

# The Catholic Record.

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

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## IN HONOR OF NEWLY BEATIFIED

### VALENCIA DEVOTES DAY AS TRIBUTE TO MOTHER SACRAMENTO

By Rev. Manuel Grana (Madrid Correspondent, N. C. W. C.)

His Holiness Pope Pius XI. has expressed to the Municipality of Madrid his great satisfaction over welcoming its representatives at the recent canonization ceremonies in Rome.

One of these ceremonies was in honor of Mother Sacramento, the newly beatified foundress of the Spanish "Religiosas Adoradoras," or Religious of Perpetual Adoration. This beatification was celebrated in Spain with great enthusiasm, for Mother Sacramento was an extraordinary woman, known personally by many still living, not merely because of the nobility of her family, but because of the popularity of the order which she founded. It now has many houses throughout the Spanish provinces and in Spanish America.

#### CAME OF NOBLE FAMILY

Micaela Desmaisières Lopez de Dicastillo, the newly beatified, was the daughter of the general of that name, a descendant of a noble family of Navarre. Her mother was Countess de la Vega del Pozo, Marchioness de Llanos de Alguazas. Among the numerous titles of nobility possessed by her family, that of Viscountess de Jorbalan was given to the Blessed Micaela, and it was therefore under this name that she was known in the world until, renouncing all human grandeur to devote herself to the service of humanity, she took the humble habit of the order which she founded, and adopted the name of Maria del Sacramento.

Born in Madrid in 1809, a tragic year which witnessed the occupation of the Spanish capital by the forces of Napoleon, Micaela from childhood had manifested a deep love for the poor unfortunate. She developed a great compassion for young girls who had become victims of vice or who were exposed to moral danger. On the other hand, her devotion to the Eucharist was so intense that in Spain she came to be known as the "Local del Sacramento," the mad woman of the Sacramento.

Inspired by these two loves, she founded a religious order the object of which is the highest and most extreme devotion to the Blessed Sacrament, and the most delicate charity toward girls in moral danger.

#### RISKED LIFE FOR SACRAMENT

The redemption of fallen women was an obsession with her. To rescue them from the scene of vice, she renounced comfort and wealth, honors and worldly titles. She did not disdain to descend to the haunts where she might find them.

During the revolution which removed Louis Philippe from the throne of France, Micaela was in Paris, where her brother was serving as Ambassador from Spain. The noble woman had become famous for her works of charity and for her virtues at the frivolous Parisian Court.

When the storm broke, the churches were closed for more than twenty days, the streets were patrolled by revolutionary groups. Fire and fighting had raged in some districts, leaving the streets full of debris and corpses. The Viscountess de Jorbalan went out every day to receive Communion wherever she could. Sometimes her shoes were stained with human blood, and the heartless men who marched through the streets carrying human heads and limbs sometimes gave her a hand to help her cross the barricades, and called her "citizensess."

In the year 1865, cholera was making frightful ravages in some of the Spanish provinces. Mother Sacramento, through sheer heroism and at the price of unbelievable humiliations, had succeeded in consolidating her order, which she called the Order of "Slaves of the Blessed Sacrament and of Charity." Many houses of this Order had been founded in various parts of the peninsula, including a flourishing one at Valencia. Cholera entered this house, and it was then that Mother Sacramento committed her last act of madness.

#### DIED COMFORTING HER RELIGIOUS

Despite the warning of several bishops, of her parents and of those who did not understand the heroism of her charity, she felt it her duty to go in person to care for her "daughters." Her "daughters" were the girls sheltered in the Valencia house, the flowers of evil gathered from the mud of the gutter to be transplanted into the garden of the Church.

"But are you going to die just for a few lost women?" her noble and prudent friends and relatives asked. "They are the sheep of the Good Shepherd, they are my children,

and a good mother must not abandon them. And I am going to see whether God will grant me the palm of martyrdom," she replied.

## BETHLEHEM PROTESTS AGAINST ZIONISTS

By Dr. Alexander Mombelli (Jerusalem Correspondent, N. C. W. C.)

Jerusalem.—Protests against Zionist aggression in Palestine, particularly against the policy enunciated in the famous Balfour Declaration, are multiplying rapidly. A notable instance recently was a memorandum of protest presented to Cardinal Reig y Casanova, Archbishop of Toledo, by the inhabitants of Bethlehem. The memorandum reads in part:

"Two years ago the Jewish Cinema of Jerusalem was permitted to show a film offending the clergy whilst a film representing the life, the martyrdom and the death of Christ was prohibited by the authorities. We have not forgotten the great offense of a Zionist paper against Our Lord, who was called a son of adultery, an offense which aroused the indignation and protests of Moslems and Christians and for which the offender was sentenced to a trifling penalty that did not appease the people's wrath. The impudence of the Jews is so great that they dare offend Christianity. We recall the report that a Jewish leader demanded the removal of crosses from the British Military Cemetery. Since they are so impudent as to demand the removal of crosses from the graves of British soldiers who paid their lives for the Jewish National Home, the time is not far off when they will demand the removal of crosses from all churches, in fact, the closing down of churches.

"Regarding the stream of Jewish immigration into the country, it is a real danger as in a short time the Jews may be the majority in Palestine. In such a case they will certainly persecute Christians in the cradle of the Christ. We do not wish that Europe should mobilize troops to redeem the Holy Land, we only wish that the Christian nations would unite against the Zionist danger thus exercising pressure upon England and the League of Nations to abolish the Balfour Declaration."

About the same time the Christians of Bethlehem were appealing to the Spanish Cardinal, an Egyptian newspaper, Al-Watanian, addressed a question to the President of the Egyptian Khalifat Council, Sheikh Mohamed Madhi Abi Alazaym, regarding the Zionist Jews who have occupied Palestine and the position of the Arabs who have relations with the Jews. The Sheikh replied with a "Fetwa" (a religious declaration) in which he said that on the basis of history and religious proofs the Zionist Jews must be considered usurpers in Palestine and that the Arabs who deal with the Zionists are to be treated as renegades. A similar pronouncement has recently been issued by the Mufti of Gaza, Said Al Hussein.

## CATHOLIC EDITOR MADE LEGIONNAIRE

Paris, July 11.—Three hundred academicians, prelates, men of letters and political figures met last week in Paris to celebrate the appointment to the Legion of Honor of M. Edouard Trogan, director of the great Catholic review Le Correspondant, who for forty years has been collaborating on the review which once was that of Montalembert and Lacordaire.

M. Trogan has rendered the greatest service to the cause of Catholicism and to liberal politics. He was praised for his work by Mgr. Julien, Bishop of Arras, and by the novelist Henry Bordeaux. But the guests at the banquet given in his honor had also the agreeable surprise of seeing M. de Monzie, Minister of Public Instruction, come to mingle with them in order to compliment the veteran Catholic journalist.

This gesture of the Minister would certainly not have been made by his predecessor in the Herriot Cabinet, M. Francois Albert, the uncompromising adversary of everything Catholic. M. de Monzie arranged for the signing of the decree granting to M. Trogan the Cross of the Legion of Honor.

## CATHOLIC CHARITIES SHARE IN \$1,100,127

Under the will of John J. McKenna, contractor of New York City, died recently, the bulk of his property, valued at \$1,100,127, will go to Catholic charities and other charitable organizations. An appraisal of the estate was filed in Surrogate's Court.

The Rev. B. J. Zeiser, O. S. A., pastor of the Church of St. Nicholas of Tolentine, was bequeathed \$25,000 in trust, and upon his death the principal will go to the church.

One-eighth of the residue of the estate, or approximately \$31,880, has been given to the Augustinian Order, the Beth David hospital, the Bronx Society for the Prevention of Cruelty to Children, the Salvation Army, the Association for Improving the Condition of the Poor, and the Home for the Aged of the Little Sisters of the Poor. Mr. McKenna also provided that one-quarter of the residue, or about \$162,161 go to the Union Hospital Association.

Mr. McKenna inherited \$118,678 from his sister, Katie P. McKenna, who died two months before him. This money was included in his estate.

It also is provided in the will that a mausoleum, to contain six catacombs, be erected in Gate of Heaven Cemetery, in Westchester County, at a cost of \$20,000.

## ANGLICAN ALARM

### COMMITTEE REPORTS ON REASONS FOR SHORTAGE OF CANDIDATES

By George Barnard (London Correspondent, N. C. W. C.)

Alarmed at the continued shortage of candidates for the Anglican ministry, the Archbishops of Canterbury and York appointed a committee to consider the whole question and report to the Bishops. The committee prefaces its report, just issued, with two important considerations which it regards as fundamental:

(a) That the shortage of candidates for the ministry is intimately connected with shortcomings in the life and work of the Church as a whole, and weakness in its witness to Christ.

(b) That it is a matter which is the concern not only of the bishops and the clergy, but of everyone who has the welfare of the Church at heart. During the past ten years (1915-1924) the candidates for the Anglican ministry have declined by 2,850 compared with the previous ten years, and it was this fact, coupled with a further decline in 1924, that prompted the enquiry.

#### SIX CAUSES FOR DECLINE

The committee, in its report, finds six causes for the decline. In difference, the decay of religion in the home, misunderstandings as to clerical life and work, the development of other openings for service, intellectual difficulties, and financial difficulties.

One particularly alarming fact— from the Anglican point of view—is that the average age of the clergy on the active list is no less than fifty-two. It also was brought out that fewer than 1% of the clergy are under thirty-six years of age.

Discussing the present day unpopularity of the ministry as a career for young Englishmen, the committee makes the astonishing proposal that complete belief in the creeds should not be required of candidates for ordination. The suggestion is also made that the thirty-nine articles should be re-stated. The committee's suggestions on these two points are:

"The Articles: We believe that it would bring relief if it were decided that the thirty-nine Articles are no longer a satisfactory statement for the purpose of assent, however valuable they may be as a document which sets forth in the language of its day the principles followed by the Church of England. In our opinion a restatement of these principles is required.

#### STARTLING RECOMMENDATIONS

"Creeds: We are agreed in rejecting the suggestion which has sometimes been made that the Church of England should attempt to rewrite the Creeds. We are, however, of opinion that great relief would be afforded if the declaration made by the Bishops in 1922 could be followed up by a statement from the episcopate as a whole to the effect that, recognizing the intellectual difficulties which arise out of some of the clauses in the Creeds, they would not look upon perplexity or uncertainty on such points as in all cases a necessary barrier to ordination, and that they would give consideration to any such difficulties brought before them individually.

"The 'irresponsible love of pleasure' evident in the present age is another cause, in the committee's opinion, of the dearth of clerical candidates. It is partly the result of reaction from the stress and constraint of the War period; it shows itself vulgarly in the habit of living very much in the present and desiring to 'have a good time,' and among the more serious in a devotion to art, music, and literature which, although it may be of itself of high value in many ways, is often lacking in discipline and purpose."

#### OXFORD AND CAMBRIDGE CRITICIZED

In a note to the report the Bishop of Gloucester blames the secularization of education, and claims that the atmosphere of Oxford and Cambridge is "to a considerable extent even antagonistic to Christianity." The Bishop thinks the Church should concen-

trate its attention much more than it does on religious work in the universities and in attacking the intellectual problems of religion.

The English press has given considerable space to the findings of the committee, revealing a state of affairs concerning the future of the Anglican Church which has never before been discussed in the same frankness in public.

## CUT DOWN DRINKING SAVE MONEY

By Rev. Dr. Wilhelm Baron von Capitaine (London Correspondent, N. C. W. C.)

Agitation for temperance in Germany has become general. When the Reichstag, in the near future, takes up a proposal to reduce the number of inns and bars, there undoubtedly will be strong support for the measure. Many restaurants in the country already have begun to sell beverages free of alcohol.

Savings banks in Germany are taking a leading role in the effort for more temperate drinking, spurred on by the fact that since the era of inflation and depreciation of money is past, the German people have again begun to save money. In a recent appeal to the people to save still more, these banks seek a reduction in drinking so that the people may be able to put aside a part of their earnings. The appeal says:

"The American Quakers have nourished many thousands of German children, and the Germans in two and a half years have spent 41 times as much with the breweries as the Quakers have given for the German children.

"We have contracted a foreign loan of 800,000,000 marks with great difficulties, and this year we paid 700,000,000 marks for drink. In 1923 and 1924, the direct expenditures for alcohol in Germany were at least 2-1/2 milliards of marks. That is two and a half times the value of the loan. By the Treaty of Versailles, we have been obliged to import for a certain time a certain minimum quantity of alcohol. But in a quarter of a year we have imported and consumed many times that quantity.

"By the London Treaty—the Dawes Agreement—our reparations are to be augmented on a basis of the index of German wealth. To arrive at a figure for that wealth, the use of sugar, tobacco, beer, brandy and coal are of the greatest importance. We consumed in 1921 8,500,000 hundredweight of sugar and 30,000,000 hundredweight of coal for alcohol. The greater the consumption of alcohol, sugar and coal, the more we shall have to pay to our former enemies.

"In Germany in 1922, a total of 12,000 hectares of ground was used for hop culture. On that same ground we could have grown 312,000 hundredweight of corn for bread. The less corn we grow and the more we misuse for brewing, the more we shall have to import from foreign countries. The money paid for alcohol will be needed for the import of materials necessary for commerce and industry.

"Furthermore, the Reich, the federated States, the cities and the towns are hampered by the consumption of alcohol, because they have to support so many families and maintain so many hospitals and reformatories filled with drunkards, the insane, the tuberculous and all kinds of sick."

## CATHOLICS ARE WARNED

The Osservatore Romano has issued a warning to Catholics of the United States to beware of a certain Rev. Policarp Scagliarini, a priest of the Archdiocese of Smyrna, who is taking up a collection in Europe at the present time for the Catholic people and churches of Smyrna.

Father Scagliarini intends to come to America shortly, and carries with him letters and recommendations signed by many ecclesiastical personages, says the Osservatore. All these letters, however, are forgeries, and no person in authority has authorized Father Scagliarini to take up a collection at any time or in any place, the paper declares.

## GIFTS OF DIAMONDS TO NATIONAL SHRINE

Washington.—The National Shrine of the Immaculate Conception has received yet another novel gift of jewelry. Such gifts in the last few years have ranged from magnificent chalices to gold collar buttons.

The latest donation is a splendidly wrought brooch, in the form of a cross and set with eleven large diamonds. The donor stipulates that the brooch is to be set intact in the base of a chalice to be used at the Shrine. The sum of \$300 accompanies the jewelry to defray the expense of making the chalice itself. The whole gift is in memory of the donor's husband.

A large diamond ring is another recent gift to the Shrine. All such jewelry is used in making sacred vessels for the Shrine altars.

## CHICAGO CONGRESS

### BISHOP OF NAMUR PREDICTS IT WILL BE GREATEST EVER HELD

By Mgr. Enrico Pucci (Home Correspondent, N. C. W. C.)

That the International Eucharistic Congress at Chicago in 1926 will establish a new record for gatherings of that character was the prediction made to the correspondent of the N. C. W. C. News Service here by the Right Rev. Thomas L. Heylen, Bishop of Namur and President of the International Committee on Eucharistic Congresses. Bishop Heylen was in Rome with a group of Holy Year pilgrims from his diocese.

"It will certainly be the biggest Eucharistic Congress ever held," said Bishop Heylen referring to the Chicago assembly. "The Americans are accustomed to be big in all their manifestations and in this—which has been so magnificently carried out in other nations—they will display their special characteristics of greatness and magnificence without parallel. It will be, in a word, a Congress worthy of America."

"I have been to Chicago, and I have admired and have been greatly edified by the preparations which are being made there for the Congress at that huge city. I know that Catholic life there was splendidly organized but I must confess that what I saw there surpassed my expectations. In all the parishes, in all the churches, they pray for the success of the Congress. The Eucharistic work is rightly adoration, the daily Communion, the Communion of the men, are in full development and in full fervor and all are competing in asking God that the triumph of the Eucharist for which they are preparing shall be a real blessing to American Catholics and to their country. And in this prayer the American Catholics are joined by the Catholics of the entire world."

When it was suggested to the Bishop that experience has demonstrated the great spiritual value of Eucharistic Congresses to the countries wherein they have been held, the Bishop agreed heartily and said:

"They have been a real blessing for the places where they were celebrated and at the same time for the whole Church which has seen so many graces and so much triumph while Eucharistic piety gradually inflamed the hearts of the faithful. Certainly this Congress at Chicago will be an extraordinary blessing of God for the United States and for the Catholics of that great country who are so exemplary in the profession of their faith. I have seen Cardinal Mundelein at work. Intelligent, active, indefatigable, he has perfected an organization which already offers the surest guarantees of the success of the Congress. I do not refer merely to success in external pomp but to the spiritual results. It is enough to say that it is estimated that on the day of the General Communion a million persons will receive the Blessed Eucharist in the churches of Chicago."

"The Department of Labor granted a reexamination for Waters and intimated that it would investigate the alleged prevalence of heart disease. It seems now that Waters has been 'cured,' but there has been no report of the promised investigation—if any such was made."

"The whole case is so strange that the public is entitled to some explanation from the Department of Labor."

Young Waters was examined for the certificate necessary to procure an immigration visa by Dr. Kennedy, Tullamore, Ireland, who had known the youth for many years. He was passed as physically sound. He was examined again at Queenstown by Dr. Murphy, United States Public Health Service, and again was passed. There also was a medical examination on the tender going out from Queenstown to meet the immigration ship, made by the ship's doctor, and for a third time Waters was passed."

## STOPPED AT ELLIS ISLAND

It remained for the doctors at Ellis Island to certify that Waters was suffering with chronic cardiac trouble and was "likely to become a public charge" if admitted to the United States. In this situation, relatives here offered to put up bond in any sum that he would not become a public charge, but despite these facts he was ordered deported. It was only after a resort to court and continuous efforts lasting five months that he was able to gain admission. In these efforts the N. C. W. C. Bureau of Immigration was a leader.

The case of Walsh was similar to that of Waters. Waters, a strapping youth apparently in the best of health, has just arrived at Rochester, N. Y., where his relatives live, and has immediately taken up a good position. While he and Walsh were detained at Ellis Island, they spent most of their leisure time playing football.

## TWO WAYS OF DESTROYING GOVERNMENT

Cincinnati.—Pernicious legislation affecting personal liberty was decried by Thomas J. Duffy, chairman of the Ohio Industrial Commission, who delivered the principal address at the eighty-fifth Commencement of St. Xavier College at Emory auditorium.

"It is a serious mistake to endeavor to secure through legislation and law enforcement objects that can be safely and effectively obtained only through moral and educational influence," Dr. Duffy declared.

"No really patriotic citizen will burden his government with the duty of bringing about the accomplishment of some pet hobby with him which is not a proper matter for governmental control or regulation," he continued. "There is no patriotism, wisdom, justice or tolerance in such an attitude. Government is as much in need of protection against those who would break it down by overloading it with meddlesome and impossible tasks as it is against those who would destroy it for the purpose of getting rid of all governments."

Commenting upon the recent decision of the United States Supreme

## COURT DECLARING UNCONSTITUTIONAL

the Oregon school law, which would have abolished Parochial and Private schools, Mr. Duffy remarked that fanatics sought to misuse "legislative authority to deprive American citizens of the rights guaranteed to them by the Constitution of the United States." He branded the law as "un-American" and "a detriment to the nation."

## IRISH HEART DISEASE

### DUE, IT IS SUSPECTED, TO KU KLUX STRAIN

A forcible reminder of the famous "Irish heart" cases of some months ago has just appeared in New York, with the release of two Irish youths after their confinement on Ellis Island for five months. The case has brought acrid comment from the press about the whole situation. Attention of the whole country was called to the "Irish heart" cases in April and March, when it was revealed through the N. C. W. C. News Service that wholesale detentions of apparently healthy young Irishmen were being made at Ellis Island on doctors' diagnosis that the immigrants had heart disease. Many of those so "afflicted" had always been in apparent robust health and had been pronounced physically sound before sailing. Some alleviation was obtained after N. C. W. C. protests.

In the present instance, two Irish youths, John Waters and Patrick Walsh, were held up as "heart cases" in January. They were ordered deported, but fought the order, even taking the case to court through their relatives. The Federal authorities have now caused a reexamination to be made, with the strange result that it has found Waters is not afflicted with heart trouble at all, and Walsh is so nearly sound that he also is admissible.

Accordingly, both have been admitted, Waters unconditionally and Walsh on \$500 bond.

#### INVESTIGATION PROMISED

Commenting editorially on this novel "cure" effected in the course of five months' confinement on Ellis Island, the New York World openly intimates discrimination and mentions the Ku Klux Klan. It says:

"The Washington authorities promise now to investigate this epidemic of heart disease, which appears to be largely confined to the Irish immigrants. The situation calls for nothing less. It is impossible to believe that diseases of the heart are peculiar to the Irish, or that Irish lads who were athletes and football players when they set forth for America had become physical wrecks before their arrival."

"It is all the more imperative that an investigation be made since many suspect that the heart disease which afflicts these Irish immigrants comes in a new form, known to medical science as the Ku Klux strain."

The Philadelphia Record, taking up the case editorially, is equally insistent that the Department of Labor, which handles immigration, owes the public an explanation. It says:

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## CATHOLIC NOTES

London, June 30.—Father Vincent Calvert, pastor of Bridlington, who has just died, was one of three convert brothers who all became priests.

Eighty visiting Catholic social workers, members of the National Conference of Social Work in session in Denver, were tendered a complimentary dinner by the combined Catholic organizations of Denver. Twenty-five States were represented by the guests.

The chapel of the French military hospital of Val-de-Grace, one of the most famous institutions in Paris, has been robbed of many of its treasures, including a Cross of the Legion of Honor bestowed by Napoleon on Baron Larrey, a surgeon, and other valuable mementos from distinguished soldiers.

Rome.—The Right Rev. John T. McNicholas, Bishop of Duluth, recently designated Bishop of Indianapolis, has been appointed Archbishop of Cincinnati. The Right Rev. Joseph Chartrand, Bishop of Indianapolis, designated Archbishop of Cincinnati, was re-appointed as Bishop of Indianapolis.

A \$500,000 High school for Catholic youth is to be the memorial in San Francisco to the Rev. Peter C. Yorke, widely known Catholic author and lecturer who died a few months ago. The school will be located in the Mission, and it is hoped to raise another \$500,000 for an endowment, so that pupils may be able to attend without tuition.

When the Rev. Joseph L. Scott, S. J., was ordained to the priesthood in St. Louis, Sister Mary Ignatia, a Visitation nun, could boast of having four sons in the priesthood. All are members of the Jesuit Order. Sister Mary Ignatia became a religious when her husband died.

Father William J. Cahill, American missionary in China, for whose safety the State Department was concerned, is safe and has suffered no harm in the Chinese uprisings and wars, he says in a cablegram just received by Miss Louise Cahill, his sister, of Hancock, Md. The cablegram consists of the single word, "Safe."

Cardinal Merry del Val, who recently celebrated the silver jubilee of his episcopal consecration, was Secretary of State to Pius X. His daily intercourse with that saintly Pontiff left such a conviction of the holiness of life and profound humility of the Pope that the Cardinal is deeply interested in furthering the cause of the beatification of Pius X.

It is just a year since the "Catholic Youth" movement was organized in Spain. In order to commemorate this anniversary and review the ground covered as well as to form plans for the future extension of the work, a national convention has just been held in Madrid. Although of recent origin the Catholic Youth movement is extending throughout the whole of Spain.

Sister Mary Ignatius Grant, senior member of the community of the Sisters of Mercy, and the last survivor of the heroic band of nuns who went from the old Houston Street convent, New York, to the military hospital at Beaufort, North Carolina, to devote themselves to the care of sick and wounded soldiers in the Civil War, died here Sunday at the Convent of Mercy. She was in her ninety-first year, and sixty-nine years of her life had been devoted to religion.

Approximately \$40,000 was voted by the Catholic Daughters of America for charity and welfare work. Among the beneficiaries are the Catholic Church Extension Society, which received \$5,000; Porto Rico Church restoration work, \$5,000; Propagation of the Faith, \$5,000; Catholic American Missions Bureau, \$5,000; Mexican relief activities, \$5,000; scholarships in Social Service, \$5,000; and relief of Catholic institutions affected by the Santa Barbara earthquake.

Milwaukee, Wis., July 9.—Cambridge University of England will meet Marquette University (Jesuit) in an international debate in Milwaukee early next Fall, according to present plans of those in charge of the invasion of this continent by the British debaters. Marquette has been invited to participate in a schedule at Cambridge, and if negotiations for the trip are completed, Milwaukee is slated to act as host to the team of this famous old school.

Ten thousand dollars was the sum paid for a small sixteenth century missal in an auction room in London, England. It is an illuminated manuscript volume, enriched with seventeen full-page miniatures attributed to Raphael and his pupils. Its vellum pages measure only 8 by 2 1/2 inches. Dated 1582 the precious little book is believed to have been executed for the wife of Francis I. of France, and recently formed part of the Carnarvon-Rothschild collection.

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## THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW

Author of *Alone in the Grand Woods*, etc.

### CHAPTER VII.

#### THE REAL MONSIEUR DUGAS

Our return to the jumper can scarcely be described as a retreat. It was more like some terrified rout in which Monsieur Dugas, panting, shaking, and utterly demoralized, dragged me behind him up the uneven surface of the slope. Once I stumbled and fell, striking myself sharply against a live oak root. But my companion's flight was so rapid and determined that I was jerked to my feet before even I could cry out.

On arriving at the jumper Monsieur Dugas tossed me up to the seat as carelessly as though I had been a sack of meal and, springing in himself, began to lay on the whip with all the energy of his pent-up nervousness. The sleepy horse, amazed at this sudden attack, first turned his head in an inquiring stare, and then, seeing that his master was in no mood for trifling, set off at a pace of which I would never have deemed him capable.

Thus we left the hilltop at Marsh Head, and as we rattled down the shell road past the General's office, Monsieur Dugas ducked his head as from a blow. Perhaps he expected some final act of violence from the single window that looked out upon the road. Perhaps he merely bowed in covering deference to the power that was enshrined inside.

Our way lay along the same broad highway by which we had arrived, and over it the storekeeper urged his bewildered animal as though the enemy were in hot pursuit. To me it seemed a wholly unnecessary proceeding, for by now we were well beyond the trim line of white-washed fencing that enclosed the General's yard and, as I had assured myself by repeated backward glances, no tall-tale cloud of dust marred the level stretch in our rear.

However, as it was no business of mine, I kept my thoughts to myself, and began a careful scrutiny of the island that we were so rapidly leaving. Upon my left, separated from the road by a second line of white-washed fence, ran the long field that was evidently the General's kitchen garden. Its squares of well-grown vegetables were as neatly and as evenly out as those upon a checker-board, and along the paths there were at regular intervals, trim lines of young pecan trees. The field sloped gently toward the distant line of the encircling marsh, and at its rear an orange grove gleamed like a low golden wall in the morning sunlight.

It was only a glimpse of the General's vast domain, yet it spoke eloquently of the care and orderliness of his methods. We might as well gaze beyond the litter of his office as they sought out each weed, each fallen limb that marred the immaculate sweep of his many acres.

Upon my right the land fell away abruptly in a series of rough hills, sparsely grown with grass and twisted clumps of casino. Deep gullies gashed the downward stretch, their ragged sides agleam with pebbly crystals, the shrubs upon their summits leaning precariously as though to view their roots which, thrust through the crumbling soil, clutched impotently at the empty air.

It was a wild, a tortured view, still rent with the vast red wounds of that mighty struggle whereby a relentless Nature had sought his hills above the level of the marsh. Yet, in the little valley below, a shallow pond shone softly, like some beacon of peace, beneath its covering of flags and spider-lilies.

Of cane I had so far seen not a single stalk, but Monsieur Dugas had explained its absence by telling me that the plantation and sugar house lay in the rich bottom lands upon the other side of the island.

A lump rose in my throat at the thought of leaving these wonders unvisited, and I strained my eyes in their direction until the view was cut off by our descending the final slope of the hill.

That I had been denied by my grandfather, and in no uncertain manner, I understood perfectly. Yet, at the time, this made but little impression upon me. After all, I had never been able to look upon my journey as anything save a pleasant visit, and the thought that I was to return to Madame Therese even sooner than I had expected, was a comforting one. True, the island was delightful, but the General was not. After the stormy interview of a while before I was both eager and contented to return whence I had come.

All this time Monsieur Dugas had been driving in silent frantic haste, but now, as we reached the low thicket that separated the hillside from the barren stretch along the bayou bank, he suddenly pulled in his horse. The heavy pleasantness, the faint air of deference with which he had treated me before, had slipped from him as a cloak and the real Monsieur Dugas was revealed. Once more he was the surly potcher of the balcony, even as I was the small nobody of the rue Bourbon.

"Well," he snarled, addressing me with the earnestness that he would have employed in speaking to one of his own age. "What have you to say for yourself? It was clever, what you said, especially after that which had gone before. You are a boy, I know, but you are no fool. The old woman instructed you to say it, I suppose—in case of necessity!"

I stared at him in bewilderment until he roughly seized my arm. "Come," he repeated. "It was the old woman, was it not?"

"What old woman, M'sieu?" I finally managed to inquire. "The storekeeper snorted, impatiently. 'Madame Therese.'"

"I shook my head. 'No, M'sieu, that is if you mean what I said about M'sieu Abraham. M'sieu the General was like the picture of him in my father's room. I knew it when first I entered, but I could not get it straight in my mind. But how could Madame Therese tell me such a thing when she has never seen M'sieu the General at all?'"

The storekeeper still eyed me suspiciously, although he could not doubt the innocence of my gaze. "So," he growled. "Then you are a fool after all. That is if you are not lying."

"I do not lie, M'sieu," I retorted. "Madame Therese or my father would not have allowed such a thing. It was you who did the lying, not I."

Monsieur Dugas shot me a suspicious glance. "Be careful," he warned. "You mean?"

"About my journey," I replied. "You told M'sieu the General that it had cost you more than you could afford. That was not so."

The storekeeper seemed rather surprised than angry. He could not say that I was lying, for he had seen M'sieu the General at all. "This is a sharp one I have here," he muttered as though to himself. And then, in a louder tone, "You mean?"

"The money that Madame Therese gave you," I explained impatiently. "She said that you had been repaid for your trouble, and I also saw the bills. The top one was torn and fastened with a piece of paper. I heard M'sieu Gilbeau joking when he paid his lodging with it. 'Remove the paper and you will have two bills, Madame,' he said."

By now Monsieur Dugas was plainly annoyed. "Dieu, little one," he exclaimed. "You see everything. Also you do not forget. The store now, that back room of mine—did you happen to notice?"

It seemed to think better of his question and broke off abruptly, stroking his sparse beard in troubled silence. Evidently he was hatching some scheme in the dark confines of his crafty brain, for suddenly he ceased his stroking to smite his knee after the manner of one who has arrived at some satisfactory decision.

"Yes, that will be the best way," he muttered. "One can never tell what M'sieu the General will do. Should he change his mind it would save me a journey. Also it might give me some sort of power. Who knows?"

Now, although I did not understand the meaning of Monsieur Dugas' words, I nevertheless felt in some vague way that they applied to my future. Children are apt to form a quick and often marvellously correct estimate of those older folk with whom they are thrown in contact, and I had already decided that, whenever the storekeeper became thoughtful, I had best be on the alert. True, I blurted out my question with a sad lack of diplomacy, but I have always felt that this only served to increase the storekeeper's fear of my shrewdness of observation.

"You will return with me to the city yourself, M'sieu, or am I to go alone?" I inquired.

"That is something I have not decided as yet," began Monsieur Dugas. Then, evidently deciding that it would be best to get the matter over with at once, he suddenly changed his tone.

"Suppose now you were not to return just now?" he asked in the most wheedling voice imaginable. "Suppose you were to pay me a little visit? Would not that be nice?"

"No, M'sieu," I replied flatly. "It would not be nice at all. I wish to return immediately to Madame Therese."

Monsieur Dugas took another tack. "Consider the horse, the dog," said he insinuatingly. "Also there is all the great prairie for you to play upon. It would be fine for one brought up in the city. If I were to write Madame Therese, I am sure that she would advise your remaining for a while at least. Then, too, there is the chance that your grandfather will change his mind."

"But I will not change mine, M'sieu," I cried. "Madame Therese told you that, if M'sieu the General did not want me, you were to bring me back at once, and you must do so. I will not stay."

The stubborn look that I had begun to know so well came into Monsieur Dugas' eyes, and with it there was a flash of anger. That he recognized the futility of his former pose was evident in his sudden change of manner.

"See here, my friend," said he gruffly. "Through yourself I have fallen into trouble and, if it is possible for you to do so, you are going

to get me out of it again. When this is done, or when I find that you are no longer of any use to me, I will send you to the city. From now on I am your master, and you will obey me. Do you understand?"

"You will take me back to Madame Therese," said I doggedly. "You are not my master, and I will not obey you."

A look of slow cruel rage came into the storekeeper's meager features, and he glanced stealthily about the deserted thicket before he clenched his hand.

"We will see about that," he snarled with an oath, and suddenly he struck me full upon the mouth. "It was the first blow that I had ever received and, although it was a heavy one, I suffered rather from the terrified surprise of it than from the pain. Never in my life had I been struck before. True, I had been punished for certain misdeeds, but it had always been in some quiet dignified manner. A feeling of disgrace, of infinite humiliation swept over me. The blood rushed furiously to the roots of my hair, and I raised my hand before my burning face as though to hide it from the world."

Mistaking the action for one of self-protection, Monsieur Dugas jerked my hands away, and glared down into my eyes, his fist upraised for a second blow.

"Well?" he threatened. "Have you had enough? Are you willing now to obey me?"

Perhaps with the second blow I would have been afraid, for then I must have realized the pain. As it was I was only conscious of my feeling of degradation, and the steady defiant manner in which I returned the storekeeper's gaze must have disconcerted him no little.

"M'sieu," said I slowly—and I meant it every word—"if you strike me again, I shall kill you. I am only a boy and you are a man, but I will do it some way. Perhaps when you are asleep, I do not know."

Monsieur Dugas lowered his fist, and in his small weasel eyes I saw something that was almost like a glint of fear.

"Dieu," said he, half to himself, and half admiringly, "I believe he means it. Also his eyes are quite dry. It is the blood. Perhaps if that old wolf could see him now he might change his tune."

Then, speaking to me directly, he continued, "Nevertheless, my little game cock, you must obey me while you are with me. Kill or be killed, I will have it so."

It was the return of the old stubbornness, and with it there came to me a foresight that was, perhaps, beyond my years. It was now that my life of loneliness stood me in good stead, for when a child is without companions he must depend upon himself for entertainment, and this begets thought. Thus, as I paused before replying to the storekeeper's demand, I was enabled quite rapidly, and quite clearly, to go over the situation.

That I was helpless, and that I could scarce expect a second victory over Monsieur Dugas fully realized. Also, at present, there was not the slightest opportunity for escape. If I continued obstinate I would probably be watched, and would thereby only complicate any plans that I might lay later on. On the whole it was best for me to submit, for a time at least.

"Very well, M'sieu," said I with a sullenness that I was far from feeling. "If you will promise that there will be no more blows, I will promise to obey you while I am with you."

Monsieur Dugas' reply showed that, in mine, I had sadly underestimated his ability. "While you are with me, eh?" he mused. "And you say that you never lie. Almost am I afraid to believe you. Bien, it is a bargain, little one, but you must understand that the blows will depend upon the obedience."

And with this grim assurance he picked up the reins and drove out of the thicket on to the flat sandy strip that ran along the edge of the bayou.

TO BE CONTINUED

### MISS CORNELIA'S OLD MAHOGANY

By E. S. Windsor in *Rosary Magazine*

It was rather a small table. It was oddly shaped, and quaintly carved. But it was scratched and worn from the usage of years. Mrs. Tower looked at it disdainfully.

"Dear me, Cornelia, why do you keep that shabby old thing in your sitting room?" she asked.

Miss Cornelia Dale flushed. "You see, I've been reading how people are bringing out all their old mahogany lately. So I brought this down from the attic. It's a great grandmother's." Miss Cornelia's tone as she said the last sentence was faintly proud.

Mrs. Tower shrugged her shoulders. "Well, it certainly looks its age. But if you want it around, why don't you have it renovated. There's a place over in Brighton where they do that sort of thing. I have no patience with the craze for old furniture. Give me new things."

"I like the association of old things," returned Miss Cornelia timidly. "Associations! Bosh!" Mrs. Tower drew her fur collar up

around her neck, and said, "I must go."

Miss Cornelia watched her walk down the street. She turned from the window with a sigh. Sarah Tower had everything. A good husband with plenty of money to indulge all her wishes. While she—Miss Cornelia paused and glanced around the room. Everything in it was shabby. The small income left her by her parents had not allowed for the renewal of furniture.

"But I don't care what Sarah says about that being shabby," she murmured, as her gaze fell on the mahogany table. "It's a beautiful shape. I've never seen one like it any place."

During the day she thought a good deal of what Sarah Tower had said about having the table renovated. It would be nice, she thought, to have it polished and shining as it had been when new. But she had no money to spare for that. She wished she had.

She could not help imagining how beautiful the table would look if cleaned and polished. At last she decided that she would do without the new coat she had been saving up to buy. But how could she get the table to the renovating place in Brighton?

As though in answer to that question, her neighbor Thomas West came in one day to ask her to lend his wife a certain crochet pattern book, his wife had a cold and could not come herself. Miss Cornelia asked him into the sitting room while she looked for the book.

He noticed the table. Miss Cornelia told him its history. Then she mentioned her desire to have it renewed, but that she did not know how to get it over to Brighton. She hadn't much money—and—

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high boy. Well, it was comforting to think how much good the twenty-five was doing the poor things at the mission.

One dreary afternoon when it was snowing and raining at the same time and she was in one of her periods of regret for the twenty-five dollars as she sat before the fire listlessly, there was a knock at her front door. Who could it be in such weather?

She hastened to open the door. A man in a raincoat, his hat drawn over his face stood without. "I heard you had a piece of old mahogany for sale," he said. "I am collecting such things, and—"

"Will you come in," said Miss Cornelia, and opened wide the door, while motioning him to walk into the sitting room. She closed the hall door and followed him. He had removed his hat. He said, "I'm pretty wet to come in," then as he glanced at her, he started. "Why, Cornelia, you! Cornelia!" he exclaimed.

Miss Cornelia was suddenly in a tremble. The years had changed him, but she knew those eyes. "Mark Vinton!" She tried to speak, but her voice seemed gone. She could only stare at him.

"Why, Cornelia, how handsome you are. Still your wonderful complexion and luxuriant hair! While I see how grey I am."

Miss Cornelia found her voice. "I am glad to see you," she said. "Sit down."

"Yes, when I take off this wet mackintosh," he laughed. "Now—"

Miss Cornelia herself could stand no longer. She sat down. Her visitor stood before her a moment looking at her. Then he sank on one knee beside her.

"Cornelia, I have only lately known that you were unmarried, as I am. But I had no hope that you would care to see me. Then you had left the village. I did not know when I was directed here to see some old mahogany, that it was you I would see. Cornelia, can't we begin over again?"

Miss Cornelia looked at him with an expression of sadness in her eyes. "There is still the one thing between us, Mark. I can't marry outside the true Church. But, maybe, if I had had more patience in the old days, I could have brought you into a good Catholic."

Mark Vinton smiled happily. "I have been in the Holy Catholic Church for some years, Cornelia. Some of the things you had said got me to thinking about religion. But I might not have come into the Church if I had not chanced to make the acquaintance of a young priest. When I saw the holy life he led, and the good he did—well—I began to think more seriously—and I am trying to be a good Catholic."

Miss Cornelia's eyes told him that all the old love was left for him. In Mrs. Mark Vinton's beautiful city home, there are two pieces of mahogany which she and her husband prize highly: a table of unique design, and a high-boy, both polished and restored. But for them their estrangement might not have been ended.

When Thomas West returned from Brighton the next day, he told Miss Cornelia that the manager at the renovating place had said he would give her a good price for the table if she would sell it.

"Oh, I wouldn't sell it," said Miss Cornelia. "It belonged to my great grandmother."

Thomas West was more practical than sentimental. "Money is money," he returned dryly. "If you change your mind, let me know."

Miss Cornelia thought that she would never change her mind. She wanted that table in her sitting room. She could hardly wait for it to be brought back to her, looking beautiful in its polish.

However, when one morning at Church, Father Matthews made a strong appeal for help for a Western Mission church which had been destroyed by fire, and most of the members of the parish were responding liberally to the priest's appeal, Miss Cornelia's heart was soothed that it was sinful for her to indulge herself by keeping the mahogany table. She could sell it and give the money to the poor suffering people at the mission.

Then she thought of the much needed coat that she was doing without to pay for the renovation of the table. Her old coat was terribly shabby, and she had not sold the table and get herself a new coat? After a sleepless night, she decided to sell the table, and give the money to the mission. She would not keep a cent of it.

When Thomas West went for the table on the day when it was to be ready she told him her decision.

He brought her back twenty-five dollars. "But I bet you, Miss Cornelia, that they sell it for twice as much," he said. "They want to know if you have any more pieces of old mahogany. I told them about your high-boy. They are going to tell a dealer in antiques and he will come to see it." Thomas West refused Miss Cornelia's offer to pay him for his trouble. "I'm only too glad to do anything for you, Miss Cornelia."

Miss Cornelia gave the twenty-five to the mission fund. But she thought, "If I sell the high-boy I'll get me a new coat."

The weeks passed and she heard nothing from the dealer in antiques. The weather got very cold. Miss Cornelia's coat was so thin and shabby that she was ashamed to go out in it. At times she regretted having given the twenty-five dollars to the mission. Then she would feel ashamed of herself. But she did need a coat so very much. She had given up hope of selling the

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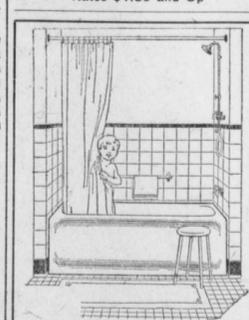
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THE STORY OF CHRIST

BY GIOVANNI PAPINI
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EMMAUS

After the solemn interval of the Passover, plain, ordinary everyday life began again for all men. Two friends of Jesus, among those who were in the house with the Disciples, were to go that morning on an errand to Emmaus, a hamlet about two hours' journey from Jerusalem. They left as soon as Simon and John had returned from the sepulcher. All these amazing tales had shaken them somewhat, but had not really convinced them of an event so portentous and unexpected. Serious-minded men, they could not understand or believe what they had heard: if by the body of the Master was no longer there, might it not have been taken away by men's hands?

Cleopas and his companion were good Jews, men who left a place for the ideal in their minds, burdened with many material cares. But this place for the ideal was not to be too large, and this ideal must be commensurate with their own natures if it were not to be expelled as an unwelcome guest. Like almost all the Disciples, they too expected the coming of a Liberator, but of one who would come to liberate Israel first of all,—a Messiah, in short, who should be the son of David rather than the Son of God, a warrior on horseback rather than a poor pedestrian, a scourge of His enemies and not a lover of sick people and children. The words of Christ had almost given them a glimpse of higher truths, but the crucifixion disheartened them. They loved Jesus, and they suffered in His suffering, but this sudden, shameful ending without glory and without resistance was too great a contrast to what they had expected, and especially to much of what they had hoped. They could understand that He might be a humble Saviour, riding on gentle asses instead of on warlike charges, and a little more spiritual and gentle than they would have liked; they could understand this, although with difficulty, and endure it although grudgingly. But that the Liberator had not known how to free either Himself or others, that the Messiah of the Jews should have died through the will of so many Jews on the scaffold of murderers and parricides, was too great a disappointment,—an inexcusable scandal. They pitied the crucified leader with all their hearts, but at the same time they were tempted to believe that they had been deceived about His real nature,—His death—and what a death!—looked to their narrow, practical minds sadly like a failure.

They were reasoning together of all these things as they went along under the warm noonday sun and at times the discussion grew hot, for they did not always agree. Then suddenly they caught a glimpse of a shadow on the ground near them. They turned around. The shadow was that of a man who was following as if he wished to hear what they were saying. They stopped, as was the custom, to greet him, and the traveler joined them. His did not seem an unknown face to the two men, but look at him as they might, they could not think who it was. The newcomer, instead of answering their silent questions, asked them, "What manner of communications are these that ye have come to another, as ye walk?" Cleopas, who must have been the older, answered with a wondering gesture, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" "What things?" asked the unknown man. "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre and found it even so as the women had said: but him they saw not."

"O fools, and slow of heart," exclaimed the stranger, "to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" Do you remember how He was predicted from Moses down to our own time? Have you not read Ezekiel and Daniel? Do you not even know our songs of the Lord and His promises? And almost indignantly He recited the old words and the prophecies, recalled the description of the Man of Sorrows given by Isaiah. The two listened, docile and atten-

tive, without answering, because the newcomer spoke with so much heat, and the old admonitions in His mouth took on new warmth and a meaning so clear that it seemed almost impossible that they had not understood them before. The talk of the newcomer gave them the impression of being the echo of other talks like those heard in times past, but confusedly, like a voice from the other side of a wall. In the meantime they had arrived at the entrance of Emmaus, and the pilgrim made as though He would have gone further. But now the two friends were not willing to part with their mysterious companion, and they begged Him to stay with them. The sun was going down, throwing a warmer golden light on the countryside, and their three shadows had lengthened on the dusty road. "Abide with us," they said, "for it is toward evening, and the day is far spent. Also thou art tired and it is the hour for food. And they took Him by the hand and made Him come into the house where they were going. When they were at table, the guest who sat between them took bread, and broke it and gave a little to one of His friends. At this action, the eyes of Cleopas and the other man were opened, as when we are suddenly awakened and find the sun shining. Both of them sprang to their feet, trembling with emotion, pale, amazed, and finally knew Him, the murdered man whom they had misunderstood and slandered. But they had no time even to run to kiss Him, for Jesus vanished out of their sight. They had not recognized Him when they had seen Him, not even by His speech, although that was so like His speech in His lifetime; they had not recognized Him even by the light of His eyes while He spoke, nor by the sound of His voice. But when He took the bread in His hands, like a father who shares it with His children in the evening after a day of work or of travel, in that loving action which they had seen Him perform so many times in their hastily arranged intimate suppers, they had recognized His hands, His blessed and wounded hands, and the cloud lifted and they found themselves face to face with the splendor of Christ risen from the dead. In His first life when He was their friend they had not understood Him; when on the road to Emmaus He had taught them, they had not recognized Him, but at the moment when He became the loving Master, serving His servants and giving them bread which is life and the hope of life, then for the first time they saw Him. And tired and fasting as they were, they went back over the road which they had come, and after nightfall arrived at Jerusalem. "And as they went along they said almost shamefacedly, "Did not our heart burn with us, while he talked with us by the way, and while he opened to us the scriptures?" The Disciples were still awake. Without drawing breath the newcomers told of their encounter and what had been said along the way, and how they had recognized Him only at the moment when He broke the bread. And in answer to their new confession, three or four voices cried out together, "The Lord is risen indeed, and hath appeared to Simon!" But not all the Apostles were convinced even by these four appearances, by the fourfold testimony. To some, this prompt, this extraordinary resurrection, which had taken place by night in a secret and suspicious manner, seemed more the hallucination of grief and yearning than actual truth. Who were the people who claimed to have seen Him? A hysterical woman who had been possessed by a devil; a distraught man who had not seemed himself from the moment when he had denied His Master; and two plain fellows who were not even His real Disciples, and whom Jesus had thus chosen, no one knew why, in preference to His closer friends. Mary might have been deceived by a phantom; Simon, to win back his self-respect after his baseness, was determined to do no less than Mary; the others were perhaps impostors or, at the most, visionaries. If Christ were really risen, would not He have been seen by them all while they were together? Why these preferences? Why this appearance at three-score furlongs from Jerusalem? They believed in His resurrection, but they thought of it as one of the signs of the ending of the world, when everything would be fulfilled. But now that they found themselves confronted with the fact that He alone had risen from the dead while everyday life went on as usual, they realized that the return into life of human flesh (and of human flesh which had not gone to sleep peacefully in the last sleep, but whose life had been torn away by violence) that this idea of rising from the dead not in the distant future but in the immediate present, contradicted all the other concepts which made up the tissue of their minds. They realized this contradiction had always existed, but their doubt had not risen to consciousness until this unique encounter of two impossible elements: a remote miracle and an actual fact. If Jesus had risen from the dead, that would mean that He was really God; but would a real God, a Son of God, ever have been reconciled to allow Himself to be killed, and in so

shameful a way? If He could conquer death, why had He not stricken down the judges, put Pilate to confusion, paralyzed the arms of those about to nail Him to the cross? Through what paradoxical mystery had the Omnipotent allowed Himself to be dragged through the ignominy of the weak? They were reasoning thus among themselves, some of the Disciples who had heard but had not understood. Prudent like all sophists, they did not venture openly to deny the resurrection in the presence of those exalted hearts, but they reserved judgment, turning over in their minds the reasons for its possibility and impossibility, wishing for a manifest confirmation, but unable to hope for one. In the excitement of the day no one had eaten. But the women had prepared supper, and now all sat down to the table. Simon remembered the Last Thursday: "This do in remembrance of me." And a flood of tears dimmed his eyes while he broke the bread and gave it to his friends. HAVE YE HERE ANY MEAT? They had scarcely eaten the last mouthful when Jesus appeared in the doorway, tall and pale. He looked at them one by one, and in His melodious voice greeted them: "Peace be unto you." No one answered. Their astonishment overcame their joy, even for those who had already seen Him since His death. On their faces the Man risen from the dead read the doubt which He knew they all felt, the question which they did not dare express in words. "Art Thou really Thyself a living man, or a spirit which comes from the caverns of the dead to tempt us?" "Why are ye troubled?" said the Man who had been betrayed, "and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And He stretched out His hands towards them, showed them the marks still bloody left by the nails, opened His garment over His breast so that they could see the mark of the lance in His side. Some of them, rising from their couches, knelt down and saw on His bare feet the two deep wounds, each with its livid ring around it. But they could not bring themselves to touch Him, for the fear of seeing Him disappear suddenly as He had done so suddenly. If one of them had embraced Him, would he have felt the warm solidity of a body, or would his arms have passed through the emptiness of a mere shadow? It was He with His face, with His voice, with the irrefutable traces of the crucifixion, and yet there was something changed in His aspect which they could not have described, even if they had been calm. The most reluctant were forced to believe that the Master stood before them with all the appearance of life begun anew, but their thoughts whirled in the last of their doubts and they were silent as if they were afraid to believe in their senses, as if they expected to wake up, from one moment to another, to find Simon was silent. What could he have said without betraying himself by tears to Him who had looked at him with those same eyes in the courtyard of Caiaphas while he swore that he had never known Him? To make an end of their last doubts, Jesus asked, "Have ye here any meat?" He needed no longer any food except that for which He had vainly asked all His life. But the men of the flesh needed a fleshly proof, a material demonstration as was befitting those who believed only in matter and nourished themselves on their last evening; this evening also, now that they were again together, He would eat with them. "Have ye here any meat?" A piece of broiled fish was left in a dish. Simon put it before the Master, who sat down at the table and ate the fish with a piece of bread while they all stared at Him as though it were the first time they had ever seen Him eat. And when He had finished, He raised His eyes towards them, and, "Are you convinced now, or do you still not understand: does it seem possible to you that a spirit can eat as I have eaten here in your presence? So many times I have been forced to reprove your hardness of heart, and your little faith: And behold you are still as you were at first, and you were not willing to believe those who had seen me, and yet I had hid nothing of what was to happen in these days. But you, deaf and forgetful, hear and then forget, read and do not understand. When I was with you, did I not tell you that all things which were written and which I announced must be fulfilled; that it behooved Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem? Now you are witnesses of these things, and behold I send the promise of my Father upon you. Go ye into all the world and preach the gospel to every creature. All power is given unto me in heaven and on earth, and as the Father sent me, I send you. Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved, but he that believeth not shall be

damned. I will remain here a little and I shall meet again in Galilee, but I am with you always even unto the end of the world." Little by little as He spoke, His Disciples' faces lighted up with a forgotten hope, and their eyes shone with exaltation. This was the hour of consolation after the gloom of those dreadful days just passed. His indubitable presence showed that the impossible was assured, that God had not abandoned them and never would abandon them. Their enemies, apparently victorious, were conquered; the visible truth bore out all the prophecies. It was true that they had known already everything He was then saying, but those truths really lived in them only when His lips repeated them. Their King had come back, the Kingdom was near at hand, and His brothers, instead of being derided and persecuted, would reign with Him through all eternity. These words had fired again the most tepid, had brightened the memory of other words, of other sunnier days, and suddenly they felt an exaltation, an ardor, a greater desire to embrace each other, to love each other, never more to be separated from each other. If the Master was risen from the dead, they themselves could not die; if He could leave the sepulcher, His promises were the promises of a God and He would fulfill them to the uttermost. Their faith was not in vain, and the cross no longer alone; the crucifixion had been the darkening of one day in order that the light might shine out more splendidly for all the days to come. TO BE CONTINUED

EAGERLY RECEIVES MISSIONERS REDEMPTRORISTS ABLE TO USE TAGALOG DIALECT Manila.—Redemptorist missionaries from Ireland who have been doing such splendid work giving missions during the last twelve years in the Visayan provinces of Cebu, Leyte and Oriental Negros, have brightened the situation in Luzon recently by beginning missions in the Tagalog provinces there. Two of the younger Fathers, somewhat masters of the difficult dialect, have now covered three different towns. Six other Fathers, including four of the old veterans from the Visayas, Fathers O'Callahan, Cassin, Byrne, and Grogan are studying the Tagalog dialect, which is very different from the Visayan. The methods used resemble very much those of the mission bands in the United States. From two to four priests go to a parish for a period of from one to four weeks, saying Mass, giving sermons and instructions, hearing confessions, baptizing, marrying, making a house-to-house canvass. In the course of ten years from 1914 to 1925, the Redemptorist bands in the Visayas operating from Opon, Cebu, as a central station, conducted a total of 149 missions. At these, 474,979 confessions were heard; Holy Communion given 1,236,106 times; 18,361 marriages were rectified, and 3,334 converts made. DEMAND GREATER THAN SUPPLY These results,—the only results worth while,—are tremendous, but unfortunately the demand far exceeds the supply, and it will take the Irish Redemptorists in the Visayan region twenty years to give all the missions already asked for, without ever returning to a place for a renewal of a mission. When asked if conditions in the Tagalog provinces were as favorable for the missions as in the Visayan provinces in the South, one of the missionaries answered: "I can only speak for the two missions on which I have been engaged. Here are a few notes. First mission lasted a week. People were very sympathetic and in spite of atrocities committed against their native tongue, responded very well. Here is something worth noting. All day long the women took turns at watching before the Tabernacle and all night long the men. The good people were not asked to do that; it came spontaneously from their generous devotion to Our Blessed Lord. There was some little difficulty dissuading the women from the night vigil. Some of the good souls complained that they had to work all day and so could not watch except at night, and therefore they should be allowed to spend the vigil in the church, especially as they very seldom had the chance to be near Our Lord in His Blessed Sacrament. "On the last morning of the mission when the Fathers were returning home and were bringing the Blessed Sacrament with them, the good people, attired in their best clothes, watched and prayed from early morn till the time of departure, and then accompanied the Blessed Sacrament from the altar to the road, where a car was waiting for the Fathers. As we drove off, the people cried because Our Lord was gone from their little church and there was no priest to bring Him to them. EXHIBITION OF LIVELY FAITH "On the second mission, there was another exhibition of the lively faith and devotion of the people. In this place, Mass is said only a few times in the year. Yet when the mission gave them an opportunity for daily Mass, they availed themselves of it to the full. During

this mission, two people, a boy and an old woman received the last Sacraments. The people knew about it. One morning, after the Mass and instruction were finished, I took the Blessed Sacrament and in surplice and stole and veil, accompanied by a man and one or two boys, prepared to leave the church. What was my surprise, when, on reaching the door of the church, I found practically the whole of the congregation dressed in their best and carrying lighted candles, waiting for me. As we walked along, some of the leaders announced the Rosary and the next responded. Arrived at the house, which was specially prepared for the coming of Our Lord, they prayed through all the ceremonies, and then after all was finished, a few gathered round the boy to help him to pray and make his Thanksgiving. The other Father who anointed the old woman later, had the same experience. "And when at length we left that little spot, oh, what tears, what pleadings, that we would remain to say Mass, to give them the Sacraments, and bury their dead. A priest has many hard things to do, but I do not think there is anything harder than being compelled to turn a deaf ear to the people pleading for the Sacraments, for Mass and the missions among the Tagalogs will bear fruit like those amongst the Visayans."

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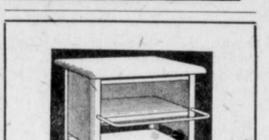
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LONDON, SATURDAY, AUGUST 1, 1925

**EVOLUTION AND THE BIBLE**

Seldom has anything received so much newspaper publicity as the trial at Dayton, Tennessee, of a young High school teacher for contravening a State law prohibiting the teaching of the evolution of man from a lower order of animals.

The law in question enacts: "That it shall be unlawful for any teacher in any school supported in whole or in part by the public school funds of this State, to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."

Millions read details of this world-famous trial; millions, doubtless, discussed matters of which they were about as ignorant as they well could be. Their "science" was the half-baked science of newspaper writers or of lawyers. The agnostic, Clarence Darrow, who made a plausible defense for the unspcakably foul murderers, Leopold and Loeb, and for many another vile criminal, was of course able to ridicule the Bible and scoff at all believers. Yet he knows little of physical science and quite evidently nothing at all of exegesis, the science of interpretation of the Scriptures—a science, like all other sciences, mastered only by deep study.

For instance Mr. Darrow, again and again, was particularly scornful in his references to what he supposed was the Biblical assertion of the age of the world and the age of man. Even W. J. Bryan, whose ignorance under Darrow's cross-examination was positively pitiable, was able to tell the agnostic lawyer that the marginal dates inserted in the Bible were the conclusions of the Protestant Archbishop Usher, who deduced a Biblical chronology from unwarranted assumptions nearly three hundred years ago. Of course these dates, useful as they may be to the reader, are no more a part of the Bible than what might be found in one of Mr. Darrow's briefs.

There is no doubt that the broadcasting through press and radio of the supposed conflict between science and the Bible, indeed the assumed discrediting of the Bible by science, must have done untold harm.

Leo XIII., in his Encyclical on the Study of Holy Scriptures, points this out very clearly:

"In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the sacred book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the Great Creator, provided it be to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so." To understand how just is the rule here formulated we must remember, first, that the sacred writers, or, to speak more accurately, the Holy Ghost who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation. Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used

at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—went by what sensibly appeared, or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

"The unshrinking defence of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For 'in those things which do not come under the obligation of faith, the saints were at liberty to hold divergent opinions, just as we ourselves are,' according to the saying of St. Thomas. And in another place he says most admirably: 'When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith.' The Catholic interpreter, although he should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must, nevertheless, always bear in mind that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation."

The whole letter is deserving of profound study. We call attention to the one sentence which we have put into italics. It goes far to put out of court all alleged contradictions between scientific truths and scriptural statements. Again on the 80th of June, 1909, the Biblical Commission declared that "it is not necessary to take all the words and phrases always in their exact meaning but that it is sometimes permissible to depart from the exact sense, and this especially when it is quite apparent that the expressions are used in a peculiar way, metaphorically, or anthropomorphically, and when reason forbids the adoption of the strict sense, or necessity obliges us to abandon it."

Theology, too, is a science, a science that claimed the life-long devotion of men of genius. St. Thomas Aquinas nearly seven hundred years ago wrote:

"But we must bear in mind that Moses was speaking to an unlettered people, and that condescendingly to their weakness—*quorum imbecillitate condescendens*—he put before them what was apparent to their senses." Again St. Thomas lays down the practical principle that, "since the divine Scripture may be expounded in many ways, it is not right to attach one's self so strictly to any one opinion as still to maintain it after sure reason has proved the statement, supposed to be contained in Scripture, false; lest on this account Scripture be derided by infidels, and the way to faith closed against them." St. Thomas could hardly make a plainer profession of the canon that to some extent the Book of Revelation must be interpreted by the Book of Nature, even as the Book of Nature yields its highest lessons only to such as have studied the Book of Revelation.

If Catholic theology and exegesis were better known to non-Catholics our separated brethren would not be so often scandalized by the absurd literalisms of Fundamentalists or the anti-Christian negations of Modernists. Catholics do not wrest the Scriptures to their own destruction. When they find passages hard to be understood, hard to reconcile with ascertained facts of physical

science, they calmly wait for the authoritative interpretation of the Church whose infallibility rests on the clear promises of Jesus Christ. "In those things which do not come under the obligation of faith," . . . "things in no way profitable unto salvation," the Church is very slow to impose any authoritative interpretation of passages of Holy Scripture. St. Augustine, over fifteen hundred years ago, rejected the literal meaning of the six days of Genesis. Cardinal Cajetan, a Roman theologian of four hundred years ago, believed that the first chapter of Genesis was an allegory. The Church remained silent; the reasons for her silence are clearly explained by Leo XIII. in the extracts quoted above.

**AN UNWORTHY APPEAL TO PREJUDICE**

In this city of London promoters of the Ku Klux Klan have adopted what one of the local papers calls "an interesting plan of campaign." An official of the Public Utilities Commission had handed him a neat little card with the following legend and question: "REMEMBER 'Every criminal, gambler, thug, libertine, girl ruiner, home wrecker, wife beater, dope peddler, moonshiner, pagan, papist, priest; every crooked politician, white slaver, Rome-controlled newspaper, brothel madam, shyster lawyer, K. of C. and every black spider is fighting the Klan.' Which side are you on?"

For further particulars the recipients are told to apply to a Post Office Box in Toronto. If the compilers of this delectable list had omitted "papist," "priest," "K. of C." and "Rome-controlled newspaper," it is safe to say that most of those who get hooked would not give a second look at the bait. It is an interesting if somewhat inexplicable phase of the religion of love which they profess that Christians are to be found who respond to this coarse appeal to prejudice and unreasoning hate. It is an unenviable state of mind; and though some Catholics may feel angry at the coarseness of the calumny, the average Catholic will feel nothing but pity.

There is no evidence whatever that Protestants generally give any countenance to the Klan. And the Grand Master of the Masons of Ontario, after denying emphatically that there was any connection whatever between his Order and the Klan, added: "It is perhaps not within my province, nor do I deem it necessary at the present time, to express my opinion or make any ruling on the question of members of the Masonic Order becoming members of the Klan, but I venture to suggest that members of the oldest and most honorable fraternity in the world will do well to consider seriously before associating themselves with an organization which, in a country where the franchise is universal and freedom of speech assured to all, finds it necessary to conceal the identity of its membership behind a hood or mask."

In some parts of the States Masonry was allied with the Klan and other anti-Catholic movements; but reputable Masons of high standing fought strenuously against this degradation of the fraternity. It is not likely that Canadian Masons, after the Ontario Grand Master's warning and contemptuous reference to Klan methods, will have anything to do with masked knights of the invisible empire.

By the way there must be an enormous number of "Rome-controlled newspapers"; for the reputable newspapers of North America, without exception, are opposed to the Klan. However, the organizers of the Klan will not worry much over the standing of prospective members; one man's ten-dollar bill is as good as another's. And it has become a proverb that "there is one born every minute."

**OLD ERRORS IN NEW GUISES**

By THE OBSERVER

When the nations of Europe which broke away from the Church took for the main purpose of their existence the making of money, their influence and example were strong enough to affect those nations which still remained in the Church. England was as dominant in war, and as successful, when she

was Catholic as after she became Protestant. But when she was Catholic she was less intent on money-making. After the so-called Reformation, business and commerce became the main purpose of national existence, and the main test of a nation's greatness was taken to be her financial and commercial success. Since the seventeenth century, it has been a stock argument of Protestant writers that the Protestant nations were more prosperous in dollars and cents than the Catholic nations. This ideal, set before the eyes of successive generations of people, as the greatest of all the ideals that were worth striving for, could have, as in fact it did have, but one effect; it unduly emphasized in the eyes of the people in general the importance of money, the importance of being well off. At the same time, the new social organization of the Protestant countries put the profits of this search for money in the hands of a minority, a small minority, of the population. Social aristocracy was never an ideal of the Catholic Church. She was, in the days of her power in Europe, a check at all times upon the power of the richer classes. The poor farmer, if ill treated on the lands of the wealthy landlords, could, and did, resort to the lands of the Church, to the vast holdings of the great abbey and monasteries, and there he found equitable treatment. When, under the attacks of the new head of the Church in England, Henry the Eighth, those lands were seized, the only existing check on the greed of the lay landholders passed away.

The poor of England lost their only social friend. The landed aristocracy became the leaders and the bulwark of Protestantism and had their price therefore in the sharing amongst them of the lands of the Church. With their fingers dripping, as Mr. Lloyd George has so graphically described it, with the fat of sacrilege, the landed aristocracy became the champions of the new philosophy of life which defied wealth. The foundation of private wealth in England, that is, of the huge fortunes and huge estates which have given to that country its distinctive social character, was not precisely laid in the robberies of the Reformation, but was tremendously solidified, and the erection of a money caste was facilitated thereby; and from those aristocrats came the funds which, on the arrival of the age of machinery and machine production, made possible the rise of a new aristocracy—an aristocracy of money, the industrial aristocracy, which has for a hundred and fifty years exercised a rule more cruel and more absolute than any that was ever exercised by the landed aristocracy which in time the new aristocracy of factory and trade came to rival and finally to surpass.

In the Church, and in the lands and funds she held for the people, the private aristocrats of England had always seen a formidable obstacle to their plans for dominating the whole country. When the Church was broken down in England and in Scotland, when her property had been seized and distributed amongst greedy courtiers who had squandered their own property and money, they had no longer a check on their greed. All her lands and other property, the slow and laborious acquisitions of nine hundred years, they took from her in four years, and thenceforward the workingmen of England were at their mercy. In the course of time the commons throughout the country, which were occupied jointly by the poorer people for grazing their flocks and herds, were "enclosed"—in plain terms, were grabbed and taken into the possession of greedy landlords.

It must be well understood that the social situation, out of which has come the present class struggle, was a product of the "Reformation" and not an incidental product, but a direct result of a definite and settled policy by which the power of the rich was increased, at the same time that the only property-holding institution which had ever consistently stood friend to the poor and the helpless was chased out of the country and its property stolen and converted to the use of the rich.

Then came the invention of machinery. Then came a new impulse to industrial expansion; and who profited by it? Those who furnished the capital. And who furnished the capital? The class

who by robbery and greed had taken possession of all the capital in the country. They had the money; they had the property; they had the influence; and they no longer had to fear a power which had often said to them: "Thus far but no farther." They had a hundred times been checked and challenged by the Church; now the Church was suppressed in that country; and they could do—and in fact did—exactly as they liked.

A new day had come in the matter of manufacturing and trade. Machinery came to change the face of things. The Church had extended her beneficent influence into the field of industry in the days of hand-made goods. She had set up her guilds, enrolling in them the employer and the employee as co-laborers and brothers in Christ. It was a league of Christian labor, the old Catholic guild; and its principles are today being put forward by thinkers who hardly know that they ever existed, as a new and vital discovery of a means of promoting a better understanding between employers and employees. The Church had inculcated amongst the guildsmen, the principles of Catholic charity, and had impressed on them that they had a duty to the public who bought their goods; and it was part of the rules of a Catholic guild that the employer and the employee were both to do their best to put out a good and sound article from their workshops. We should like to ask where at the present day the just claims of the buying public are conserved in any negotiations between the employer and the employee.

**NOTES AND COMMENTS**

THE RECENT "Call to Action" of the Low Church element in the Church of England, embodying what is tantamount to a threat to force the "Anglo-Catholics" out of the National Church, is likely to be met with a counterblast from the latter. Just what it will say is not difficult to conjecture, for while the "Call to Action" bore the signatures of many who under the banner of Modernism have fore-sworn belief in most of the cardinal Christian beliefs, the Anglo-Catholics include some of the best Scriptural and Patriotic scholars in England, and behind them practically the entire body of churchmen worthy of the name of Christian.

To the outsider it is difficult to visualize the outcome of the struggle between the two schools within the Church of England, just as it is difficult to understand how they can long continue to exist in the same communion. Prior to the Civil War in the United States Lincoln averred that it was impossible for the Republic to exist half slave and half free. It was no more impossible than that the Church of England should go on indefinitely half "Catholic" and half Protestant. It is of course the power of the State that holds it together just now, but should dis-establishment come about, disruption is inevitable. The Englishman's pride in his National Church has carried it over many a crisis, but that the strain should not eventually reach the breaking point is inconceivable. Dis-establishment would necessarily precipitate the crisis, in which event, however distant it may be, a large influx to the Catholic Church would probably follow. Meanwhile the Catholic world can but look on dispassionately, and prayerfully await the outcome.

THE DEATH of Mrs. Ellen M. Larkin at St. Catharines last week removes from this terrestrial sphere a valiant Christian woman. The widow of Captain Patrick Larkin, so well and favorably known a generation or two ago as a navigator on the Great Lakes, and later as a contractor to whom was entrusted the construction of many of the most important public works in the Dominion, it was her lot to witness the transition of Canada from a few scattered provinces into the vigorous nation of today.

MRS. LARKIN will be long remembered as a lady of wide culture about whom centered all that was best and most elevating in the community in which she lived. She will be still longer remembered for her lofty Christian character and her innumerable acts of benevolence to all who stood in need of a friend. No good work was foreign to her

sympathies, and no cry of distress fell unheeded upon her ears. Only those who were close to her knew the extent of her charity, but we may be sure it is stored up in the heart of God. In recompense it was her happiness to die fortified by the rites of the Church she had served so well and surrounded by those she loved. The five daughters whom she leaves behind and who inherit their mother's virtues will have the sympathy of all in their bereavement. R. I. P.

**CATHOLIC AUTHOR REFUSES TO AID**

A. W. McCANN TELLS WHY HE DECLINES INVITATION FROM BRYAN

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

Yankers, N. Y.—Alfred W. McCann, a Catholic and author of "God, or Gorilla," has declined an invitation from William J. Bryan to assist in presenting the prosecution's side in the trial of John T. Scopes, charged with violation of Tennessee's anti-evolution law, now going on at Dayton, Tenn. Mr. McCann said in the Dayton case and while reiterating his disbelief in many of the so-called evolutionary scientific theories, sets forth his reasons for being unable to accept Mr. Bryan's invitation as follows: "June 30, 1925. 'Hon. William Jennings Bryan, 'Marymont, 'Cocoanut Grove, Florida. 'Dear Mr. Bryan: "In declining your kindly invitation to come to Tennessee as a witness in the evolution trial scheduled for the 10th of July at Dayton I recognize the obligation of giving you a good and sufficient reason for my inability to appear on your side. "I cannot resort to the unworthy expedient of saying that other engagements make it impossible for me to comply with your request. That would be false. The simple truth is that I disapprove of the entire procedure from beginning to end. I cannot believe that good will come of it for I am very sure that the spirit of this generation must feel outraged by the spectacular methods invoked to put a muzzle on the teachings of any sect or cult, however erroneous those teachings may be. "I have never doubted your honesty of purpose in assailing the one-sided theory of evolution commonly presented in popular works on the subject, for although I, too, have thundered against the contradictions, paradoxes and forgeries masquerading as evolutionary 'science,' I doubt the wisdom of bringing the other side to trial under the Tennessee law or any other law. "Even though we have succeeded in bludgeoning the world with Volsteadism we can't hope to bottle-up the tendencies of men to think for themselves. We cannot put a harness on their freedom of will nor can we control their imaginations. To attempt to do so is to resort to futile violence and men will go on thinking their thoughts regardless of any inhibition or dictum to the contrary. Perhaps they would think more rightly if less sensational and more truly American methods were employed to aid their thinking by presenting them with the other side to their thoughts, thus leaving them in full possession of their own freedom of choice and avoiding for ourselves the abhorrent and indefensible devices of suppression and persecution. "Quite possibly my belief in the Bible is as unshakable as your own, yet I am convinced that any insistence upon the literal interpretation of some biblical passages must run counter to the very truth which such passages were obviously intended to convey. The word 'day' for instance, as used in Genesis, did not mean and could not have meant our solar day of 24 hours. The sun was not created until the 'third' day and could not have controlled the duration of the time periods expressed by the 'first' and 'second' days. "The chronological order in which the vegetable and animal works of creation followed each other in the Mosaic narrative is in extraordinary agreement with the so-called 'Record of the Rocks' as interpreted by many geologists and paleontologists. Moses couldn't have guessed the details of such sequence with such accuracy if he had not been inspired, for he certainly possessed none of the human knowledge of this subject now available. It is for this reason that Amperio, the scientist, insisted that Mos's must have been inspired. "I grant you that the teaching of many evolutionists is wholly beside the mark and needlessly cluttered up with what seems to be an obsession to challenge everything supernatural, even God Himself. But I know of chemists, biologists, physicists and engineers who profess agnosticism and atheism. Though not militantly aggressive in their assaults, upon revealed religion, they are none the less contemptuous of all religion except that curious thing called by them 'the religion of Nature.' This, to me, does not mean that chemistry, biology, physics or any other branch of science is in any way responsible for the spiritual convictions, or lack of them, by which this or that individual scientist may be distinguished.

at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—went by what sensibly appeared, or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

"The unshrinking defence of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For 'in those things which do not come under the obligation of faith, the saints were at liberty to hold divergent opinions, just as we ourselves are,' according to the saying of St. Thomas. And in another place he says most admirably: 'When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith.' The Catholic interpreter, although he should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must, nevertheless, always bear in mind that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation."

The whole letter is deserving of profound study. We call attention to the one sentence which we have put into italics. It goes far to put out of court all alleged contradictions between scientific truths and scriptural statements. Again on the 80th of June, 1909, the Biblical Commission declared that "it is not necessary to take all the words and phrases always in their exact meaning but that it is sometimes permissible to depart from the exact sense, and this especially when it is quite apparent that the expressions are used in a peculiar way, metaphorically, or anthropomorphically, and when reason forbids the adoption of the strict sense, or necessity obliges us to abandon it."

Theology, too, is a science, a science that claimed the life-long devotion of men of genius. St. Thomas Aquinas nearly seven hundred years ago wrote:

"But we must bear in mind that Moses was speaking to an unlettered people, and that condescendingly to their weakness—*quorum imbecillitate condescendens*—he put before them what was apparent to their senses." Again St. Thomas lays down the practical principle that, "since the divine Scripture may be expounded in many ways, it is not right to attach one's self so strictly to any one opinion as still to maintain it after sure reason has proved the statement, supposed to be contained in Scripture, false; lest on this account Scripture be derided by infidels, and the way to faith closed against them." St. Thomas could hardly make a plainer profession of the canon that to some extent the Book of Revelation must be interpreted by the Book of Nature, even as the Book of Nature yields its highest lessons only to such as have studied the Book of Revelation.

If Catholic theology and exegesis were better known to non-Catholics our separated brethren would not be so often scandalized by the absurd literalisms of Fundamentalists or the anti-Christian negations of Modernists. Catholics do not wrest the Scriptures to their own destruction. When they find passages hard to be understood, hard to reconcile with ascertained facts of physical

science, they calmly wait for the authoritative interpretation of the Church whose infallibility rests on the clear promises of Jesus Christ. "In those things which do not come under the obligation of faith," . . . "things in no way profitable unto salvation," the Church is very slow to impose any authoritative interpretation of passages of Holy Scripture. St. Augustine, over fifteen hundred years ago, rejected the literal meaning of the six days of Genesis. Cardinal Cajetan, a Roman theologian of four hundred years ago, believed that the first chapter of Genesis was an allegory. The Church remained silent; the reasons for her silence are clearly explained by Leo XIII. in the extracts quoted above.

**AN UNWORTHY APPEAL TO PREJUDICE**

In this city of London promoters of the Ku Klux Klan have adopted what one of the local papers calls "an interesting plan of campaign." An official of the Public Utilities Commission had handed him a neat little card with the following legend and question: "REMEMBER 'Every criminal, gambler, thug, libertine, girl ruiner, home wrecker, wife beater, dope peddler, moonshiner, pagan, papist, priest; every crooked politician, white slaver, Rome-controlled newspaper, brothel madam, shyster lawyer, K. of C. and every black spider is fighting the Klan.' Which side are you on?"

For further particulars the recipients are told to apply to a Post Office Box in Toronto. If the compilers of this delectable list had omitted "papist," "priest," "K. of C." and "Rome-controlled newspaper," it is safe to say that most of those who get hooked would not give a second look at the bait. It is an interesting if somewhat inexplicable phase of the religion of love which they profess that Christians are to be found who respond to this coarse appeal to prejudice and unreasoning hate. It is an unenviable state of mind; and though some Catholics may feel angry at the coarseness of the calumny, the average Catholic will feel nothing but pity.

There is no evidence whatever that Protestants generally give any countenance to the Klan. And the Grand Master of the Masons of Ontario, after denying emphatically that there was any connection whatever between his Order and the Klan, added: "It is perhaps not within my province, nor do I deem it necessary at the present time, to express my opinion or make any ruling on the question of members of the Masonic Order becoming members of the Klan, but I venture to suggest that members of the oldest and most honorable fraternity in the world will do well to consider seriously before associating themselves with an organization which, in a country where the franchise is universal and freedom of speech assured to all, finds it necessary to conceal the identity of its membership behind a hood or mask."

In some parts of the States Masonry was allied with the Klan and other anti-Catholic movements; but reputable Masons of high standing fought strenuously against this degradation of the fraternity. It is not likely that Canadian Masons, after the Ontario Grand Master's warning and contemptuous reference to Klan methods, will have anything to do with masked knights of the invisible empire.

By the way there must be an enormous number of "Rome-controlled newspapers"; for the reputable newspapers of North America, without exception, are opposed to the Klan. However, the organizers of the Klan will not worry much over the standing of prospective members; one man's ten-dollar bill is as good as another's. And it has become a proverb that "there is one born every minute."

**OLD ERRORS IN NEW GUISES**

By THE OBSERVER

When the nations of Europe which broke away from the Church took for the main purpose of their existence the making of money, their influence and example were strong enough to affect those nations which still remained in the Church. England was as dominant in war, and as successful, when she was Catholic as after she became Protestant. But when she was Catholic she was less intent on money-making. After the so-called Reformation, business and commerce became the main purpose of national existence, and the main test of a nation's greatness was taken to be her financial and commercial success. Since the seventeenth century, it has been a stock argument of Protestant writers that the Protestant nations were more prosperous in dollars and cents than the Catholic nations. This ideal, set before the eyes of successive generations of people, as the greatest of all the ideals that were worth striving for, could have, as in fact it did have, but one effect; it unduly emphasized in the eyes of the people in general the importance of money, the importance of being well off. At the same time, the new social organization of the Protestant countries put the profits of this search for money in the hands of a minority, a small minority, of the population. Social aristocracy was never an ideal of the Catholic Church. She was, in the days of her power in Europe, a check at all times upon the power of the richer classes. The poor farmer, if ill treated on the lands of the wealthy landlords, could, and did, resort to the lands of the Church, to the vast holdings of the great abbey and monasteries, and there he found equitable treatment. When, under the attacks of the new head of the Church in England, Henry the Eighth, those lands were seized, the only existing check on the greed of the lay landholders passed away.

I see no connection at all between the truth involved in any definite entity and the spiritual state of the creature who follows it.

EVOLUTION CANNOT BE ESTABLISHED

"The theory of evolution by its very nature cannot be established in fact. There is not one missing link, there are a thousand. Various forms of life appeared so explosively on this planet that no Darwinian explanation cannot account for the extraordinary number of species suddenly arising where none like them had existed before. The plausibilities elaborated by over-zealous evolutionists quickly disappear when closely scrutinized in detail, and in their place we find nothing but contradiction and confusion.

"That twenty-four-year-old boy, Professor Scopes, has been dignified beyond all measure of his deserts through the notoriety which has been heaped upon him. Juvenile enthusiasts are ever ready to attach themselves to any cause. They are directed by impulse, not by thought. Bolshevism has its youthful adherents. Almost any 'ism' can be depended upon to attract the immature and unthinking. Hence to interpret the trespass of this almost unhatched fledgling against the unhappy, not to say preposterous, law of Tennessee as an egregious assault upon God which must needs inspire crusaders to rush to God's defense is carrying the importance of the matter beyond all bounds.

"I cannot see that God needs any defense. He exists for me through an act of faith, and I cannot comprehend the demonstration of faith by any formula of metaphysics. That which is absolute no longer requires faith; it is obvious to the evolutionists, unable, despite the pitiable logic of Henry Fairfield Osborn and the noisy group of scientific dramatists who imitate his sophistries, to demonstrate their theory in fact are driven to defend their belief in it as I defend my belief in God upon an act of faith.

"This is indeed paradoxical, for despising faith as unscientific we find them actually steeped in it. Thus do they who condemn dogmatism become the most eloquent of dogmatizers. Heretofore religion has been blamed for producing the zealots and fanatics of the world. Now in the name of evolution we find men calling themselves scientists yet demanding that their followers accept their interpretation of what they think they see in nature, not through their capacity to demonstrate their interpretation but through the gracious unyielding faith of their followers. Science is calm, dispassionate, deliberate. It accepts nothing as absolute until it is able to isolate, identify, analyze and synthesize. To science the merely plausible always remains a theory. If it cannot be reduced to the absolute it is not a crystallized fact. Any effort to sustain an inference without proof ceases to be scientific.

THE TENNESSEE CIRCUS

"The Tennessee trial promises to degenerate into a battle between passion and passion. The newspapers ever interested in circuses, will find in it plenty of copy, little of it edifying. They will be justified in anatomizing Tennessee's crazy law, and right there reposes the one hopeful issue of the trial. The attention of the American people centered on that crazy law may induce them to meditate upon the many crazy laws under which they flounder. Who knows but that through this fantastic procedure the Eighteenth Amendment, with all its works and pomps, may be fittingly revealed for just what it is?

"If I could only be sure of being asked questions that I hardly think you side would care to propose to me I would delight in appearing as a witness, even though the defense would make capital of my answers. Professor Osborn may delight in being a witness against you, but should he dare to confront stand all you need do is to confront him with the government document showing the sad plight to which he reduced himself in the pelagic sea propaganda. Uncolored reporting must make him a victim of the same ridicule which his newspaper comments have designed for you.

"In the meantime I urge you to read 'The Case Against Evolution,' just published by MacMillan. The author is a biologist and zoologist and a master of analysis. Very quietly he lays bare the nonsense, now parading under the banners of evolution. His book is vastly superior to my own because unlike my own it is temperate. I wrote with an indignant pen; the MacMillan author writes calmly. He criticizes me quite harshly for my mood, but because I recognize the justice of his criticism I do not resent it. Not one of the materialistic evolutionists has undertaken to answer my book, much less will any of them undertake to answer 'The Case Against Evolution.'

"You must know that my resentment of the methods of the so-called evolutionists has been provoked not by the theory itself, but by the reconstructions, falsifications and unwarranted deductions by which they strive to sustain their position.

HOW GOD MADE MAN

"I have never failed to admit that God might have worked, had He seen fit, by some evolutionary process in His creation. But what professes to be the official descrip-

tion of His modus operandi is a gross caricature not only of creation itself, but of the Creator also. Despite Ernst Haeckel, whose books are still diligently thumbed in all the public libraries of the country, there is nothing in evolution to indicate that homo sapiens is the offspring of an ape, yet it is altogether possible that as far as our bodies are concerned we have derived them from some pre-existing form which took its own body in turn from a still earlier form. All this is nothing to me because I am still confronted by the phenomenon of the soul, which by its very nature, a simple spiritual substance, could not have been evolved from matter under any theory of evolution ever proposed.

"It is none of my business how God made my body. Even the Bible suggests that it originated in slime. My interest is aroused at the point where that slime became man when God breathed a soul into a body fit to receive a soul and thus created man in His image and likeness.

"Only a disordered nightmare of evolution can assert that there is any conflict between science and religion. The truth from whatsoever source must be welcomed—must prevail and will prevail.

"Why should you or I be agitated by the hysteria of men who grotesquely depart from truth in their efforts to convince their followers that they have something to say concerning the truth? All scientific men are not fools. Few of them are dishonest. Another generation is coming. I once thought I believed in evolution as preached by Darwin, but I now behold that high-priest discredited by modern evidence clearly indicates, will be discarded by others still to come.

"Eventually it is God's purpose to manifest a truth that now evades man's efforts to pry into its mystery. He will let that truth be known. In the meantime honest and capable scientists will go on correcting the errors which have brought Mr. Scopes to his present state and the inordinately zealous souls who oppose him to theirs.

"As you know I am a member of the Catholic Church and may, therefore, believe what I please respecting evolution provided only that I am in no imprudent haste to seize upon alleged truths in science that may not be well-motivated or adequately demonstrated. I am frequently astonished to find so many non-Catholics who believe that the Catholic is sealed up in a capsule and forbidden to think for himself. This is an error quite as grotesque as the error you are now engaged in fighting, though of an entirely different nature. I am not excited about it. I am merely at peace for I find nothing in my religion that is irreconcilable with any well-ordered or decently presented theory of evolution directed and controlled by Almighty God.

"Having specialized for years in what is called evolution I am not even tempted to reject the doctrine of individual regeneration. Material evolution is not the only force that would carry us back to the brute, though I grant you it has been roundly abused by men who believe they have no souls and who think that the curse of the world is religion, and who go still farther by asserting that the acceptance of their doctrine would free mankind from all obligation to recognize any moral code to put a check on any animal impulse.

"The megalomaniac of strange voices now articulating the fanciful theory which you hate so valiantly affords me no ground on which to kick over the law of love. My only objection to it is that it should be taught from an ex parte point of view by a young man who presents but one side of it to his pupils. The two sides when taken together are tremendously stimulating and afford an intellectual tonic to any student who would have no fear for the moral development of any youth receiving from a dispassionate teacher the details of both sides. I think the conflict and confusion between the two would necessarily bring that youth all the nearer to a recognition of the overwhelming, inscrutable, well-nigh-imponderable mystery of creation and the infinite God behind it.

"I am no longer intolerant even of the materialist evolutionist. On the contrary I am amused by his pretentious pose of superiority under which festers an abyss of ignorance. One of my closest associates, the editor of a metropolitan journal and a really profound man, urged upon me only four years ago the necessity of his having to believe in 'evolution' because he had received the imprimatur of the consensus of opinion of all mankind. I took the trouble to show him the other side as presented by the distinguished men whom he knew to be authorities, and was literally astounded by his reaction. Here was a big man of tremendous intellectual capacity and no religion at all to bias him responding at once with the simplicity of a child. I can never forget his eloquent exclamation when he had reviewed the evidence: 'The issue is not quite as simple as I had come to think it. It does indeed possess two sides. Too many of us are familiar with but one side. The only consensus of opinion exists among those who don't know. Henceforth I shall keep my mind free of prejudice when well-meaning folk are discussing the detached fragments which they believed to be the whole.'

"Perhaps you will now understand why I cannot serve you cause as a witness. The scientists by their own admission do not know. You do not know. Certainly I do not know. And where we are all steeped in so much ignorance and so biased by prejudice one way or the other we cannot hope that our bitter quarrel will result in any flash of the divine light. The Bible tells us that God created the world, and sets forth an astonishingly accurate sequence of events. It nowhere gives a hint of how creation was accomplished. I have received no inspiration that would enable me to solve the riddle, which I greatly fear will remain unsolved as long as the finite continues to believe that it is capable of comprehending the Infinite.

"Thanking you for your kindly thought of me, and deeply regretting that I cannot be of service to you, I am, Sincerely yours, 'ALFRED W. McCANN.'

FOREIGN MISSION NEWS LETTER

HOW CASTE IN INDIA IS HANDLED

Catholic missionaries are well aware of many un-Christian features of the caste system which must be eradicated, but they look upon the system as a whole as being more social than religious, and those things not opposed to Catholic doctrine and practice are allowed to remain. This is the reason they have succeeded in making converts.

The Protestant attitude is entirely different. They are opposed, with the exception of the Leipzig Missionary Society, to caste, root and branch, and their insistence on eradicating it has caused more than one revolt and uprising amongst the people. The Catholic attitude dates back to early Christianity when Catholics permitted Brahmins to retain the social features of their caste; but, as the early missionaries like St. Francis Xavier, worked largely among the lower classes in India, the problem had not reached the proportions it has since.

FATHER DE NOBILI'S METHOD

The first great modern Catholic inroad among the higher castes was begun by an Italian Jesuit, Robert De Nobili who arrived in Goa in 1605 and was soon sent to Madura to study Tamil. He observed that his superior during 14 years in India, had not made a single convert among the high caste Hindus, and he formed the conclusion that these Hindus were repelled, not on religious but rather on social grounds. In their eyes, the Catholic priest was an outcast as barbarous as the rest, mingling with the lower classes, eating beef and drinking wine.

Adopting himself to St. Paul's motto of being all things to all men, Father de Nobili departed and re-entered the country as a Roman ascetic desirous of living in Madura to do penance and study the law. He isolated himself from the other priests, lived on frugal meal of rice, milk and herbs, and followed other caste restrictions.

THE RESULT

The Brahmins soon became curious, but the newcomer was slow to admit visitors, and his audiences were conducted according to strictest Hindu etiquette. Gradually he won disciples, baptized them, allowing them to keep the insignia and customs of their higher rank as purely social observances. He made only 300 high caste conversions in Madura, but his new method won him the confidence of high caste Indians, and when he issued forth into the surrounding districts, he soon had more than 5,000 converts, the greatest boom coming towards the end of his life and within the half century following, when the number of caste Christians numbered 75,000.

FATHER FRASER RETURNS

Father Fraser has returned from Rome with documents from the Sacred Propaganda assigning the district of Chuchow, South Chekiang to Canadian missionaries. His remarkable success in thus securing after only six months stay in the Eternal City, such a splendid field in China, is due no doubt to the countless prayers of the priests, sisters, and pious lay people throughout the length and breadth of Canada and Newfoundland; for Chekiang is the banner province of China and has long been noted for its peace-loving people. On account of their high moral standards, conversions are made very rapidly among the inhabitants. But besides the advantage of this field being 'ready for the harvest' there are material advantages for the Canadian priests who will labor there. The climate is almost identical with that of Canada; there will be little extra transportation cost after our missionaries disembark from the ocean steamers as Chuchow lies only fifty miles from the coast; and in case of illness, there will be quick access to modern hospitals in the city of Wenchow.

THE DISTRICT

The district is familiar to Father Fraser, as his parish of Taichowfu extends to the border of this new Canadian field. In Taichowfu, Father Fraser erected three churches and fifteen chapels and became well acquainted with the customs of that particular part of the country, so the first band of

missionaries, who will depart, it is expected towards the end of the year, will have the advantage over other missionary movements, of knowing something about the spot in which their future destiny rests. It is a hundred miles square and contains ten million people scattered throughout hundreds of villages, and in ten large cities and towns. The work of evangelization at present is carried on by three priests, but it is really virgin territory, only a few thousand out of the ten million souls having been brought to the Light of Faith.

A GLORIOUS OPPORTUNITY

What a glorious opportunity is ours? Canada at last will take her proper place in the conversion of the multitude in China. Ten million souls are now depending upon us to bring to them the Knowledge and the Love of the Redeemer. Think of it, Ten Million Souls for us.

The Catholic Record was first to make room for the Canadian Foreign Mission Movement, offering its columns seven years ago to begin the foundation of Burses to educate young men for the Missions of China. Readers who have and are still contributing to this worthy work must feel a special satisfaction in the news that the immediate evangelization of a strictly Canadian district in China is within reasonable distance.

Let us cultivate a real love for these ten million souls whose salvation has been entrusted to our charity; let us arouse a great zeal around us for the speedy evangelization of this mighty host; let us talk of them; let us work for them; let us pray for them; let us send missionaries to them, and win them at last to the Sacred Heart of Jesus.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A NEW CHAPEL

It is always interesting to the friends of the missions to learn something of the work being done by Extension Society.

The following letter comes from a missionary priest, part of whose work is the spiritual care of Catholics few in number, but excellent in quality, of Neepawa, Manitoba:

Right Rev. and Dear Monsignor: I wish to thank you most sincerely for that generous offering you sent His Grace, our beloved Archbishop, for our chapel in Neepawa. I am glad to say the work is going on very nicely and will be completed for the 4th of August, date I have fixed for the opening. The feast of St. Dominic is on that date and the Chapel is dedicated to him. I think that was the condition of the offering.

You will see by the article I am enclosing what the people of Neepawa, which is quite an Orange centre, think about it, and many are not pleased at the building of a Catholic church there. The Neepawa Register, of which Mr. Belton is editor, had the item in its columns.

Once more the congregation and myself thank you ever so much for the generous donation. I hope God in return will bless you and the Extension and its benefactors for the good work you are doing. I am, Dear Monsignor, Yours sincerely in Xto., M. A. C.

Neepawa is a nice little town, situated on the main line of the Canadian National Railway, whose Catholic population has always been very small, because most of those who from time to time took up their abode there—in fact all who could conveniently do so—left for some place where there was a priest and church. The few families whose occupation forced them to remain have long felt the need of a church in their midst, but to be able to provide one for themselves seemed out of the question. From time to time they were visited by a priest who was obliged to say Mass in a private house and years after they hoped that something might be done.

Some time ago a donation of \$800 each for two chapels from the estate of the late George Bissonette made it possible for Extension Society to grant the petition of the Archbishop and send one of the chapels for Neepawa.

The opening of St. Dominic's Chapel has been arranged for August 4th, the feast of its patron, and with great enthusiasm preparations are being made for the most important event, for its Catholic citizens, in the history of Neepawa. The Archbishop will officiate and friends from far and near will come to assist at the opening ceremony. What a wonderful celebration it will be for the poor people who feel that their patient waiting and suffering and prayers have at last been rewarded! How all heaven will rejoice at the erection of a new home on earth for the Eucharistic Lord! What a sweet consolation for the soul who, while on earth, in making provision for the disposal of his worldly possessions, thought of the work of Church Extension—God's own work—and left \$800 each for the building of two chapels in the West! He now reaps the benefit of his act of charity which is responsible for the existence of tabernacles where, in Holy Mass, the Sacrifice of the Cross will be continued, where people heretofore deprived of the blessed privilege will now have

in their midst the source of all consolation—the abiding presence of the Master in the Sacrament of His love.

There are many towns in the West like Neepawa with Catholics, too few in number to build a chapel or support a priest, who do not increase because others who do live where their religion may be practiced, and who are becoming lukewarm and indifferent and whose children are losing the precious heritage of Faith; as there are numbers of Catholics in the East who can afford to do something worth while for the work of Church Extension, but they simply do not bother. In a few years their money will be left behind, and to what profit? Someone else will spend it, but how? Now is the time to invest a part of so that it will render profit in eternity.

Contributions through this office should be addressed:

Table with columns for DONATIONS and MASS INTENTIONS, listing names and amounts.

WEEKLY CALENDAR

Sunday, August 9.—St. Romanus, martyr, was a Roman soldier at the time St. Laurence was martyred. The latter's example so inspired him that he was converted and baptized by St. Laurence in prison. When Romanus made public admission of his conversion he was beheaded just one day before the date of the execution of St. Laurence.

Monday, August 10.—St. Laurence, martyr, was the leader of the seven deacons of the Roman church. When he was arrested, an effort was made to induce him to give up the treasures of the church. He refused and was condemned to be roasted over a slow fire. He made sport of his pains, however, until at length Christ granted him the martyr's crown and received him into eternal happiness.

Tuesday, August 11.—Sts. Tiburtius and Susanna, martyrs. Tiburtius, a sub-deacon, was betrayed to the pagan persecutors and suffered many torments before he was beheaded on the Latician Road three miles out of Rome. A church was afterward built on the site of his martyrdom. Susanna, a noble virgin, is reputed to have been a niece of Pope Caius. She had made a vow of perpetual virginity, and on this account refused to marry. Her refusal earned her the enmity of her associates, and she was denounced as a Christian. After cruel torture she was martyred.

Wednesday, August 12.—St. Clare, abbess, founded an order in an humble house near Assisi. She was inspired to this by St. Francis. Her sister, and later her mother, together with many other noble ladies, joined her. Her convent was miraculously saved from harm when the Saracen army of Frederick II. ravaged the Valley of Spoleto. The army desisted from its destructive work when St. Clare caused the Blessed Sacrament to be exposed in a monstrance above the gate facing the enemy.

Thursday, August 13.—St. Radekundus was a member of the royal family of Thuringia. Greatly against her desires, she was married to Clotaire, King of Soissons. At his court she continued the practice of the most austere virtues. Finally the King gave her permission to retire to a monastery. She died in 687.

Friday, August 14.—St. Eusebius opposed the Arians at Rome with great zeal and was imprisoned in his room by order of the Emperor Constantine. He sanctified his captivity by constant prayer.

Saturday, August 15.—The Assumption of the Blessed Virgin Mary. This feast, the holy day of obligation in the United States, is celebrated to commemorate the departure of the Blessed Virgin from her earthly existence and her translation into Heaven.

NUN AGED NINETY VICTIM OF TWO PERSECUTIONS

London, Eng.—A nun aged ninety who has passed through two persecutions, in each of which her community lost its home, took part recently in the golden jubilee celebrations of the Convent of the Visitation at Walmir, Kent. She was professed seventy years ago. Cardinal Bourne, who took part in the celebrations, told her remarkable story. She was a member of the community at Lublin, Poland, in 1865 when a terrible persecution by the Russian government broke out. The religious orders were suppressed one by one, and the community had to go into exile. The nuns settled in Hannover, and for nine years went on doing good, until the persecution under Bismarck drove them to England, where they have been settled peacefully for fifty years.

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ANGLICAN CONVERTS

London, Eng.—Cardinal Bourne predicts many more conversions of Anglican clergy to Catholicism. His Eminence was speaking at the annual meeting, at which he presided, of the Converts' Aid Society, an organization which gives temporary relief to convert clergymen who find themselves in desperate straits after leaving their career to follow their conscience. The plight of many of these sincere converts is pitiful. When they are married, as of course many of them are, they have nothing on which to turn for a livelihood, and their wives and children are involved in the wreck.

The Bishop of Fella (Mgr. Brown), speaking at the meeting replied to a charge launched by bigoted Protestants that the society holds out financial inducements to Anglican clergy to "come over." He showed that during a whole year the society had disbursed a sum of only \$10,000, distributed among many, and that consequently not many clergymen could have given up lucrative posts to slip into the Church unnoticed. "It is quite a mistake to think," said Bishop Brown, "that the disabilities of becoming a Catholic are any less now than they were forty or fifty years ago. There are social and financial disabilities."

Hilaire Belloc hinted at interesting things in the future when he said there never was a time when the Church had greater freedom in this country, and there never was a time since the resurrection of the Church in England when it seemed to be "marking time" and awaiting events as it was now. "It is a curious time," he said. "We do not know what is happening."

Before the annual meeting of the Converts' Aid Society, members and well-wishers attended a remarkable service. The three ministers of High Mass were converts—two of them convert clergy—the preacher (Father Ronald Knox) is a convert clergyman, and the church was built for non-conformists and converted to Catholic use a few years ago.

In his sermon Father Knox said that when a minister of religion, with the fads and foibles of his class, made his submission to the Church, the change of allegiance was never effected without a certain laceration of the mind. "We are all a little like fish out of water when we find ourselves in Peter's Net," he said.

DIVORCE APPLICANTS SEE MOTION PICTURE

Portland, Ore.—Judge R. G. Morrow of the circuit court adopted an unusual method of dealing with applications for divorce when he had presented in his court room a motion picture which portrays in a vivid fashion the evils of divorce and its adverse effects on society at large. The showing was viewed by twenty applicants for divorce, their attorneys and witnesses and court-house attaches and visitors. Judge Morrow prefaced the showing of the picture with a lecture on the evils of divorce.

MISSION CRUSADE GRADUATES

Cincinnati, Ohio.—The first class of the School for Leadership conducted by the Catholic Students' Mission Crusade has just completed its courses here and the second class is now starting in the course. Students from institutions for men composed the first class, while the second is made up of young women. Marked success has attended the work so far, according to officials of the Crusade organization.

The School for Leadership is an outgrowth of discussions and action at the Fourth General Convention of the Crusade at Notre Dame University in 1923. Approval of the plan has been voiced by Pope Pius XI, Cardinal Van Rossum, head of the Sacred Congregation for the Propagation of the Faith, and other members of the Hierarchy. The Rev. Frank A. Thill, National Secretary-Treasurer of the Crusade is Principal of the School. Week-end sessions will be held throughout the year, the attendance being restricted alternately to young men and young women. Sessions are held in Crusade Castle, national headquarters of the organization.

All the methods for promoting mission education which are sponsored by the Crusade will be illus-

CHINESE MISSION BURSES

How many excellent young men have you known who were debarred from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Burses provide a way to the Priesthood for such young men. The interest on each completed bursar provides a sum sufficient to pay for the yearly education of one student at our seminary at Scarborough Bluffs, Ont. When he has gone forth as a priest to the Mission Fields another student will take his place, the bursar providing a permanent fund to educate those who otherwise may never have been priests. Will you help us send a priest to the Missions of China? Address:

Table listing various burses and their amounts, including Queen of Apostles Bursar, St. Anthony's Bursar, Immaculate Conception Bursar, etc.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

NINTH SUNDAY AFTER PENTECOST

EXTERIOR CONDUCT

"And entering into the temple, He began to teach them that said therein, and them that bought, saying to them: It is written: My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple." (Luke xix, 46, 47.)

Man can assume innumerable roles in this life. He should assume some role, but one that is consonant with righteousness which should really be found in his heart. Rather than a role, perhaps it should be called exterior conduct. But whatever we term it, it should be conformable to God's law and be a real reflection of what is in the heart. As a rule, the exterior will reflect the interior. But this is not always so, owing to the fact that man can, if he desires, conceal what is within him, and because circumstances sometimes urge a man to act otherwise than his heart dictates. It can not be said that simulation is an evil practice in all cases. Sometimes there are reasons for assuming an exterior that is not in reality our own. A mother will sometimes appear what she is not, in order to correct her child; a detective will impersonate various characters, in order to capture the malefactor. May, do we not in fun often assume various roles? Certainly only the pessimist would condemn these and many other blameless deceptions of man. The most extreme rigorist would not consider them grave failings, even though, perhaps, he would be inclined to call them imperfections.

But we must admit there exists in the world too much of the tendency to appear what we are not. It is, no doubt, often excusable on various grounds, but in the greater number of cases it is reprehensible. Where can you find a class of men or women among whom pretense does not make itself manifest? The rich, the poor, the ignorant, the learned—all classes are affected by it. In fact, the greater the worldly blessing, the more pretense there is with it. It is manifest in dress; it is shown in society; it exists at home; it is apparent everywhere. Though it may not be entirely ruinous, its effects certainly do not elevate; though it may be excused by people, as is generally, it does not thereby lose its malice. The lessons of humility, which repeatedly are taught in the Gospels, can never be learned nor assimilated by such people; and, as a consequence, true holiness can not exist in their lives.

But this practice of assuming a role not befitting our interior, or making use of ourselves for a work in no way meritorious, is not by any means confined to our persons alone. We also misuse the things around us. The Gospel gives us a glaring example of the abuse of something exterior to man. It is good to be in the temple or the church; it is lawful to buy or sell. But it is not good to be in the temple or church to buy or sell; and it is incomparably worse to be in the temple and to be buying and selling dishonestly. Perhaps it was the intention of those who bought and sold to go into the temple for their negotiations and carry them on unjustly, thinking the people would be inclined to believe that because it was done there, it was just dealing. The scheme worked, for they did deceive the people; but He to whose eyes all things are open, could not be deceived, and He did not pass them by. He made manifest their wickedness and began then daily to teach in the temple, using it for the purpose for which it was intended.

The motto of the Christian should be to be right and real—or to be really right. In other words, we should keep the law and show that we keep it. There are many people in the world who are right, but who, unfortunately, always do not appear real. They are those who always do not manifest their beliefs, or who sometimes are inclined to hide them. Catholics often are to be blamed in this respect, even though in their hearts they feel that they have not committed a fault of any serious nature. But they should remember that they are not living a life apart from the rest of the members of Christ's Church. They are parts of a whole; they make up a unit of the great society of the Church. Now, it is evident that, unless the parts function rightly and really, sometimes the society made up of these parts will suffer in many respects. To be more explicit, is it not a fact that thousands of our people become very indifferent about political elections? Individually, it may be true, for the result of the election would make little difference to each one. But often the whole Church, or at least some members of it, are made to suffer because of this indifference. However, it is not because the outcome of an election will not affect many of our people that so large a number of them are indifferent; in the majority of cases, it is because they are imbued with a false sense of tolerance. We would never urge our people to be other than tolerant, but tolerance will not conquer the armed enemy on the firing-line. Hence, where tolerance consistently can be exercised, we should practice it; where it can not, we are guilty if we use it. When principles and rights are in question, and where experience has taught that tolerance only makes

the situation worse, then another course must be pursued.

Let us remember, therefore, to use everything as it should be used. When something—no matter how holy or sanctified it be—is used for any other end than that for which it was created, its use is put to naught from a moral standpoint. Everything wrong that exists in the world today is here because some means have been used for wrong ends. They have even so distorted Scripture as to pretend to prove from it the hundreds of false religions now prevalent in the world. Hence, the correct use of God's gifts and of man's just products will make us right and real.

MAKE SURE YOU GET THE RIGHT MEDICINE

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

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

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

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GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SUPPRESSION OF BLASPHEMY

The second Commandment tells us that we must reverence not only God himself, but also the things of God. Thoughts, words, and actions directed against God, against His saints or against religion, are violations of this Commandment and are called blasphemies. Naturally these sins are grievous enough in themselves, but when they are committed in public the element of scandal and bad example is added to their malignity. We blaspheme when we speak irreverently of God and when we scoff at holy things. It is blasphemy to utter false, unjust or unnecessary oaths, to curse or use profane language about God or take His name in vain. We profane the holy name of God when we invoke it in anger or from habit or whenever we use it in jest or without sufficient reason. Among the holy names which must never be profaned stand of course in the first place that of God Himself and those of the Blessed Trinity, the name of Jesus the Redeemer, etc. This does not mean that we may never use these words. There is no sin in using them in prayers, hymns, instructions or whenever our conversation calls for the legitimate use of them. But blasphemy is committed when we introduce them for an inadequate reason, in amusement for example, or to show astonishment, or to give emphasis to assertions. If what we say is true, there is no reason for stressing the fact with an oath.

Again by blasphemy is meant all contemptuous and abusive language uttered against the Most High. In God all perfections are united in an infinite degree, and to attribute to Him the smallest imperfection is to be guilty of blasphemy. If, for instance, we are to say that God is not just, or that God does not trouble Himself about us or our affairs, or that God is powerless to help us, or we wish that God did not exist, we should be guilty of blasphemy. Similarly, one sometimes hears parents whose faith is weak and who are not reconciled to God's holy will, showing bitterness and resentment by railing against Him for taking away a child by death, or, what seems just as bad, accusing His Providence for permitting some other forms of ill-luck or misfortune, or shaking one's fist threateningly against heaven. All these are blasphemies, if they are uttered deliberately. We say "deliberately," for sometimes passion gets the upper hand and words escape one's lips that in saner moments would never have been pronounced.

Not merely God but His servants are worthy of honor and respect. To speak with contempt of the saints, to deride their miracles or circumstances of their lives, are acts of blasphemy. Respect and honor must be shown to the names of the saints, as well as to the things which are intimately connected with them and with the service of God.

If we stop to consider the grievousness of blasphemy, we have the words of St. Jerome, who does not hesitate to tell us that nothing is more terrible than this sin. Every other sin that man may commit is in comparison less grievous. Thiev-

ing, adultery, murder, are sins truly terrible, but blasphemy is more terrible than any of them, for the reason that it is an offence against the honor of God Himself. Other sins offend God, but this one offends Him directly. Other sins are not committed precisely for the purpose of offending Him, but blasphemy is aimed directly at the incomprehensible and immeasurable Majesty of God, Who can never be sufficiently honored and revered.

Who then are guilty of blasphemy? A pagan may use language without knowing its meaning; a child may use words that he does not understand; an idiot may utter imprecations against God and think that he is praising Him. Not one of these may be accused of formal blasphemy, because not one of them knows any better. But Catholics who are fully conscious of their words and actions, who have been brought up in the Church, initiated in the Divine mysteries, nourished with Holy Communion, inundated with God's graces, such people are in a different class altogether. They know better what means to offend God. Blasphemy on their lips assumes a grievousness of a particularly vicious character. It is a great crime against God, it dishonors Him; it outrages Him in His dignity; it defies His power; it abuses His goodness; it despises His holiness; it reveals ingratitude, hatred and pride; it is a sin of pure malice, committed without pleasure and without the satisfaction of having assigned its end. When deliberate in the memory of listeners, it is a mortal sin. Under the Old Law it was punished by death. It is still a crime punished by penal laws in our modern States. How much more terrible will be the punishment awaiting it in eternity!

Blasphemies, when uttered in public, are sure to give scandal, and woe to him by whom scandal cometh. It is strange how blasphemous language is apt to remain in the memory of listeners. There is something diabolical in this sin, for we know that even little children easily learn expressions and retain them in after years. When once uttered, a blasphemy takes root in the minds and the hearts of those who hear it, and a thousand tongues will keep it flying from ear to ear. A German missionary, addressing an audience in the middle of the nineteenth century, told a story which illustrates the character of blasphemy. "Forty years ago," he said, "I came across a man who had no other knowledge of French than a few words which for me had no meaning. Some time later in a learned book I came across these same words in a list of blasphemous expressions formerly in current use in France and then the thing became clear to me. During the wars of Napoleon at the beginning of the last century some French soldiers had been quartered in the district this man came from. Their oaths and blasphemies had been picked up by the people among whom they lived, and it is probable that the poison has not died out to this day among those who were infected."

The punishment meted out to the sin of blasphemy must correspond in some degree with its grievousness. Blasphemy being aimed directly at the honor of God has often been punished on the spot. History has many instances to show that the blasphemer was struck down by the hand of God, with the blasphemy still warm on his lips. In the Old Testament the blasphemer was put to death by stoning because he was considered too vile to be touched by the hands of men and the whole community took part in carrying out the penalty. And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him whether he be a native or a stranger." (Lev. xxiv, 16.) There are very few countries that have not laws against public blasphemers.

Excuses are sometimes offered by those who would try to minimize the nature of the crime. One is prone to believe that men do not realize what they are saying or doing when they become blasphemers. Ignorance of these violations of the second Commandment must, like other sins, modify their guilt in the sight of God. But this special brand of ignorance is one that is not invincible and can be easily abolished. The habit is a vile one and those who have acquired it should earnestly strive to get rid of it.

As a rule Catholics have a deep reverence for the Holy Name; this is shown by the way they bow the head when the Holy Name is mentioned. Another sign of this reverence is seen in the wonderful movement in recent years that has brought hundreds of thousands of men together, in an organized body—the Holy Name Society—whose special object is to honor the Holy Name and practically to combat blasphemy in every form. Example is a powerful incentive, and the spectacle of an army of men, pledged to honor God's name, will undoubtedly influence other armies of their fellow-men.

Members of our League have a duty to perform in our own peculiar way. Atone for the sacrileges, injuries and insults perpetrated by men against God and the things of God is one of the objects of our organization. Let us then give the Sacred Heart the consolations of praise, reverence, love and service. The example of our words and actions, and the efficacy of our

prayers and little sacrifices, may move blasphemers to repentance and may bring about their conversion. E. J. DEVINE, S. J.

SONS OF ITALY OPEN CULTURAL CENTER

The Order of the Sons of Italy, officially took over a nine-story structure at Lafayette and Great Jones streets, New York, which will become a center of culture for Italian-Americans in New York.

Mayor Hylan, the Rt. Rev. Mgr. John P. Chidwick and Salvatore A. Cottilo, Supreme Court Justice and Grand Master of the New York lodge, took part in the ceremony of transferring the deed, and lauded the purpose to foster cultural influences among new citizens. Monsignor Chidwick presented the deed to Justice Cottilo, after the Sons of Italy had marched in review past the distinguished guests of the day. The structure, which is to house an Italian educational center, has a history antedating the Revolutionary

War. After various vicissitudes, it was acquired in 1879 by Father John C. Dromgole for mission purposes, and more lately it had been in the possession of the Mission of the Immaculate Virgin.

"This building is a splendid monument to the zeal and public spirit of our Italian population," Mayor Hylan declared.

"We draw our people from the four corners of the world. There are many races and creeds, all of which must be attuned to the spirit of our American institutions. All must be united by a common hope and a common purpose for the common good.

"It has been our happy experience to find that in every racial group there are many public spirited men and women who are willing to aid their city by conducting activities in Americanism and good citizenship, and who look for no other reward than the consciousness of having done a good deed and having done it well. A concrete example of such a group is the Order of the Sons of Italy."



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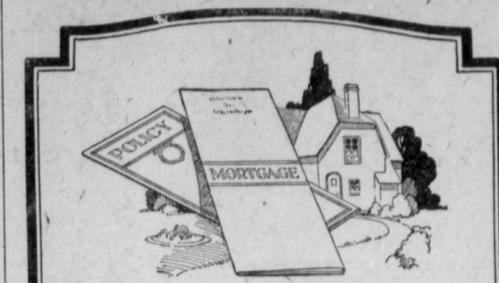
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At once, of course, his income stopped. His widow and two children were confronted with the problem of how to carry on.

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Perpetual Novena to the Wonder-Worker of Padua

"The sea obeys and fetters break, And lifeless limbs that do not restore, Whilst treasures lost are found again, When young or old thine aid implore."

These words composed by St. Bonaventure, a contemporary of St. Anthony of Padua, have been echoed by millions of Catholics during the past seven hundred years out of the conviction confirmed by their own experience of the Wonder-Working Power of St. Anthony of Padua.

It would be difficult to find a Catholic Church in the United States that does not contain a statue of St. Anthony. But the best known Shrine of the Saint in America is probably that of the Graymoor Friars on the Mount of the Atonement. By participating in the Perpetual Novena to St. Anthony conducted by the Graymoor Friars—a new Novena beginning every Tuesday—thousands upon thousands of the Clients of the Wonder-Worker of Padua have obtained their petitions.

The Readers of The Catholic Record are invited to follow their example and test for themselves the efficacy of this special Novena.

SOME RECENT TESTIMONIALS J. M. W. V.: "Some time ago I made a check for St. Anthony's Bread Fund. A year ago the Doctor informed me I had T. B. and wanted me to go to Arizona. As I did not wish to go there I appealed to St. Anthony for help, and through his intercession I received the necessary help. Am now completely cured, and back at work. Kindly publish this letter, as I wish others to know what wonderful miracles take place through St. Anthony's intercession."

A. E. M., Princeton: "The enclosed ten dollars is from a non-Catholic friend who received a great favor through St. Anthony's intercession. Address your petitions to: St. Anthony's Graymoor Shrine The Friars of the Atonement Box 316, Peekskill, N. Y."

CHATS WITH YOUNG MEN

TOWN OF DON'T-YOU-WORRY

There's a town called Don't You Worry On the banks of River Smile; Where the Cheer-Up and Be-Happy Blossom sweetly all the while...

SYMPATHY

The human heart by nature is sympathetic. In sympathy there is a tremendous force which is increased by use. In giving it comes back tenfold, for it is self-feeding and endless in resource.

Sympathy is akin to love. It is the secret link which binds heart and soul in a noble endeavor to give a lifting hand, a cheery word and an intelligible something when it is needed.

Such an understanding will prompt an interest in the welfare of others, so that their pleasures will give man pleasure and their achievements are reckoned as his own.

Sympathy will always find room to house the poor and the unfortunate. Reading through the letters of Charles Lamb, the reader is constantly confronted with a man who had the greatest sympathy for those in trouble.

Laboring long and steadily to produce a play, he at last put it on the stage for the approval of the public. What a lashing his poor sympathetic heart received which knew how to censure in a gentle way, when the audience hissed and cried, and in his own words were like "a congregation of mad geese, with roaring sometimes, like bears, mows and apes, sometimes like snakes, that hissed me into madness."

The altar is the table on which the Mass is offered. Mass may be celebrated outside a church, but never without an altar, or at least an altar stone.

Flaws and faults can be pointed out with sympathy. It does not mean that man must crush and kill with his criticism. How many good things have we kept from the world by such a cruel word, lacking in consideration.

be forever closed to gentle words of praise.

How often does the fear of public opinion still the words when they are but thoughts, lest the motive be misunderstood. Man in his heart has a great deal more sympathy for his brothers than he will ever show.

Is this a new system of egotism which characterizes sympathy as a vice? Must all feeling and consideration be done away with, so that no one is interested in another's work.

Count each affliction, whether light or grave, God's message sent down to thee; do thou With courtesy receive him; rise and bow;

OUR BOYS AND GIRLS FRIEND OF MINE When you are smiling, friend of mine, With all your cares forgot; Though far away write me a line, And let me share your lot.

So when your steps grow tremulous, And all your courage fled, When one of us (pray both of us) The lone path must tread; Then put your hand within my own.

THE GIRL WITH A SMILE On two occasions recently, we have been in business places where we have marked the charm of pleasant, smiling office girls. Just two there are who stand out in memory as being attractively obliging and cheerful.

THE ALTAR The altar is the table on which the Mass is offered. Mass may be celebrated outside a church, but never without an altar, or at least an altar stone.

In most of our churches an altar stone is used. It is a flat piece of stone which is consecrated by a Bishop. It is placed on or let into the surface of the structure, that answers the purpose of an altar.

Flaws and faults can be pointed out with sympathy. It does not mean that man must crush and kill with his criticism. How many good things have we kept from the world by such a cruel word, lacking in consideration.

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that the priest may more easily be seen by those who assist at Mass; secondly, because it represents Mount Calvary; and, thirdly, to denote the elevation of the soul above earthly attractions, a disposition necessary to all who worship God in spirit and in truth.

These altar cloths must be blessed by the Bishop or by one who has the faculty for such blessing, before they can be used for the celebration of Mass.

There is also a symbolical meaning attached to the cloths. They signify the faithful by whom Our Lord is surrounded, and also the purity which ought to adorn all who come to the Holy Sacrifice.

THE FIRST FRIDAYS Our Lord told Saint Margaret Mary that He was longing for the love of men. Souls whom He had redeemed by His blood were turning coldly away from Him.

Now, the special manifestation of this devotion was the Communion of Reparation, especially on the First Friday of every month. For anyone making a novena of First Fridays our Lord made the most wonderful promise of all, the grace of final penitence.

Be sure you do not let a little laziness or an overweening desire for sleep prevent you from going to Holy Communion every First Friday. By receiving Him on these days you will be rewarded exceedingly at the grim hour of death.

THE DAILY MASS

During this year of Jubilee which witnesses so universal a manifestation of faith we should well reflect on a great means of holiness which lies open to so many and which, alas! is so much neglected, i. e., daily attendance at Holy Mass.

HOLY SEE AND LEAGUE By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.) The necessity of some sort of special arrangement for the participation of the Vatican in the affairs of the League of Nations was stressed in an address delivered by Monsignor Seipel, former Federal Chancellor of Austria, at the congress of Catholic statesmen from Switzerland, Germany and Austria, held recently at Locarno.

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without a care and when disaster overwhelms us, we, who have made no account of God, complain that He has forgotten us. We speak of our burden as being beyond our strength and the statement is true; but we have foolishly relied on ourselves and neglected the ever ready source of grace.

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MORAL POISON

STRAIGHT TALK BY AN IRISH PHYSICIAN

Dublin, Ireland.—Not only in literary circles but in the ranks of the general public lively interest has been taken in the views expressed by the Anglo-Irish novelist, Dr. W. R. McKenna, in the pronouncement he made at Liverpool to the Associated Booksellers of Great Britain and Ireland.

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He is the historic example of the fact that, after all, not the rationalism of the barracks, but the philosophy of the cathedrals leads mankind ahead and up to higher things.

SHOREHAM HOTEL

The Shoreham Hotel is located in the very center of this city of year-round attractions. It is within one- and-one-half blocks of the White House itself and in three to fifteen minutes walking distance of the largest number of Government buildings, museums, monuments, statues and works of art.

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More than 100,000 policy-holders are united for mutual protection in the Mutual Life of Canada. Theirs is the strength of unity. You should have a policy in the Mutual Life of Canada.

TROUBLED WITH ITCHY PIMPLES Scattered Over Face. Cuticura Healed. My face was full of blackheads which later became little pimples. They were scattered over my face and itched and burned, and when I scratched them they became worse and left scars.

Modern Pavements Make Feet Tired The miles and miles of hard surfaced roadways and side-walks are very wonderful, but, being hard, non-resilient, and excellent conductors of heat and cold, they torture our poor feet unmercifully.

A Simple Confession Book BY Mother Mary Loyola (Of the Bar Convent, York) CONTENTS Come to Me, All! — Jesus, our Physician. — Jesus, the Bread of Life. — Jesus, our Friend. — My Only One.

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CHINA'S GREAT NEED IS MISSIONARIES

JOSEPH LO PAH-HUNG SAYS CATHOLIC PRINCIPLES ARE NECESSARY TO SAVE THE NATION FROM ATHEISM

"Unless Catholic missionaries come to China in great numbers very soon, it may be too late." This is the statement of Joseph Lo Pah-hung, K. S. G., head of the Shanghai Chamber of Commerce, who is visiting the United States on his way to Rome.

"It is already too late in Japan," said Mr. Lo. "Modern learning with its atheism has swept completely across Japan. That nation is completely immersed in materialism. As soon as China can adjust her internal difficulties she will enter a period of commercial prosperity. Even now the culture of Europe and America is being brought into the country by the returned university students. The whole nation is anxious for western civilization. Unless they receive Catholic civilization the Chinese will become materialists as have their Japanese neighbors.

SUGGESTS IMPORTANCE OF SCHOLARSHIPS

"The returned student is an important factor in the future life of China. If we can get a great proportion of these young men into Catholic universities they will bring the proper code of ethics, the true principles of government back to the Orient. If every Catholic university in America would provide an education for but one Chinese youth, great good would be done. Returned students are securing the positions of influence in China. If these students judge right and wrong by Catholic principles China will be safe.

"English speaking missionaries are most valuable to the Church because every Chinese wishes to learn English. Everything points to favorable opportunities for American foreign missionaries if only the American people will support them and enable them to take advantage of these conditions.

"Unless the present situation in China is handled most carefully by the foreign powers a coalition of China and the Soviet Government of Russia probably will result. Armed interference or any untoward movement on the part of the foreign powers might prove most disastrous to China's welfare. Bolshevists agents are flooding the nation with soviet propaganda and the masses are inflamed against foreign capitalists. Any action which might be misconstrued easily could swing the mob in favor of Russia.

APOSTOLIC ZEAL AND HUMILITY OF THIS CHINESE MULTI-MILLIONAIRE

Mr. Lo's participation in Catholic activities in his native land was recently cited by Bishop Muldoon as an example for imitation by Catholics. Mr. Lo not only gives thousands of dollars annually to Catholic charities but he works daily among the poor, teaching catechism and doing other similar work. His interest is all embracing and on several occasions when Chinese bandits were captured and condemned to death, Mr. Lo has gone to them and instructed them in the Catholic religion. To those who accepted his instructions he made the request that they intercede for him in Heaven. He is a daily Communicant.

The esteem in which Mr. Lo is held in China was illustrated just before his departure on his present tour. A prominent and wealthy Buddhist came to him and had had heard of Mr. Lo's intended trip. When the latter confirmed the report the Buddhist presented him with \$2,000 with the request that he give it to the most worthy charity he encountered on his trip around the world. Another donation for a similar purpose was made by a wealthy pagan.

HONORED IN THE UNITED STATES

While in the National Capital Mr. Lo was the guest at a luncheon given in his honor by the Rev. John J. Burke, C. S. P., General Secretary of the National Catholic Welfare Conference. The guests at this luncheon included: the Right

Rev. Thomas J. Shahan, Rector of the Catholic University of America; Admiral William S. Benson and Mr. Paul Marella, Auditor of the Apostolic Delegation to the United States. Following the luncheon Mr. Lo was taken on an automobile trip about the city, visiting the Lincoln Memorial and other places of interest. The party stopped at Georgetown University Hospital and were shown through that institution by the Rev. Walter G. Summers, S. J., and Sister Mary Joseph. Mr. Lo expressed his appreciation of the manner in which the hospital is managed. He was entertained at dinner at the Chevy Chase Club by Father Burke, the company including: the Rev. Dr. James H. Ryan, Dr. James Gannon and Dr. August Ku. In the evening Mr. Lo called at the Chinese Legation to present his respects to Dr. Eze, the Chinese Minister.

Mr. Lo sails from New York on the "Laconia". He will visit London, Paris, and Lourdes before going to Rome for his Holy Year visit. While in Washington he received a message urging that he return to China as soon as possible. On his trip across the continent Mr. Lo has been entertained by prominent business men of Seattle, Portland, Ore., San Francisco, Chicago, New York and Boston. He has visited all of the institutions conducted by the Catholic Foreign Mission Society of America. He is accompanied by Dr. August Ku of Shanghai, Rev. Francis J. Caffrey, A. F. M., superior of the Maryknoll house in Seattle, and John Guthrie, of Seattle.

THE AMERICAN SOLDIERS' MEMORIAL IN FRANCE

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

In the center of the main square of Nantillois, a little village in Argonne at the foot of the famous elevation on which Montfaucon stands, there is to be erected a monument to the memory of the Pennsylvanians who died in the Great War.

The first stone was laid a few days ago in the presence of General Price, formerly in command of the heavy artillery of the 28th American Division. With the General were many local notables and Mr. Cret, Professor at the Philadelphia School of Decorative Arts, who designed the monument.

General Price, who is a Catholic, asked the Dean of Montfaucon to come and bless the site and the first stone. The Dean is himself a former artillery officer, having served as a captain of artillery before entering the priesthood.

Canon Colin was assisted by Abbe Lepoutier, pastor of Romagne, the chaplain of the great American cemetery in the Argonne.

The Dean delivered an eloquent address in which he affirmed the faithfulness of the priests and parishioners in praying for the American soldiers who shed their blood on French soil.

La Croix de la Meuse concluded its account of the ceremony with the following tribute to the American general: "General Price left among us a deep and unforgettable impression of great distinction and exquisite kindness."

The monument at Nantillois will cost 200,000 francs. Another monument, also designed by Mr. Cret, will be erected in memory of the 28th division at Vermeilles, in the Argonne. The first stone was laid a few days ago.

MODEL CHURCH

WROUGHT BY 118 ARTISTS IN PARIS

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

The International Exhibition of Modern Decorative Arts is drawing large crowds to Paris. Its installation cost more than one hundred million francs, and all nations, with few exceptions, are represented. In the center of the Exhibition stands a church, constructed especially for the occasion, which has just been opened solemnly by Cardinal Dubois in the presence of many prominent Catholics and distinguished artists. It is a living testimony to the vigor of modern religious art.

Why this church? The general program of the Exhibition provided for the construction, along the bank of the Seine, of a French village which would include a house representing each of the French provinces—Lorraine house, a Breton house, and so on. There were to be a baker shop, a school, a town hall, etc., each building being constructed and decorated according to the newest style and used to shelter the exhibition of furniture, painting, sculpture or utilitarian objects created by modern art in each province.

As soon as this general plan became known, a group of Catholic artists conceived the idea of asking that a church be erected in the center of the village, thus establishing the traditional place of religion in the city. The church would house the exhibits of religious art, and would proclaim the existence of a flourishing Christian art. Then, too, the belfry and cross, rising above the village, would give the proper "finish" without which the village would not seem like a real village at all. But to conceive the idea was not sufficient. It was necessary to

execute it. And this required money, not to speak of a certain unanimity of opinion which was essential if harmony was to prevail in assembling the works of numerous different artists.

Thanks to a subscription opened by a review, La Vie Catholique, the money was raised, thousands of Christians contributing to the fund. The direction of the undertaking was then entrusted to the Society of Saint Jean, which is made up of artists, painters, sculptors, architects, professors, priests and writers, anxious to work together for the progress and development of Christian art.

"For the church proper, a jury accepted the plan presented by a young architect, Jacques Droz. The edifice is built on simple lines, of reinforced cement, roofed with tile. It is a short church, without a nave, composed, so to speak, of three apses, the fourth side being formed by the portal. Each apse forms a chapel. The lines of construction are substantial and geometrical, borrowing nothing from the Romanesque, the Gothic or the Renaissance. The general impression is somewhat that of a church in Provence, due to the flat tower pierced by double windows through which the bells may be seen swinging in the air, a feature of the churches in the district between Marseilles and Toulouse.

On the front of the tower, occupying practically the entire width and height, there stands out, in high relief, an immense statue of Christ, nailed to the cross, so that in a way, the front of the cross gives the impression of a huge crucifix. This composition is emphasized and made to stand out by bright polychrome effects. Thus, the image of the crucified Saviour dominates the little tower of the town hall, the companies and domes of the nearby palaces not far from the bizarre and badly equilibrated tower of the pavilion of the Soviets.

The decoration and furnishings of each chapel was entrusted to a special group. The main altar, and the principal chapel, dedicated to the Sacred Heart, are the work of the "Ateliers d'Art Sacre." The director of the studio, the famous painter Georges Denys, painted in rather light colors, representing Calvary, with a workman, a peasant, an artist, a savant, a mother, young girls and others standing at the foot of the Cross.

Lower down, the retable of the altar is decorated in the center with a painting of the Holy Face by Georges Desvallieres, the artist who, two years ago, went to Pittsburgh to superintend the installation of the French Section of the International Exhibition of Painting.

The right chapel, dedicated to Christ the Redeemer, has an altar, paintings and statues, communion rail and stained glass windows furnished by the group known as the "Artisans de l'Autel." The left chapel, dedicated to "Our Lady of Peace," is the work of the "Catholique des Beaux-Arts."

The back of the chapel is covered by a large painting recalling the medieval tradition of the Tree of Jesse, but the medallions on each branch of the tree contain portraits, not of the descendants of the prophet, but of the French saints.

A fourth society of artists, known as "L'Arche" received the mission of decorating the reverse of the facade. Exhibitors belonging to no society also supplied various statues, holy water fonts or pews.

WORK OF 118 EXHIBITORS

In order not to increase beyond measure the number of Stations of the Cross, the fourteen stations were entrusted to fourteen different artists. It goes without saying that the work does not give an impression of unity, but it was impossible to proceed otherwise, in view of the conditions. In all, the little church contains the works of 118 exhibitors, including many of great value and not a single one of indifferent character. Various objects pertaining to religious art also are found in other parts of the Exhibition, notably among the exhibits of tissues, printing and bookbinding.

Mass will be celebrated in the chapel every Sunday morning, and numerous visitors inspect the church during the week. To Christians it presents a lesson in the art of decoration, an initiation into the modern forms of art. To non-believers it is a striking demonstration of the fact that the most talented of artists, without human respect, are placing their finest talent at the service of their Faith.

If thou desire to reap profit, read with humility, simplicity, and faithfulness.—A Kempis.

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Advertisement for Church and Home lighting, featuring a chandelier illustration and contact information for W. B. Pennock and T. M. Hayes.

DIED

HALL.—At Sydney Mines, June 9th, 1925, Isabella, beloved wife of Michael Hall, aged sixty-nine years. May her soul rest in peace.

GANNON.—At his home at Reserve Mines, C. B., June 6, 1925, Dr. J. W. Gannon, aged thirty-four years, leaving a wife and one child, his

mother and two sisters. May his soul rest in peace.

McNEIL.—At her home, Windsor Ave., Sydney Mines, on June 2nd, 1925, Margaret McMullen, beloved wife of Guss McNeil, aged forty-two years, leaving besides her husband four sons at home, her mother, two brothers and one sister living in Sydney. May her soul rest in peace.

HEENAN.—At his home near Lucan, Ont., on July 6th, 1925, Anthony, dearly beloved husband of Teresa Heenan. May his soul rest in peace.

Wrong no one by doing injuries, or omitting the benefits that are your duty.

Advertisement for Benson's Prepared Corn, featuring an illustration of a corn box and text describing its quality and availability.

Advertisement for College and Academy of St. Joseph, St. Alban Street, Toronto, offering residence and day school for young ladies and little girls.

Advertisement for Tents, Camp Cots, Tourist's Equipment, for sale or rent, by Carter Tent & Awning Co.

Advertisement for Taylor-Forbes Sovereign Hot Water Boiler, highlighting its efficiency and safety.

Advertisement for Taylor-Forbes Heating Systems and Radiators, listing district agents and contact information.

Advertisement for Taylor-Forbes Heating Systems and Radiators, detailing product features and company information.

Advertisement for Teachers Wanted, listing various teaching positions and requirements.

Advertisement for Knapp Candles, Wine, and J. J. M. Landy Catholic Church Supplies.

Advertisement for Therese (Soeur) of Lisieux, offering a complete translation of her life story.

Advertisement for An Ideal Gift, Gold Plated Rosary, and other religious items.

Advertisement for The Catholic Record, London, Ontario, featuring regular book sales.

Advertisement for De La Salle College, Aurora, Ont., conducted by the Christian Brothers.

Advertisement for Memorial Windows and Stained Glass, featuring a stained glass illustration.

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