."—The Pilot. weather. Perhaps Colonge rain, like Mayo rain, does not give cold. In the narrow street by the side of the Church there will be two or three patient horses standing. You will always find a weather the colonial to the colon will always find a woman there with an apron full of carrots, or some such delicacy, or a child feeding the horses. This affection for animals is one of the things which persuade one that the English and Germans are akin, though they blundered into war.

the shoulders by straps feeding a very tall big horse with single blades of hay. He had to stand tiptoe to do it, and the horse had to crane his neck to receive the dainty, which he did with the patient politeness of the animal. The child, curly golden-haired, and no more than three, might have sat for the Infant St. John. He gurgled and crowed when the horse

took his blade of hay.

It is worth while to be early at St. Ursula's eight o'clock Mass to hear the school-boys come in. They hear the school-boys come in. They come in great numbers; and this is only one church of the 73. Well might a young French officer of unusual intelligence say enviously: "Ah, but those people there; they have les bebées!"

The school boys come like a rush.

The school boys come like a rush.

The school-boys come like a rushing and beautiful wind. They are all perfectly drilled, a race of soldiers. There is no dragging of the feet, no clatter of hobnails as one would hear it at home. In perfect order, and with that swift push which is the perfection of human movement, they take their places as they will vacate them at the end of Mass. The Germans have the sense of the queue. It is part of their strange orderliness.

That swift rush of the boys is a recurring joy: but when they sing it is wings to carry the dullest soul on high. Like wings that great pure volume of sound beats as though it would escape against the high, grained ceiling, and fills every

mouth, when these people are praising God as His angels may? not our voices atrophied from disuse, discouragement?

It is in keeping that the long procession of the boys leaving the church, or wherever you meet it is so civilized, so friendly, so ready to smile. I have not yet found the Hooligan among those singing

TWO CENTENARIES

Two centenaries of widely different character have been recently celebrated in France. They were the anniversaries of the births of two men who affected profoundly the lives of their fellow men not only in their native country France but throughout the world. Their names are Louis Pasteur and Ernest Renan. But the unanimity of sentiment that acclaimed Pasteur as the world's greatest modern benefactor was significantly absent in the celebration in honor of Renan.

The Catholics of France as well as their coreligionists throughout the world could not participate in the movement to make a hero of one whose influence they cannot but deem baneful. Born in the faith, and educated by the Church, Renan became a sceptic and a scoffer, and turned his great talents and wonderful literary skill agrinst the Church which gave him every advantage he possessed. Sacrificing tradition to what he considered scientific reason, the road that leads to eternal life. Faith points out the way; hope sustains them in the journey, both the gift of that divine Spirit by Whom they are led. The hope that they are thus the sons of God inspires them with courage to bear their cross, to dare and do whatever the Spirit bids them. This hope bids

ness of Italian Churches. The walls are bare if they have not moral paintings, and the old seats, curtainless, have been polished by the generations.

In my mind the children and the Churches of Cologne are closely associated. The Masses at 8 and 9 are the children's Masses. One goes are closely winter mornings. the centenary of his fellow country-man the loyal Catholic Pasteur, that man the loyal Catholic Pasteur, that failure must be written across Renan's career. His was a wasted life. This was shown in nothing so clearly as in his last days. Then according to Canon Barry, his biographer, he became, "a sceptic, idealist, amused spectator of all existence gray without illusions. existence, gay without illusions, holding all things to be vanity, yet enjoying them as if they had savor and substance."

The present age is inclining more and more away from scepticism and back to positive beliefs. Renan once wrote "error founds nothing; no error can last very long." In the light of the years that have passed since Renan's death, these words seem to have been prophetic. Surely these two centenaries of Pasteur and Renan, judged by their fruits, confirm the wise observation of a recent philosopher, "scepticism

IS MARRIAGE A FAILURE?

This question, when voiced by the modern critics of marriage, implies that there is something essentially wrong with the structure of marriage as it exists in our days. It intimates that a permanent union is an ideal that cannot be realized by Once I saw a tiny child in a blue mankind in its present condition, shirt and blue knickers held up on Even such inadequate indissolubility mankind in its present condition. of the marriage tie as is still upheld by society is regarded as a burden heavy and a yoke too galling. Accordingly, the steadfast and last-ing union is to be superseded by more fluent and transient relations may be dissolved at will. A reform of marriage in that sense is proposed as the remedy for the deplorable conditions to which we have come. That such sentiments have been uttered not only by an irresponsible novelist but by a judge of high repute shows whither we are drift-

> same plane as the brilliant sugges-tion that the surest means to do away with crime would be to cancel the Decalogue and the most efficathe Decalogue and the most emca-cious way to stop theft and dis-honesty would be to abolish prop-erty. The last things would be infinitely worse than the first. Men would rush from one marriage to another and would find happiness and contentment in none. The relaxing of the moral law cannot improve morality. Yielding to an instinct never satisfies it, but only encourages it to new and more extravagant demands. Safety for man lies only in those stern and uncompromising imperatives and in-violable prohibitions that protect compromising imperatives and inviolable prohibitions that protect him against his own wicked nature. When they are removed, he becomes When they are removed, he becomes impulses and the toy of his pas-

An honest analysis of the situation, however, would lead to the conclusion, not that marriage is a failure, but that divorce is a failure. into it with the intention of staying in it. If he regards it as merely temporary, he does not think it worth while to make it a success. If, by the same token, man looks upon marriage not as a permanent thing, but a venture that may easily be rescinded at the first disappointment, he will not care enough to make it a success. He will make no supreme effort to set things right, but will permit them things right, but will permit them to go on until they become irremediable. The possibility of divorce thus produces a mental state that is calculated to make marriage a failure. And that is the truth of the matter; if marriage is a failure, it is because divorce has made it so

it is because divorce has made it so.
There is no question but that dif-There is no question but that dif-ficulties will arise in married life. That is bound to be so, because human beings are not perfect and the close intimacy of married life will quickly disclose their short-comings. Now, if the two partners realize that their union is perma-nent, they will try to adjust them-selves, one to the other, in order to derive as much happiness as possible derive as much happiness as possible out of the unalterable condition into which they have entered. They will learn to restrain those impulses that disrupt the peace of their home and that make their life miserable. If, on the other hand, they know that it is much easier to get out of their difficulties and to change partners than to overcome

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their mean dispositions and bad habits, they will not take the trouble to practice self-control. The pros-pect of possible divorce paralyzes the will and induces a mental indifference that, sooner or later, will lead to grave matrimonial discord and, finally, to a complete rupture.

Men will make the best of the
inevitable; they will never make
the best of what they can change as their fancy prompts them. By its very nature, the dissoluble marriage is fated to be a failure. The only marriage that has any chance of being a success and of bringing a maximum of happiness to man is the irrevocable marriage.

Modern marriage reform runs in the wrong direction. It goes after shadows. It imagines that it can overcome selfishness by making concessions to it and that it can stem the flood of immorality by leveling the dams. The only practical form of marriage, the only one that will be able to maintain itself, is the indissoluble marriage. In this case, as always in the moral order, the ideal and the truly practical coincide. The whole recent development bears out this truth, that the loosening of the marriagetie has not mendedmatters but has only called forth demand for still greater laxity. Even now a demand for free unions and unconventional relations is made. is no middle course; either indis soluble marriage or the destruction of marriage. One cannot stand on quicksand; it yields and slips until it has swallowed up completely whatever touches its treacherous surface.—Catholic Standard and

CATHOLIC ACTION FOR THE HOME

About eleven years ago, Pope Pius X., of saintly memory, once received the visit of some 400 French children, first communi-cants, not one of them over eleven years of age. Accompanying a band of pilgrims, they had come to thank the Holy Father for his then recent decree on Frequent Communion. It was an inspiring sight when the great White Shepherd sat on his throne with the little army of boys and girls grouped around him. A around the Saviour in Palestine and come to receive the blessing of their

spiritual Father in Rome.

In his reply the Venerable Pontiff said in part: "The blessings of God given in the Holy Eucharist have been tasted by you even before you have had full and complete browledge of them. At your failure, but that divorce is a failure. Not the indissoluble marriage has proved to be a failure, but the dissoluble one. It was thought that divorce would decrease unhappy marriages. It has not done so; it has increased them. That is quite in accord with the observations of experimental psychology. Man only succeeds in an enterprise, in a business or a profession, if he goes into it with the intention of staying the surface of the holy affections of the heart velopment of your understanding. Let me then recommend, above all, as the fruit of your visit to the Pope, that you resolve and solemnly promise to keep on for a long time going to catechism. That is how promise to keep on for a long time going to catechism. That is how you will perfect your knowledge of your Christian doctrine. That is how you will be the treasure your home, whose members you will console by your conduct and by

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"At school your piety will make your companions emulate you; in the parish, the people will regard the parish, the people will regard you as good as protecting angels; everywhere all about you, by your prayers, your wisdom, and the sweet force of your modesty, you will help in the conversion of sinners and in bringing back to Christ the indifferent and those who have fallen away.

May not Catholic parents take May not Catholic parents take these words to heart, ponder them, and make them the subject of earnest instruction to their children? They make, in effect, a real program of action for Catholic children. To prune the children's affections and to keep them centered on God, on His Church, and on the sanctuary of the home is a beautiful work for a father and mother, and will keep them in a right fear and will keep them in a right fear and in a trusting love of the Eternal Father in heaven, in whom all parenthood had its origin and sanction.

Pursuing their parental duty in accordance with the Divine Law, they will strive by prayer and consistent reading, to know that law themselves and to make it better known to their effection. known to their offspring. They will have recourse to the catechism, to prayer books and to books of devotion, striving to engender by their steady use the habit of such every-day thinking as will lead to real Catholic conduct, to God's glory and the untold good of their souls.— Catholic Bulletin.

When one follows only one's own lights one follows a consummate deceiver.—St. Bernard.



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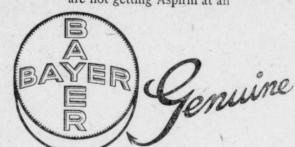
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CHATS WITH YOUNG MEN

"NOT UNDERSTOOD" Not understood. We move along

Our paths grow wider as the seasons creep Along the years; we marvel and we

Why life is life? and then we fall Not understood.

Not understood. Poor souls with stunted vision Oft measure giants by their narrow

gage; oisoned shafts of falsehood and derision Are oft impelled 'gainst those who

ft impened age, mould the age, Not understood. Not understood. The secret springs of action. Which lie beneath the surface and

the show disregarded; with self-satisfaction We judge our neighbors, and they

often go, Not understood. Not understood. How trifles often

change us! thoughtless sentence or the fancied slight Destroy long years of friendship and estrange us, And on our souls there falls a freez-

Not understood. Not understood. How many breasts

are aching For lack of sympathy! Ah! day by day, How many cheerless, lonely hearts

are breaking! How many noble spirits pass away Not understood.

Oh, God! that men would see a little clearer, Or judge less harshly where they cannot see;
Oh, God, that men would draw a

little nearer To one another, they'd be nearer

And understood.

FORGET THE PAST

The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy, for that which no power on earth can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities.

possibilities.

Do in the best way you can the work that is under your hand at the moment; do it with a good inten-tion; do it with the best prepara-tion your thoughts suggest; bring SAY. "THANK YOU"

SAY. "THANK YOU"

SAY. "THANK YOU"

What should be our gratitude to five reputed discovery of the fossil skull of prehistoric man in Argentina. The ink was scarcely dry upon the papers that chronicled this new rour power as if it were a million years behind you. Turn all that past, with its sad hours, its weak- and saked a woman for a drink of water. Others frequently stopped and asked a woman for a drink of water. Thank You," and others a paltry sife and graces, as so many lights in hope and confidence upon the future. The present and the future are yours; the past has gone back, and all its messages, its indication your thoughts suggest; bring all the light of knowledge to aid you have done your gratitude to the treputed discovery of the fossil skull of prehistoric man in Argentina. The ink was scarcely dry upon the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the gratitude to form the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the gratitude of a touching story of the gratitude of the reputed discovery of the fossil skull of prehistoric man in Argentina. The ink was scarcely dry upon the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory in the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory in the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory in the papers that chronicled this new find before the advocates of materialistic evolution were hashing tory of the gratitude of the reputed di future are yours; the past has Sama gone back, and all its messages, its soul. history, its records to the God who loaned you the golden moments to use in obedience to His law.

LIFE IN THIS VALE OF TEARS

"Sorrow is more or less the characteristic of all human life," says the Rev. Frederick W. Faber, D. D. Man's existence may be D. D. Man's existence may be likened to the groups of mysteries of the rosary, there are the joyful, sorrowful and the glorious periods. To childhood may be allotted the joyful period, children may have a corrows but they make no lasting service for you. sorrows but they make no lasting impressions and are quickly for-

approaches and with its dissolution and its attendant miseries, the circle of one's friends grows yearly narrower,—all teaching a lesson more clearly than with words that man is not for this world and that life is but a "vale of tears."

How often we think every good is from ourselves and for ourselves. How often in our self-sufficiency, do we entirely forget Christ, when we should have a "Thank You, Christ," ever ringing in our hearts. If the Creator Himself considered a live on the alorieus and the same of water worthy of the gift. Were it not for the glorious sunshine lighting up this valley of sorrow, the contemplation of the sorrows of life would be inclined to make us now make with the contemplation of the sorrows of life would be inclined to make us now make with the contemplation of the contemplat

sorrows of life would be inclined to make us poor mortals quite pessimistic. When viewer, however, under the rays of Christian truth, sorrow takes another aspect.

From the Christian point of view sorrow serves to prove that we have been created for a more glorious existence. Life is considered a pilgrimage to one's true country, a land which flows with

milk and honey. Time is admitted as fleeting and the true measure of existence is granted to be eternity. Sorrow is looked upon as refining the soul as fire refines gold. The causes of sorrow are taken as preparatory for a joy which shall be without alloy. Viewed in this light sorrow is suffered with a peace of soul which is astounding to such as are not guided by beauty which are necessary if it is to such as are not guided by Christian principles.

Sorrow has a sobering effect on man. Were he to live in continual joy he would forget his external Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.
Not understood. Poor souls with
Not understood. Poor souls with

who can preserve an equanimity of mind under sorrow, who can bear his sorrow without betraying it to others or at least without burdening others with peevish and petulant conduct.

Sorrow shared is only half a sorrow. But this is true only if

Sorrow shared is only half a sorrow. But this is true only if the sorrow is unburdened to one sympathetic friend who will give no less genuine than intelligent sympathy. Sorrow frequently thought of and often spoken of, is like a wound kept open by unnecessary tampering with, it will never heal. Sorrows borne manfully and bravely, in a Christian spirit and with resignation to the decrees of divine Providence, ennoble the soul, give a depth of feeling to afflicted and furnish a pledge for future joys whose magnitude and endurance shall be without measure.—A. R. in The Echo.

OUR BOYS AND GIRLS

RED AND WHITE ROSES Roses red, with their glowing hearts.

Placed at Thy Sacred feet, Symbols of love's intensity, Breathing in rapture sweet Thoughts that our lips would fain

portray, Hope ever unexpressed essages whispered tenderly In the red petals rest.

Roses white, with their virgin hearts, Lay them quivering there, Symbols of love's dear purity, Each petal white a prayer!
Ah, may the angels breathe on high
The wish each rose conceals—
And humbly lay at Thy Sacred feet The need each heart reveals.

HOW CHRIST TAUGHT US TO SAY, "THANK YOU"

- Irish Catholic

Samaria was the conversion of her

We find it hard to thank Christ, even for His greatest gifts, but be-hold the gift of gratitude He lavished on one poor woman. Compare Him with yourself. You forget your grateful impulses almost before they have sprung to expression on your lips. Yet you ever owe a heavy debt of gratitude to Christ

And you thank Him—but how? In the morning with occasional or distracted prayers, in the evening of bones belonging to no one distracted prayers, in the evening with tired, listless prayers. But during the day? Seldom. But Christ was grateful—for what? For one deed of kindness from a sinner, for the gift of one small glass of cold water which cost no pain. He showed real gratitude—and have made it a means of merit.

Life must naturally bring its mete of sorrow with it. After the hopeful and enthusiastic visions of youth, there must come the disappointments and illusions. Age approaches and with its dissolution and its attendant miseries, the circle of one's friends grows yearly narrower,—all teaching a lesson more clearly than with words that

beauty which are necessary if it is to be a pleasant path to tread. The person who is unkind is not likely to find a welcome anywhere. Even one's own baby quickly recog-nizes whether he is kind or unkind. Gruff words never bring smiles from

may be made a means of sanctification by being a manner of imitating the "Man of Sorrows" and His sorrowful Mother.

But, fortunately, the day when that proverb flourished is past. There are some, however, who imagine that the only way to the "Man of Sorrows" and His sprrowful Mother.

Although sorrow be borne with such lofty motives a danger must be avoided. Sorrow is calculated to make one peevish and petulant. The sorrowful naturally look for sympathy. Sympathy often engenders self pity and self pity does incalculable harm. Happy the man who can preserve an equanimity of their little ones.

applications of the rod.

The same rule applies in every pathway through life. Business men who rule with the iron hand, who try to keep their employees efficient by ill treatment and "muleng" get nowhere in the long Certain it is that they do driving bring down upon themselves the hatred of scores of good employes and in the days when co operation is essential to the successful progress Life is too short and the biggest

worldly accomplishments are entire-ly too small to make it worth while for one to spoil others' pleasure by his own selfishness. Kindness is the one sure producer of success and smiles. — Catholic

NEW DISCOVERIES

The last few weeks have been The last few weeks have been gala weeks for archaeologists, authropologists, and palaeontogists. Excavations carried on for years with little apparent hope of success have suddenly rewarded the persistent explorers with rich treasures. The public mind has been so intrigued with the sepulchral splendors of Tutankhamen's tomb that it has had little time to consider the report of another discovery in Asia report of another discovery in Asia
Minor that promises to make known
the long sought for resting place of
the ancient Judean kings. Such
discoveries have great scientific and
historical value historical value.

On the other hand it is very easy to over-estimate the scientific value

should make the proponents of materialistic evolution very chary about what claims they make for the Argentinian skull. One tiny jaw discovered in Egypt, bearing the resounding name of Proplio-pithecus is hailed as the hypothetiin palaeontology for the animal ancestry of man. The Trinil ape man And you thank Him—but how? In the morning with occasional or distracted prayers, in the evening with tired, listless prayers. But with tired, listless prayers. But new missing link in Argentina will be hailed with delight by evolution-ists but regarded with proper

incredulity by others. Much uncertain evidence, vague conjectures, and unproved nonsense form the basis of many books of "Outlines" which are doing very real harm to young and uncritical readers. For instance The Story of Mankind tells us that for millions of years living cells floated on the of years living cells floated on the waters or strayed upon the shore until one day after straying through plantdom, fishdom, and animaldom, 'man suddenly leaves the endless procession of dumbly living and wonder is not, why so many enter

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"The Church is modeled after the

Celestial City with its choirs of angels, and her end in the glory of

God and man's salvation. Her splendors shine from within but

Church is in herself, independent of what she bestows on each one of

Her splendors shine from within, but manifest themselves from afar,

-penetrating the most remote corners, illumining the secret recesses of hearts long estranged from all knowledge of her. One by one new recruits are added to the great army of Christ the King.

Now the radiant reflection of her

queenly beauty strikes, like the searchlight at sea, out over the vast ocean of life, and suddenly lights up an object that was buried in darkness. Like the Star that and suddenly treasfers to the star that

suddenly transfigured the poor Cave at Bethlehem, a great light strikes into a soul where shadows have long dwelt. And the scoffer

throws down the pen still wet with the traces of his blasphemies. The

infidel drops to his knees, striking his breast like the Publican of old.

Mighty intellects submit them-selves like little children, and

proud spirits bend beneath the gentle yoke of the Church. Stub-

born may have been the fight and long, but late though it be, weary

and footsore, the stragglers toil up the hill toward the shining citadel

"The church is justly called the mystic body of Christ. What must

be the beauty of such a body whose

by the virtue and holiness and purity of a God! What noble blood flows through her veins! What generosity and love and magnanimity fill her heart! What firmness and health invigorate every

member! . . . where every portion participates in the life of

"We are the members of this body and whatever our station in

life, however high our birth or rank, all nobility dwindles into

nothingness in comparison with being a part of Christ's mystic body, a member of Holy Church!"
—The Pilot.

out of most of us - even the fit. But it is especially hard on the

ailing and the aged. An under-toned system needs more than the

ordinary stimulation to make life bearable when the thermoneter

hovers around eighty in the shade

Roman Meal is especially valuable for invalids, little children, and old people, as an item of diet for hot

weather months. It is acid blood that causes that "all in" feeling on

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cereal—400 parts in each 1,000 parts "Excess Alkali"—Alkaline enough to correct the acids of acid foods

and keep the blood alkaline in hot

weather.

Roman Meal may be made into porridge, pancakes, puddings and cakes. Even hot Roman Meal porridge is more "cooling" to the

blood than the coolest tasting cereal

Roman Meal is the only alkaline

meats, and sweets.

life and comeliness are all animated

afar with longing eyes.

the whole

great army of Christ, the King,

manifest themselves from afar. there any earthly society which can boast of such titles? And all this is but the consideration of what the

dying creatures and begins to use his reason to shape the destiny of his race." Out of remains so in
"The Church is modeled after the control of the contr complete and capable of so many explanations, it is a conspiracy against truth to attempt to claim a scientific proof for the animal descent of man and materialistic evolution. "Man knows no nonevolution. "Man knows no non-man ancestor" says a recent Catho-lic writer "and it is high time that all this twaddle about cave man all this twaddle about cave man stuff atavistic reversions, and animal heritage, and so forth should stop. To teach the evolution of man as a fact or as a scientific hypothesis is as rank nonsense as to teach that two and two make five.

THE PERSISTENCY OF PERSECUTION

If we need any tangible proof today of the divinity of the Catho-lic Church we might perhaps most easily find it in the persistent persecution which is waged against her by her sworp empion The her by her sworn enemies. The Church of God is like her Divine Founder because she has His undy ing spirit. In one way or other she repeats and lives over for us each of business, there is likely to be a very big monkey wrench in the wheels of machines.

The stand lives over the searthly life. Need we wonder, then, that wherever the Catholic Church lifts her head there are found thousands of men who shout all manner of vain things around her and try in divers ways to make her triumphant course through this world less glorious?

One would have imagined that after the sad experiences of a World War our modern civilization would have known for a certainty that there is no such thing as real progress without religion. But we actually find that in practically all the countries of Europe men are making the existence of religion more difficult each day. In Russia, today, they have gone the extreme lengths of condemning an Archbishop to lifelong exile in Siberia for so-called political opposition to Bolshevism, although no trace of such opposition was discovered in such opposition was discovered in the proceedings of the Soviet courts. In Ireland, in Portugal, in Italy there are growing coteries of men who oppose the Church at every step. In our own land there are ugly manifestations of bigotry. In the far Orient the success of Catho-lic missionaries is calling forth much opposition. In fact, wherever

The fate of previous vestigial remains of anthropoid apes that were supposed to form the missing link between man and animal. supposed to form the missing link between man and animal ancestors should make the proponents of materialistic evolution very chary about what claims they make for more and more today. Just as few men can stand prosperity but thrive spiritually under opposition and privation so too the Church—as is plain from her history—produces the best spiritual results when she does not seek to dodge the high responsibility and privilege of being the Bride of a Crucified Lord.— Rosary Magazine.

A CITY SET ON A HILL

The simplicity and beauty of the Gospel story has attracted the admiration of men whatever they may profess to believe. With the weak things the strong are conweak things the strong are confounded; the lowliest parable, proclaimed by the Divine Teacher in language which little children may readily understand, is not disdained by men of lofty intellect to readily understand, is not dis-dained by men of lofty intellect to whom its imperial grandeur is not concealed beneath its lowly guise. whom its imperial grandeur is not oncealed beneath its lowly guise.

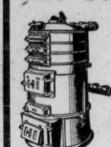
Christ in His teaching most often one of these is a hot-day treat, that

referred to the ordinary things of everyday life. So He compares the light of Faith to the flame of a little candle set high on a hill above indigestion, positively relieves conthe plains and valleys inhabited by stipation. At grocers

men.

Today men of right reason and intelligence are forced to acknowledge that the Church is in very truth a City Set on a Hill, the perfect type and image of that celestial City to which all are born rightful heirs. It is no longer necessary to explain so many reasons why men believe the Catholic Church to be Divine and therefore the one true Church to which

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ceremonies in the open air, and the splendor and solemnity which marked the various functions deeply impressed the large crowd which gathered from the city and neigh-bering perishes

boring parishes.

Mount St. Joseph is singularly blessed by the beauty of its location and surroundings and seldom does nature provide so ideal a sanctuary which to worship Our Lord in the Eucharist.

attar was erected for the occasion on the large oval immediately in front of the convent and at 10.15 Right Rev. Bishop Fallon proceeded to administer the Sacrament of Confirmation to a large class of children from Mount St. Joseph Orphanage. Pontifical Mass was sung immediately after by the Right Rev. Bishop, the following officers assisting: Assistant Priest, Rev. E. L. Tierney; Deacons of Honor, Rev. W. J. Kelly and Rev. W. T. Corcoran; Deacon of the Mass, Rev. J. Neville; Subdeacon of mass, Rev. J. Neville; Subdeacon of the Mass, Rev. G. Labelle; Masters of Ceremonies, Rev. A. E. O'Donnell and Rev. J. A. Cook. Rev. E. G. Doe preached a most inspiring sermon on the Blessed Eucharist. A choir of one hundred voices sang the IXth Gregorian Mass.
Following the celebration of Mass

the Blessed Eucharist was carried in solemn procession through the grounds, Rev. J. C. Kelly acting as Cross-Bearer followed by children, Sisters and clergy. The Right Rev. Bishop carried the Sacred Host under a canopy and gave Benediction from an altar erected along the way. Rev. L. M. Forristal lead in prayer. The procession proceeded to the chapel where the Blessed Sacrament

remained exposed all day.

In a few brief remarks the Bishop thanked God for the blessing of one more Eucharistic Congress within the Diocese, welcomed the priests and faithful who were present in such large numbers to honor Jesus in the Eucharist and expressed his deep gratitude to Rev. Father Valentin, Diocesan Director of the Eucharistic League, and the Sisters of St. Joseph who had worked so hard and successfully in the inter-

ests of the Congress.

At 3.30 p. m. Rev. J. F. Stanley gave a conference to the Sisters while the priests met in conference at the same hour with the Right Rev. D. O'Connor, V. G., presiding. Three excellent papers were read. First: "Holy Communion outside of Mass and Visitation of the parish

by the Pastor," by Rev. D. L. Brisson. Second Paper: "The Holy Eucharist and Convert-Making," by Rev.

Third Paper: "The Tabernacle," by Rev. L. M. Forristal. Discussion of the papers presented was led by Very Rev. Dr. J. T. Foley, D. D., Rev. J. Barry, C. SS. R., and Rev. J. F. Andrew jeski.

Rev. P. L'Heureux addressed the children of the city during a visit to the Blessed Sacrament at 4:30 p. m.

The closing exercises of the Congress took place at 7.30 p. m. in the chapel. During the Holy Hour Rev. A. P. Mahoney delivered an excellent sermon on the Blessed Sacrament. Solemn Benediction was Sacrament. Solemn Benediction was given by Right Rev D. O'Connor, V. G., Rev. T. P. Hussey acting as Deacon and Rev. J. R. Quigley as Subdeacon. The Bishop presided, assisted by Verv Rev. Dr. Foley and Very Rev. Dean Hanlon. St. Peter's Chancel Choir, directed by Brother Stephen, provided special music. The Congress closed with the singing of the Te Deum.

ing of the Te Deum.
Close to one hundred priests were present at the different exercises throughout the day, and two hundred Sisters including representatives of the Dominican, Ursuline, Holy Name and Precious Blood

nuns.
The Twelfth Eucharistic Congress
was indeed remarkable and gave
evidence of the enthusiastic interest
which centres around this annual

DISCOVERY WEEK CELEBRATION

Sault Ste. Marie, Ontario, will celebrate Discovery Week from Aug. 4th to 8th, when it will commemorate the 300th anniversary of the arrival of Etienne Brule, one of the most adventurous of the early the most adventurous of the early coureurs de bois, and his companion, Grenolle, who in 1622 discovered the St. Mary's Rapids and Lake Superior. An elaborate programme is being prepared, one of the features of which will be the unveiling of a memorial to Brule and Grenolle by Sir Arthur Currie.

Sir Arthur Currie.

On a stage set out in the River, will be produced the Indian play "Hiawatha," based on Longfellow's poem, the scenes of which were all laid around the Sault, and in which the actors will be Ojibways from the Reserve at Garden River, alongside the Sault, descendants of the tribe which welcomed Brule 300 years ago.

"Sirs: I received at my breakfast table this morning your undated, unsigned, cowardly, despicable communication threatening me with your vengeance because of the announcement of my appointment of Mr. John A. Shiel, a full-blooded native-born American citizen, specifying that he is the object of your hatred because he is a Knight of Columbus and a Catholic.

THE EUCHARISTIC CONGRESS

On Monday evening, July 2nd, the Twelfth Eucharistic Congress of the Diocese of London opened at Mount St. Joseph, London, Ont. Rev. E. Goetz preached the opening sermon in the convent chapel to the orphans and in the parish Churches of the city Benediction of the Most Blessed Sacrament was given.

Fine weather on the morning of the 3rd permitted the holding of the ceremonies in the open air, and the splendor and solemnity which marked the various functions deeply impressed the large crowd which gathered from the city and neighboring restricted. with a covering party to aid them.
The general artillery engagement
which will follow with the bursting
of shells and the use of flares and lights will be a memorable sight. There will be manoeuvres showing

an attack in open order. The soldiers will be quartered in tents and accommodation for 3,000 men has been provided.

A system of trenches have been built, from plans of a famous trench

THE HUMAM HARP

There is a harp for each human breast, The strings of which are never at

Where music forever breathes and Awaked by thousands of viewless

fingers, That play, like the hum of fairy wings,
Their notes on its thousand quiverpeace.

ing strings. This Heaven-born harp is a priceless In its mortal frame, with its strings

in tune, But, whether the tones of this living harp
Are gentle and tender, flat or sharp,
When louder rung, depends always
On the ear that hears, and the hand

that plays. How touchingly tender is its moan, As it gives to sorrow its monotone; When touched by the palsied hand of fear, It vibrates quick on the startled

its strong-wrought frame in

frenzy leaps, While passion its diapason sweeps. But happier spirits are hovering

And the music they play we love to And they throng each harp with the And many a note I've heard them

So often, too, are they playing the

That we know their touch and call them by name. There is love, who comes on his

fluttering wing, And how it thrills when he touches the string; Fame thinks he has heard all over

the land, As he strikes the chords with a master hand;

But to Faith and Hope is the mission To touch the notes that are heard in heaven.

They linger still when the rest have gone, And left the frail harp broken and

And when death plays the last sad strain,

And string it anew where the Angels

SCORNS THREAT

Washington, D. C., July 3.— Threats of violence on the part of the Ku Klux Klan were answered in characteristic soldier fashion by Corporal James Tanner, for twenty years register of wills for the Dis-trict of Columbia, when he received a letter that spoke of Klan vengeance unless he removed from office a recent appointee who is a

Catholic and a Knight of Columbus. The appointee in question is John Shiel, who was made second deputy register to fill a vacancy.

Upon announcement of the ap-pointment, Corporal Tanner, who is a legless veteran of the Union forces

and former Commander-in-Chief of the Grand Army of the Republic, received the following missive:

"We understand you have ap-pointed as second deputy, a Catholic and Irishman by name John Shiel— unless you dispense with his services at once we will be forced to apply the methods of the Fiery Cross to you so beware, beware.

"Grand Kleagle, K. K. K."

In his reply Corporal Tanner minced no words about the Ku Klux Klan. He wrote as follows:

"To the Ku Klux Klan of the District of Columbia,
'Collectively or individually.

"Sirs: I received at my break-

"The first result on receiving this absolutely cowardly, contemptible expression of your bigotry is the causing in my mind of a scorn which I have not the power to express in

its full measure. A SOABE dares to come into my office or my home and express to my face the sentiments you sent me. Mr. Shiel will assume his duties as my second deputy on the morning of Monday next."

Leaders of the District of Columbia Ku Klux Klan disclaim any knowledge of the letter received by Corporal Tanner.

IN MEMORIAM

MAGUIRE. - In sad and loving memory of my dear husband, Patrick Maguire. Requiem Mass was celebrated on 2nd July at St. Ignatius Church, Winnipeg. May

DIED.

MULLINGS .- At St. John's, on June 27th, Mary, beloved wife of J. R. Mullings. R. I. P.

JAMES.—At Georgetown, Brigus, on June 14th, Elizabeth, beloved wife of Wm. P. James, aged fortyeight years. R. I. P.

Driscoll.—At his home, Curry St., Glace Bay, N. S., Feb. 11, 1923, Thomas Driscoll, aged fifty-two. May his soul rest in peace, VALIN .- At his home, Bonfield,

July 1st, 1928, George Valin, aged ninety-two years, father of Louise Cahill, P. M. May his soul rest in

Collins.—At her late residence, 146 Edna Place, Buffalo, N. Y., Mrs. Michael Collins. Funeral from St. Patrick's Church, Kinkora, Ont. May her soul rest in peace.

GILLIES.—In Renfrew, Ont., on May 17, 1923, Mary Alice McCrea, relict of the late Patrick Gillies, aged seventy-three years. May her soul rest in peace. McNeil.-At his father's resid-

ence, Glace Bay, N. S., on April 24, 1923, Michael Francis, son of Mr. S. B. McNeil, aged twenty-three years. May his soul rest in peace. WAUGH -At Harbour View Hospital, Sydney Mines, N. S., May 30, 1923, Michael Waugh, aged fifty-six

years, leaving a wife and five children to mourn their loss. May his

soul rest in peace. McIntosh.—At his home, Convent St., Sydney Mines, N. S., January 22, 1923, Corporal John McIntosh, only son of Mr. and Mrs. Michael McIntosh. May his soul rest in

TEACHERS WANTED

SECOND class professional teacher wanted for Catholic Separate school No. 17. State salary and experience. Duties to commence Sept. 4th. Apply to Geo. W. McPhail, Sec., R. R. No. I, Harrisons Corners, Ont. 2335-2

WANTED experienced eacher for S. S. S. No. Bromley, holding second class professional

TEACHER wanted for Catholic Separate cahool No. 3 and 4, Amberstburg, Ont. ply stating qualifications and salary tomas A. Meloche, Sec. Treas., R. 4 Amhers g. Ont. TEACHER wanted for Catholic Separate school, section No. 10 Adjala, Must have

side church. State quantity of the control of the c

TEACHER wanted for C. S. S. No. 6 Prote Township, Co. Grey, 1st or 2nd class certificat ownship, Co. Grey, 1st or 2nd class certific vith knowledge of music preferred; to e nence duty Sept. 5, 1923. State salary, exp nce and give reference. Half a mile fi church and boarding house. Apply to Thomas Begley, Sec., Conn. P. O. No. 2, Ont. 2334-2

S. Bromley, holding second class professional certificate. Duties to commence Sept. 1st, School beside the church. Apply stating salary and experience to Rev. Wm. H. Dooner, P. P., Cobden, Ont. TEACHER holding second class professional certificate wanted for S. S. No. 4. Admaston (Shamrock) Duties to commence in Sept. Apply stating salary and experience to James O'Gorman, Sec. Treas., R. R. 4. Renfrew. Ont. 2335-3.

TEACHER wanted capable of taking up lower school work. Apply giving qualifica-tions experience and salary to Rev. Thos. J. Ford, Sec. Treas., 2 & 4, Woodslee, Ont.

WANTED teachers holding first or second class certificates for Fort William Separate schools. Duties to commence in September. Salary \$900. Address A. D. LeMay, Sec., 409 Grain Exchange, Fort William, Ont. 2335-3

WANTED teachers with at least a second class certificate. Able to teach French and English. Must have experience. Mention salary wanted. Address Box 39, Iroquois Falls, Ont. 2335-3 CHILDREN FOR ADOPTION WANTED teachers with at least a second class certificate. Able to teach French and English for Ansonville, Ont. Must have experience. Mention salary wanted. Address Box 38. Iroquois Falls, Ont.

WANTED teacher for I roomed school for S. S. Sec. No. 1, McGillivray. Duties to commence Sept. 4th, 1923. Apply stating salary, experience and qualifications to P. J. Buckley, R. R. No. 1, Clandeboye, Ont. 2335-3

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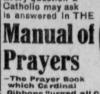
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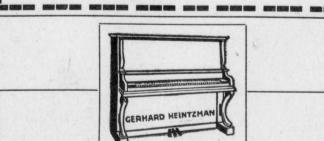
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