

The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, JUNE 7, 1924

2382

HOLY FATHER PRAISES CARDINAL MERCIER

Malines, Belgium, May 13.—Cardinal Mercier has received the following letter from Pope Pius in recognition of his sacerdotal jubilee, the fiftieth anniversary of his ordination to the priesthood:

"To Our Beloved Son Desiré Mercier, Cardinal-Priest of the Holy Roman Church of the Title of St. Peter in Chains, Archbishop of Malines, Primate of Belgium.

PIUS XI. POPE

"Well Beloved Son,
"Health and Apostolic Benediction.
"So striking are the services, rendered by you to the Church of God, that your name appears in the eyes of all surrounded by the most brilliant halo, the most fervent sympathy. And it is justice.
"From your whole career, indeed, there stand out two characteristic traits par excellence: A vigorous and tireless application to the knowledge and safeguarding of pure truth; and the ardor of your pastoral zeal. To increase the influence of Christian Wisdom; to promote in all ways, and over the entire surface of your vast diocese, the interests of souls—was always, in truth, the object of your efforts.

"At the time when Leo XIII., Our predecessor of glorious memory, expressed the desire to see founded in the heart of the celebrated University of Louvain a special chair of philosophy of Saint Thomas, the value of your teaching had already imposed itself on the attention of the bishops of Belgium, and it was on you that their choice rested to establish this chair.

"Everyone knows what success crowned your efforts and to what extent you fulfilled the general expectations. Indeed, by your oral teaching and, indeed, by the firmness and success of your writings, you illustrated powerfully the value of 'traditional philosophy' by exposing, on the one hand, in a harmonious whole, the principles of ancient wisdom and the happy discoveries of more recent date due to the work and genius of men of science; and by showing, on the other hand, the services which this philosophy may render, even today, by throwing light on the inanity of a host of current errors which are in acute conflict with straight reason as well as with the teachings of the Church.

"If, among your writings, we like to make special mention here of your 'Ontology' it is because in it you establish in a very lucid manner the principles of the metaphysics of Saint Thomas concerning which Our predecessor of holy memory, Pius X., said that 'however slightly one may deviate from them, the departure entails disastrous consequences.'
"It was under your impulse, again, that the Superior Institute of Louvain rose. Independent of the regular courses of the University, it aimed to study more deeply and develop the whole cycle of the philosophy of Saint Thomas, thus permitting large numbers of young people, thirsting for knowledge, to drink the teachings of the holy doctor in long draughts, at their very source and in all their purity.

"We are not surprised, therefore, that the Holy See, in view of the happy promises dictated by this past, should have called you to preside over the destinies of the Church of Malines, the primacy of the Kingdom of Belgium, convinced as it was that in you were verified the words of the prophet: 'And I will give you pastors after my own heart, and they shall feed you with knowledge and doctrine.' (Jer. iii. 16)

"We can not dream of recalling here all that which, in your pastoral ministry, is deserving of Our praise, but it is pleasing to us to mention a few traits. Thus, because, in the sincerity of your soul, you were convinced that the flock is worth no more than the pastor is worth, you had it at heart to spare yourself no trouble to raise your clergy to the height of their sublime function, neglecting no occasion to train them by your own words, and even going so far as to preach to them yourself the Holy Exercises of Retreat.

"Thus also, your faithful were stimulated by you to zeal and piety. You have encouraged their devotion to the Sacred Heart and their devotion to the Blessed Virgin Mary, under the new title of Mediatrix of All the Graces; and by those pastoral, so profound in doctrine, which you have made it a habit to publish without ceasing, you enlighten your people on the most important problems of the present hour which are of general interest.

"As for your Christian valiance, what could We say of it? Is it not revealed in all the acts of your sacred ministry? It was this valiance which, during the course of the inhuman War unleashed on the world, dictated to you 'the words that were needed to confirm them that were staggering and to strengthen the trembling knees.' (Job. iv. 4). Your soul was the soul of the pastor on which is patterned the soul of the flock.' (I Peter. v. 3). And at the height

of sorrow and mourning, your ardent exhortations emphasized the motto which was dear to you—'per cruceum ad lucem,' by the cross to glory—telling to all how suffering makes man better and helps him to climb with a lighter foot the steps of moral elevation.

"Our Well Beloved Son, all that We have just said of you up to this time will enable you to understand, without difficulty, the joy with which We have learned that the fiftieth anniversary of the day when, for the first time, it was given to you to offer to God the Holy Sacrifice of the Mass.

"Obeying a spontaneous impulse of Our heart, We have wanted—let Us tell you this—to take the lead in all the joyous demonstrations of which you are to be the object; for it is not in noble Belgium alone—it is, without doubt, in other nations also—that admirers will rise up, in great numbers, to pay tribute to your virtue.

"Rejoice then, oh well beloved son, in the joys of this beautiful day. Let them be to you an anticipation of the reward which Heaven reserves for you. For, if it is true that they are learned shall shine as the brightness of the firmament,' then 'they that instruct many to justice shall shine as stars for all eternity.' (Dan. xii. 3.) May God deign—We religiously form this wish before Him—to preserve you for a long time still to the affection of your people and for His greater good; for the honor, also, of the Holy Church.

"On the day which it shall please you to choose for the solemn celebration of your jubilee, We grant you from all Our heart the faculty of blessing, in Our name, all those who attend, and of granting to all a plenary indulgence under the ordinary conditions.

"In the meantime, as a token of divine favors, and in testimony of Our fatherly attachment, We bestow upon you, with all the ardor of Our heart—upon you, beloved Son, upon all your clergy and upon your people, the Apostolic Benediction.

"Given at Rome, St. Peter's, the 25th of March, 1924, in the third year of Our Pontificate.
"PIUS PP. XI."

JUGOSLAVIA CHURCH CONDITIONS

By Dr. Frederick Funder,
Vienna Correspondent, N. C. W. C.

Repeated announcements on behalf of the Yugoslav Government at Belgrade that every effort is being made to conclude a Concordat with the Holy See, are received with a good deal of suspicion by the Catholics of that nation. An article printed in the Catholic weekly Nedjelja, organ of Archbishop Saric of Sarajevo, reads in part as follows:

"The Belgrade Ministers protest at every turn how very anxious they are to conclude a Concordat between the Holy See and the Serb-Croat-Slovene State. They say that by concluding a Concordat the relations between the Catholic Church and the triune Kingdom would be settled once for all.
"For five years now—that is to say, ever since the so-called 'union' took place—the Belgrade Government has been preparing the Concordat. But the preparation is made in a manner absolutely peculiar to that Government.
"In Croatia, Slavonia and Vojvodina the greater part of the property of the Catholic Church has been taken from her. In the districts of Backa and the Banat, Catholic nuns are driven out of convents and the convent schools are closed. Catholic school-buildings are seized and turned over to the Serbian Orthodox authorities; the images of Saints are removed from Catholic chapels and replaced with pictures of the Orthodox Saint Sava. In Bosnia, purely religious Catholic organizations and the Congregations of St. Mary have been dissolved and Catholic schools are denied the status of public educational institutions. State funds are supplied to heretical agents that they may lead the Greek-Catholic population of Bosnia and Vojvodina into schism either by persuasion or force. Large sums were spent by the government to send the Serbian Orthodox Bishop Dositej into Bohemia, Moravia and Carpatho-Russia in an attempt to lead the Catholics of those regions away from the Faith and to organize the Serbian Orthodox Church among the Czechs and the Little Russians (Ukrainians). At State expense, the leader of the anti-Catholic movement in Czechoslovakia, 'Bishop' Geradz, has been called to Belgrade where he was solemnly received and decorated by the Government."

"The Archbishop's paper inquires if all these affronts to the Catholic Church were perpetrated with the idea of hastening the conclusion of a Concordat and for the purpose of strengthening friendly relations with the Holy See. The Government has now commissioned clergy-men as tax-gatherers. Every document in the nature of an

THOUSANDS IN INDIA CONVERTED

Ernakulam, India.—The Franciscan Brothers laboring in India are extending their work in the various dioceses with notable results. Two Franciscan Brothers of Mt. Poincur (Bombay) went to Madras, and this gave rise to the question whether such missionary work could not also be introduced in South India.

These Franciscan Brothers have a very simple way of living. Ever Europeans among them abstain strictly from the use of all kinds of wine, liquors and tobacco. In the Diocese of Nagpore, they opened a mission at Khandwa, where there was no resident priest. In a few years, they had gathered a rich harvest of conversions; nearly 8,000 were baptized in this one district. Seven chapels were built in out-stations, and Catholic schools were established in forty villages, so that the Bishop had to send four priests there to attend the spiritual care of the new converts. In another place, the Brothers had in a short time more than 1,000 converts of all castes, Brahmins included. The number of Catholics in the Nagpur Diocese grew from 8,000 in 1900 to 19,000 in 1915.

The work of the Brothers also was successful in the Krishna district. When the Brothers were introduced, the whole diocese counted 5,000 Catholics, and now there are 15,000, mostly converts in the new district of Dinajpur. Where before only one priest came to visit a few Christians, there are now nine priests, with Brothers and Sisters in five principal stations and seventy-five sub-stations.

The Diocese of Damoh has 87,000 Catholics, but there were for years and years scarcely any converts. The Franciscan Brothers went with a little tent among the Warlis, an aboriginal tribe about 100 miles north of Bombay. After a few months, they had a thousand catechumens, 500 of whom have now been baptized, and more still are under instruction. The Archbishop of Bombay called the Brothers to his diocese to start a Mission in the pagan town of Broach, and the work is going on so satisfactorily that now one priest and two Brothers are fully occupied with the instruction of the new converts and in schools and dispensaries for the poor.

What is most interesting is that by no means all of these Franciscan Brothers are Europeans; there is already a good sprinkling of Indians among them.

"OLD CATHOLIC" SCHISM DYING

Berne, May 6.—The Schismatic Catholics of Switzerland, known as the "Old Catholics," have lost their bishop, Mr. Herzog.

Bishop Herzog's death recalls the fact that following the Vatican Council, some German Catholics, encouraged by their government, protested against papal infallibility and organized a schism. Abbe Herzog joined this schism and placed himself at the service of the Prussian government, by which he was appointed pastor of Crefeld for the "Old Catholic" rite. Soon afterward, he went to Switzerland, where, in 1874, he accepted a chair of "Old Catholic Theology" at the University of Berne created for him by the Swiss Government to assure the recruiting of the schismatic clergy. This plan met with ill success. Nevertheless, M. Herzog was elected bishop of the schismatic body and was consecrated by a schismatic prelate from Prussia, who, in turn, had been ordained by the Jansenist Archbishop of Utrecht.

Bishop Herzog was forced, during his entire lifetime, to witness the gradual decline of the schism. At the present time, in Geneva, where they were once the masters, the "Old Catholics" have only one church, all the others having been given back to the Roman Catholics.

THE WAY TO KILL COMMUNISM

At a meeting of the Building Trades and Employers Association, Boston, the Rev. James J. Corrigan, head of the Department of Philosophy at Boston College, told the employers that the business men of America are best able to combat attacks of communism in the United States by developing an enlightened and contented working class. Without such effort on the part of employers, he said, the future is bound to bring trouble through false propaganda and discontent.

"Force is not the proper method with which to combat communism," said Father Corrigan. "Ideas must be met with ideas, and false propaganda must be opposed by true propaganda."

"The human element is back of it all. The laboring men want something of recognition, something of appreciation and something of a square deal. Discontent makes the working class willing listeners to false propaganda of communism and a fertile soil for its growth. Our American businessmen have the power to strike Communism effectively by creating contentment among the workers."

GRADUATING CLASS OF BRESCIA HALL

BACCALAUREATE SERMON BY
VICAR-GENERAL O'CONNOR

London Free Press, May 26

In the absence of Right Rev. M. F. Fallon, D. D., Bishop of the Diocese of London, who was prevented, through the severe illness of his mother, from attending the ceremony, the baccalaureate sermon was delivered by Vicar-General O' Connor at St. Peter's Cathedral last night to the graduating class of Brescia Hall, affiliated college of arts with the University of Western Ontario.

The student body of Brescia Hall, with gowns and mortar boards; members of the faculty of Brescia Hall, as well as various faculty members of the affiliated colleges of the university, occupied a reserved section of the cathedral for the impressive ceremony, which commenced with the procession of the co-eds to their seats. Gowned collegians acted as ushers for the occasion.

The Vicar-General's sermon follows:

"Right reverend and reverend fathers, my dear brethren: Once a philosopher of no mean repute said that the education of young people is the corner-stone of the building of society. And indeed, if the matter is well considered, reason approves the expression. Society, or rather the nation, cannot exist for long without men. I say without men, not simply human beings, for the meaning of these words is as you know, different and opposite, for a human being, homo, comes into the world by birth, a man, vir, is a human being, totus teres atque rotundus, perfected by means of education.

"Truly no man can doubt that an intellect alone does not complete a human being, or that mere knowledge does not exempt him from his lack of principle. Who among us does not know, for example, that a learned man can be most despiseable? Either a traitor or a criminal! From this it is evident that the training of the mind does not of itself tend toward such moulding of man as the permanence of the nation demands. The soul of man, the intellect and the will ought to be educated in order that the whole man may be able to attain the end toward which he is striving, because life is not merely a study of truth, but much more, it is action following truth. Life is not only speculation, but action, operatio sequitur esse, says the philosopher, the nature of the act is correlative to the quality of the agency by which it is produced. And in order that an action may be worthy, the principle which dictates the action must be sincere and upright. Those who recognize truth and follow goodness are those who establish the strength and stability of the nation. It is evident then, that the training of the mind alone is not sufficient for performing the services of a teacher of youth, well and to the full. What does it profit a State that its inhabitants have learned the motions of the planets if they do not know how to regulate the motions of their own hearts and restrain their evil passions? It is of little use for people to know the laws of nature if they violate the laws of their country. It would be better to know less and act more nobly. What does it profit a nation if its people are as cultured as one could wish if they are immersed in pleasure, or if they seek honors rather than honor? Or of what benefit is ambition without love of country? Riches without honesty? Those however, who cultivate honor, fidelity, courage, obedience and reverence toward their rulers are the pride and ornament of their country."

"To come, then, to a further development of my theme, I say that the purpose of a Christian education is to fit its recipients for a Christian life. Instruction is not the principal part of education, for human worth is more essentially connected with character and heart than with knowledge and intellect. 'Now that the world is filled with learned men,' said Seneca of old, 'good men are wanting.' The teaching of the school becomes a subject of interest through our belief in its power to educate sentiment, stimulate will and mold character. For in the school we learn more than lessons. We live in an intellectual and moral atmosphere, acquire habits of thought and behavior, and this, rather than what we learn, is the important thing."

"A Christian life consists of doing one's duty to God and to society. Society has work for us to do, its place for us to fill and its rewards if we succeed. For you who have had the privilege of an extended preparation for life, it has places of responsibility and emolument, if you know how to win them, and by preserving effort keep them. The world will soon pass you by and will soon find others unless you labor hard in the race, and by energy and constant effort keep pace with the needs of the times. But if that were all that life meant there would be no special need of all that is summoned up in the course of training that you have received. In the Christian life God is first and last and the sum total of all. God is our Creator. We belong to Him and whatever we do or whatever we are must be for Him. We came from His hands and to Him we must return, and the very purpose of this life is to fit us for an eternity with Him. No amount of success can ever make us really happy without God's blessing. No honors, no wealth, can ever fill our hearts or satisfy our ambition if He is not with us, and when life's course is run no one but He will judge us, and no one but He will decide our real success or our real failure. To educate the mind to this sublime ideal of life is the purpose of all true education. Life is not a mere market or a stock exchange or a library or an art gallery. Life is a succession of acts whose record is before the eyes of God, for us or against us forever. And after this—eternity. That, my dear young friends of the graduating class, it is a satisfaction, a joy and a consolation to say is the nature of the education that you have received in the University of Western Ontario and in Brescia Hall, its affiliated college of arts."

"To the faculty, the board of governors and the senate of the University of Western Ontario may I be permitted once again to convey in the name of His Lordship, the Bishop of London, and of all of us, the expression of our appreciation of the cordial relations which have existed and do exist between us. That is as it ought to be. We appreciate the good-will and most cordial co-operation in the establishment and the successful functioning of a Catholic college of arts for men in the diocese and a Catholic college of arts for young women at Brescia Hall. If any further evidence of good-will were necessary, might I not gratefully refer to the more recent registration through the latter college of arts of students at St. Peter's School of Philosophy, which results in a condition dear to the heart of the Holy Father, a consummation by all Catholic educators devoutly to be wished for: a Catholic education by Catholic teachers in a Catholic atmosphere, and at the same time a State recognized curriculum. State examinations and State degrees."

"To the graduates of 1924. Just another word and I shall have finished. To imagine that those who have passed through college and have acquired a certain knowledge of languages and science, but who have not formed strong characters, who have not trained themselves to habits of industry and activity, should forget to the front in the world and become leaders in the army of religion and civilization is to cherish a delusion. Stand fast to that ideal of education which I have endeavored to delineate. Show in the sight of all the world the beneficent results of that education you have received. And while we rejoice with the joy that is yours on this occasion of your graduation, this is our wish for your future success—become all that it is possible for you to become.

"What that is you can know only by striving day by day from youth to age even unto the end, leaving the issue with God and His master workman, time. And in your high and holy resolve may the blessings of God be with you in all your years."

RECORD OF MASS 809 YEARS AGO IN CANADA

Montreal, May 26.—A record which, some believe, describes the first Mass ever celebrated on the Island of Montreal has been discovered here. It was found by workmen engaged in pruning an elm tree on the grounds of the Sisters of Mercy at Sault-aux-Recollets. The document was contained in an earthen jar in a hollow of the tree. When it had been treated chemically to bring out the writing, the following words were deciphered:

"In the presence of Father Jamay and of Champlain, a Mass of thanksgiving, at which were present seven Frenchmen, twelve Cr children, six Algonquins, chanted and said by Father Le Caron, Recollet Father. Charles Lavoisier (or Lavoidín) Bodiaroka, Jean Lebeuff."

It is thought the record refers to the Mass mentioned in historical

accounts as having been celebrated in this vicinity in June, 1615. The elm tree in which the document was found is estimated to be three hundred and forty years old.

CHILDREN UNDERFED TWO AND A HALF MILLION FACE STARVATION DR.

RYAN DECLARES

Washington, D. C., May 16.—"Two and a half million German children will be wholly or partly dependent upon the United States for food and clothing during the next six months," the Rev. Dr. John A. Ryan of Catholic University, noted sociologist, declared in a radio appeal for the children of Germany broadcast from Washington Monday. "The principles of religion, the precepts of morality and the claims of humanity combine to make the cry of these starving children one of the most powerful and most deserving that has ever been addressed to the people of the United States," said Dr. Ryan.

Dr. Ryan spoke on a program which included Secretary of Labor Davis, Senator Copeland of New York and Representative Fish of New York. He made his plea by the direct process of presenting a series of startling facts concerning the plight of the German children. These facts, which he declared are vouched for by Gen. Henry T. Allen, former commander of the American troops in Germany; Dr. Haven Emerson, of Columbia University; Prof. Ernest M. Patterson, of the University of Pennsylvania, and the Committee of American Quakers doing relief work in Germany, and other authorities, he gave as follows:

"Five million German school children are undernourished;
"Two million of them are facing actual starvation;

"Hundreds of thousands go to school without breakfast;
"Between fifteen and twenty-five per cent. of children under two years old in hospitals are afflicted with tuberculosis of the lungs;

"Only fifty per cent. of mothers are able to nurse their babies;
"Fifty per cent. of school children in cities are without proper under-clothing and shoes;

"Few if any children over four years of age have had milk in the cities since 1914, unless they were sick in hospitals."
"Those who advance and foster the idea that America's assistance is not needed by the German children, that they are not in want or that the German people themselves have ample means to relieve distress—'either do not know the facts,' said Dr. Ryan 'or are so poisoned by nationalistic hatred that they are willing to misrepresent the facts.'
"Germany cannot produce much more than half the food her people require at the present time," he said. "The German government is doing all that any government could do to relieve the distress of its own people."
"The American people," he concluded, "will hear and heed this cry as generously and as magnificently as they have responded to appeals from all the other distressed peoples of Europe."

CHURCH PROGRESSIVE

London, May 13.—Priests stand in history as prophets and progressives, said G. K. Chesterton at Plymouth, replying to charges that the Church was backward. The Church, he declared, was always in advance of the age.

Far from being behind the times, he said, the Catholic was so much in front of the times that he was often misunderstood and martyred. The only sense in which it could be said that Catholics were behind the times was that some of them wasted a good deal more time over dead Protestant arguments than those arguments deserved.

Washington, D. C., May 17.—Three distinguished Catholic lecturers will be on the Chautauqua platform this season, the Swarthmore Chautauqua Association, the territory of which covers several eastern States, has announced. They are the Rev. Dr. John A. Ryan, noted sociologist, of Catholic University; Dr. James J. Walsh, of New York, widely known as a physician and author, and Denis A. McCarthy, LL. D., the poet. Dr. Walsh will lecture in June, Dr. McCarthy in July and Dr. Ryan in August. Last year Dr. McCarthy was with the Association and won a cordial reception wherever he appeared.

St. Louis, Mo., May 13.—Miss Josephine Bates, a senior high school student at Visitation Academy here, was one of the eight winners in the elimination contest for the National Oratorical Contest, the finals of which will be held in Washington, D. C., June 6. From the eight there will be selected the representative of the Mid-West zone in the national contest. Twenty thousand high school students participated in the preliminary trials. Miss Bates was the only girl in the elimination contest. The subject was the Constitution of the United States, and the contest is calculated to increase interest in and reverence for the Constitution.

Detroit, Mich., May 17.—Five hundred poor boys of Detroit will enjoy the benefits of Camp Ozanam on Lake Huron, conducted by the Society of St. Vincent de Paul, this season, it has been announced. In a prospectus of this year's activities at the camp. Last year, when Camp Ozanam was started, 150 boys were accommodated. The youngsters are the under-privileged urchins of the city, and many of them have juvenile court records. The object is to start them on the right path by giving them two weeks of wholesome outdoor life under careful tutelage. The boys are certified by presidents of parish conferences.

POPE'S RADIO FAILS TO PICK UP LONDON

London, May 12.—The Pope's radio set will not pick up 3LO (London) except at odd moments, and so the plan of the British Broadcasting Company to send His Holiness a special message yesterday was abandoned.

Cardinal Bourne had agreed to speak to the Pope from the London studio, but when the Vatican informed the London station that it was out of range, the Cardinal's talk was called off.

Him Eminence sent a substitute in Mgr. Canon Howlett, who gave a ten minutes' talk, with twenty minutes of religious music by the Westminster Cathedral Choir. The program was broadcast simultaneously from the stations at Glasgow and Aberdeen.

The British Broadcasting Company informs the N. C. W. C. correspondent that it has received no message from the Vatican, so presumably the program was not duplicated in Rome.

CATHOLIC NOTES

Dublin, May 10.—The Rev. M. P. O'Flaherty, O. P., noted Irish preacher, is dead. He was fifty years a Dominican priest, and so developed his gifts that never in the course of his long career did he deliver the same sermon twice. On the day of his death he celebrated both the 11 and 12 o'clock Masses in the Dominican Church at Drogheda.

Cleveland, May 16.—The cornerstone of the new diocesan seminary of Our Lady of the Lake was laid here Sunday by Bishop Joseph Schrembs. Ground for the new seminary was broken by the bishop March 19, and work is being hurried so that it will be ready to accommodate student and preceptor of studies in September. The building, exclusive of furnishings, will cost \$850,000.

Washington, May 16.—Memorial services for the late H. Garland Dupre, Catholic Member of Congress from Louisiana, were held in the House of Representatives Sunday. Another Catholic member from Louisiana, Ladislav Lazairo, was speaker pro tempore of the House during the services. Several other Catholic members delivered addresses in eulogy of Mr. Dupre. Among those who spoke were Representatives O'Connor and Favrot, both of Louisiana.

Shanghai, China, May 10.—A Council of all Bishops, Vicars Apostolic and Prefects Apostolic of China will meet here the latter part of this month under the direction of Mgr. Celso Constantini, the Apostolic Delegate. Among those who will attend is the Rev. James E. Walsh of Maryknoll, N. Y., recently named Prefect Apostolic of Kiangmoon. He is now en route to China. One of the important subjects to be discussed will be higher education under Catholic auspices in China.

Los Angeles, Calif., May 16.—Amid great enthusiasm 800 women of the Diocese of Los Angeles and San Diego, gathered here last week to plan for the first convention of the diocesan Council of Catholic Women, June 22-25, mapped out an extensive program, named committees and contributed \$2,150 to insure the success of the convention. The Right Rev. John J. Cantwell, Bishop of Los Angeles and San Diego, added \$1,000 toward the expenses of the meeting and pledged his whole-souled support.

Organization of the Louisiana legislature following an election in which the Ku Klux Klan was the dominant issue, resulted as follows: An admitted member of the Klan was elected Speaker of the House; a Catholic and Knight of Columbus was elected Clerk of the House; another Catholic and a Knight of Columbus was elected President pro tempore of the Senate; and a Catholic and a Knight of Columbus was elected Secretary of the Senate. Catholic priests delivered the invocation in both Senate and House. A Baptist minister administered the oath of office to the Klansman chosen as Speaker.

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GERTRUDE MANNERING
A TALE OF SACRIFICE

BY FRANCIS NOBLE
CHAPTER XIV.—CONTINUED

"Well, I must try, Gertry, mustn't I?" And he stroked her bright, dark hair as she sat there close beside him. Of course you must go, love; I have been thinking they ought to invite you to Nethercotes. I should like you to see it, for it is a beautiful place. I was there once for a week with your mother, shortly before you were born, Gertry—soon after Sir Robert had brought home your cousin a bride, and—and I have never been since.

Gertry came closer and kissed away the sigh that escaped her father's lips at the recollection he had conjured up. Had she ever loved him sufficiently, this dear, kind father? Was she worthy of his untiring devotion now, when she was hoping soon to leave him for a comparative stranger, whose love, even when she should be assured of it, must of its very nature be jealous and exacting, unlike the quiet, unselfish affection which had guarded her from childhood? Was she worthy of it, when she wished to leave its sweet shelter now, when she was just beginning to supply her dead mother's place?

"Papa," she continued, after a pause, "if I am to go to Nethercotes I will not pay my promised visit to the convent before Christmas, you know. I would rather put it off until later, when Rupert has been some time before Lent."

"I want to stay with you quite until I go to Nethercotes, papa; not to go anywhere without you, even for a day." And the almost sad kind of clinging tenderness was in Gertry's manner again just then, making her father's heart fill with its new vague uneasiness.

But he laughed as he said cheerily: "Well, we must settle that with the nuns, Gertry. If they will wait, I shall be all the better off, you know. 'Sunbeam,' so you will write in good time to Sister Teresa to announce the disappointment."

So it was settled, quite settled now, that she was to go to Nethercotes, the dear, unselfish father being even wifelier than she should go. Gertry sat up late that night by the window in her little sea-side bedroom, listening to the moan of the waves, picturing to herself what the meeting would be like at Nethercotes, the meeting again with Stanley Graham. "Would papa be so wifelier for me to go if he knew what it may lead to? He would, I know, if he felt it was for my happiness, dear, dear papa, even if he had to give me up at once; but would he wish it if he knew what Stanley Graham is like, that he is a despiser of religion, though he has never openly scoffed at it since he knew I was a Catholic? Will he welcome an infidel as my husband, if it comes to that, though he may be a kind, indulgent one, letting me be unmolesied in my religion, consenting to all I should have to ask, as he would do, of course, caring so little about it himself?"

But then suddenly there came up out of its hiding-place in her heart the old fear, the terrible, scarcely acknowledged fear, that she would be otherwise—that naughty Stanley Graham, despising faith himself, understanding its existence so little, might not tolerate its practice in his wife—might refuse to grant the concessions without which she could not take him for her husband. The fear came so sharp and strong this time that Gertry fell on her knees almost in bodily pain.

"O God, anything but that; do not ask that sacrifice from me! I cannot give him up if he loves me, my life, my whole happiness. If it be thy will, keep that trial from me; or let me die if I should be too weak to bear it!"

Then with a vigorous effort she drove away the terrible vision, and prayed on more quietly, that she might never be led into sin by temptation, however strong; that the future might be made easy for her; that even the light of faith, whether through her poor means or not, might be vouchsafed to Stanley Graham.

"He was baptized in his infancy—I know that much—Julia told me," she said to herself, as she rose and began to undress. "If it was rightly done, he is a Christian, without knowing or caring about it; he has at least the grace of baptism, which may work some good for him some day." And cheered and consoled, she succeeded entirely in hiding that terrible fear away again out of sight and acknowledgment.

A few days before they left Beachdown Gertry had received a letter from Nethercotes from Lady Hunter, a chatty, affectionate letter, full of kind inquiries for herself, telling her that she and Sir Robert were looking forward to her promised visit.

"We are always talking about you, Gertry," she wrote, "and saying that when you are here we will do so and so, or go such and such ride or drive. Your papa is quite used to the idea by this time, of course, that I am going to steal you again for a fortnight or so soon? By the bye, I must tell you that I heard from Stanley Graham yesterday morning. He has arrived in Nice and found his uncle very much aged even since he last saw

him, so that he will not be able to get away at all under the promised three months. He asks after you, and desires to be very kindly remembered, and says I must tell you he is looking forward with great pleasure to meeting you at Nethercotes. So, dear, with so many looking out for you, you must not on any account dream of disappointing us. And with a few more affectionate words her ladyship concluded.

Gertry stood reading her letter close to the window, with her back to her father, so that he could not see the color that rose to her face, while her heart beat with the rapture called up by even that slight message from her heart's idol. She was very much relieved that her cousin said nothing more pointed or particular about Stanley Graham—nothing more, after all, that might have been said of any gentleman of whom Gertry had seen a good deal in London—because it would have looked strange and unkind to her father not to have read her cousin's letter to him.

So turning round, as soon as she felt calm enough, she said with a smile, "Shall I read it to you papa? It is from Julia." And at once she read it through aloud, controlling herself with a strong effort when she came to the message from Stanley Graham, so as to read it, if possible, in as ordinary a tone as the rest. Perhaps she did not wholly succeed; perhaps the mention of herself and the message, slight as they were, aroused a vague, far-off idea of the truth in Mr. Manning's mind for the first time; for though he listened quietly, without remark, the cloud settled oftener on his brow from that hour, the anxiety was more constant and definite in his heart.

He concealed it from Gertry, wishing to spare her any additional pain to that she was already enduring; but one day, now that they were at home again, he opened his mind to Father Walsmsley and told him the reason that was troubling him.

"I don't know why I connect the change I fancy I see in her with this Mr. Graham, Father Walsmsley," he said, "I did not do so until that last letter from Lady Hunter, but something or other has made me do so ever since; perhaps because she speaks of him so little, though we know she saw him constantly in London. I would not for worlds she guessed that I suspect anything of the kind; and if I have given you her confidence, Father Walsmsley, I am content to know nothing until she chooses."

"She has told me nothing, Mr. Manning; given me no confidence," replied the priest rather sadly. "I may even tell you now that I have noticed she avoids me as much as possible, and has done so since her return. God grant she may not be in any trouble, poor child, and that we may prove to be mistaken. Mind, do not fear for an instant that there can be anything wrong or even anything settled of any kind; I trust I know Gertry too well to suspect her of having been led into any decided engagement that she would conceal from you; but if it will be any satisfaction to you, Mr. Manning, I will try to gain her confidence, or at least find that we are mistaken altogether."

Father Walsmsley was right; even Gertry herself was conscious that she must see that she almost avoided him, that she was no longer child-like and open with him, as of old. She had gone to confession a day or two after her return home, devoutly and sincerely, though scarcely so easily as ever, but that was all; she had spoken only of what was necessary, and had evidently shrunk from any further questioning from Father Walsmsley, kind and friendly as it was meant to be. It had been the same when she went again when she and her father returned home together from Beachdown; so that the good priest had resolved to leave her to herself for a time and to make no further efforts to gain her confidence, but only to pray more earnestly than ever to our Lady to take care herself of her child and preserve her from harm.

But by and by, Mr. Manning had seen spoken to him, he brought himself to try once more to speak to Gertry, a day or two later, as he came into the church vestry, and found her there arranging flowers for the evening's Benediction. When they had talked a few minutes, he added very earnestly: "Gertry, there is nothing ails you, is there, my child? You are paler and quieter ever since you came home, and I am afraid sometimes there may be something, some little care or trouble, you have not liked to tell me—something you would like to ask me about, if you could open to me. Am I mistaken, Gertry? Is it all my fancy?" And he smiled very kindly.

Gertry bent for a minute or two over her flowers, but not so as to hide her deep blush from so old a friend, and during that brief minute a painful struggle went on in her heart. Could she tell all to Father Walsmsley; ought she to do so, perhaps; would it not be easy after this kind invitation? Oh, no, no! not yet; she could not speak of her love while still it was unasked, while yet no open promise existed between her and its object. Was there, too, a fear in her mind as to what Father Walsmsley might say if he heard what manner of man it was to whom she had given her heart (and she must tell all or nothing)? Was there a vague fear that he might even advise her not to go to Nethercotes, as she had

promised—not yet at least? And this she knew she could not consent to—broke her promise, given almost solemnly to Stanley Graham in that parting minute—given to him whose affianced wife she might have been now but for that journey abroad which he could not escape.

"Would it not look like coquetting with him to stay away without some good reason? No, no, I cannot tell even Father Walsmsley yet; even poor papa will have to wonder on a little longer, if he does wonder." And, stifling a sigh, she said aloud, but still bending over her flowers: "There is nothing, indeed, Father Walsmsley, that—I want to tell you, at least—that I can tell you yet. You don't think I would keep anything wrong from you, Father Walsmsley?" And the painful color rose again.

"No, no, my child, nothing wrong; how could I? Don't I know you better than that, Gertry? Well, if there is nothing you wish to say to me, I ask no more, of course; but you know where you have a friend if ever you want one, my child. May God bless you and take care of you always!" And he was leaving her, convinced now that Gertry had a secret from him and her father, something they must not seek yet for her to tell them.

"O Father Walsmsley! don't think me ungrateful—don't, whatever you do, whatever I may seem just now!" And she went after him with the tears in her eyes.

"I never shall, Gertry; I promise always to trust you, the descendant of martyrs and confessors, you know, my child. And with a world of kind counsel hidden under the smiling words, he left her; and when he next saw her father, he told him that he was afraid there was some hidden care, some secret in Gertry's heart, but that they must not seek yet to know it; that they must trust her to God and her disposition to respond to his helping grace; that they must grow accustomed to the painful knowledge, if need be, that the bright, careless child who had left them had come back a woman.

And a day or two after that interview with Father Walsmsley, Gertry wrote to the convent, to her dear Sister Teresa, to announce the postponement of her promised visit.

"I shall be sure to come to you some time, sister, when I come back from Nethercotes, and when Rupert has been to see us, even if I have to come in Lent. I am so sorry I shall have to be so long without seeing you; but you understand how it is, that I don't like to leave papa, even for a day, before I go to my cousin's. Will you promise to pray for me when I am there, sister, very, very hard? I may need your prayers very much, though I cannot yet tell you why—though I perhaps hardly know myself; at least they will do no harm to me."

"Your ever-loving child, GERTY MARY MANNERING, 'Enfant de Marie,' TO BE CONTINUED

HIS WAY

"What relation is Elizabeth Finn to Agnes and Gertrude Murphy?" asked Ella Smith.

"Their sister," replied Ann Gordon.

"But Elizabeth calls Mr. Murphy, Uncle, and Mrs. Murphy, Aunt Helen," interrupted Ella.

"There is no relationship whatever," said Kate Morton. "Mrs. Murphy and Mrs. Finn had friends since their school days; Elizabeth's father died during her infancy, and Mrs. Finn died when Elizabeth was twelve years. Mrs. Murphy though she had four little girls of her own, then in the nursery, took Elizabeth to her heart and her home."

"And a fine home it is," remarked Ella.

"Yes, they have a beautiful place at Glenville," chimed in Anna. Glenville, where many wealthy families resided, was a suburb, beautifully situated on the river Sheldon, about fourteen miles from Seaforth, a town on the Canadian sea-coast. The closing exercises were just over in St. Mary's Convent in Seaforth and farewells could be heard on all sides.

"Is there any truth in this story about Europe?" asked Ella.

"Yes, it is quite true," responded Kate. "Mrs. Murphy has not been well during the past year. The doctor recommends a winter in Egypt. Mr. Murphy will take his wife and Elizabeth abroad in September. They will be absent for a year."

"Who will take care of the Murphy children?" inquired Anna.

"Agnes and Gertrude will return here to St. Mary's, in September, and bring the two younger children with them," answered Kate, who seemed to be well informed.

"I wish I had been born with a silver spoon in my mouth," cried Ella. "What a delightful year Elizabeth will have!"

"There she is now," exclaimed Anna, as a young girl came out on the veranda, where Mother St. Paul was saying good-bye to the departing pupils.

"Since you will not keep me, I must say good-bye to Mother Superior," said Elizabeth in a low voice.

"A year hence, dear," replied the Mother Superior. "Go now to the chapel and say your 'Fiat.'"

The girl turned and re-entered the house. She was more disappointed than she cared to admit. She had

hoped to pass from the school to the Novitiate, but Mrs. Murphy had arranged otherwise, and the Mother Superior thought it best that Elizabeth should spend a year in the world before entering the cloister.

She knelt before the Tabernacle for some time asking for grace; then bowing her head, she whispered: "Not my will, but Thine be done, now and always, dear Lord."

Her disappointment vanished and peace filled her soul.

"God loves me and He knows what is best."

"Elizabeth," said Mrs. Murphy, "I wish you would go into Seaforth this afternoon and see if you can find a pretty trimming for these dresses."

"Certainly, Aunt Helen, I can take the 1.30 train and return by the five o'clock express."

Elizabeth had found Mrs. Murphy far from well, in fact much worse than she had realized while at school. As Elizabeth seated herself in the train that afternoon, two men took the seat just behind her. They were in earnest conversation.

"If it goes," said one, "it will bring ruin to hundreds of families."

"It seemed so safe, such a splendid investment," exclaimed the other. "But there is no doubt now; the crash must come."

"My God!" cried the first speaker. "Most of the large firms will close their doors; factories will be obliged to shut down. There will be a time of general depression; some of our best men will be ruined."

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"The year has been very different from what we expected," said Mother Superior.

"Yes," replied Elizabeth, "but the worst is over now. Mr. Murphy has found a better position, but for the coming year the small increase of salary will be needed to pay the doctor's bills, and for the past three months I have only paid part of the rent. That kind Mrs. Reilly said she did not need the money, and insisted that I should keep it for medicine, and," added Elizabeth, "I don't know what I should have done to procure what was needed for Mrs. Murphy, if she had exacted the rent."

"Have you any plans for the future?" asked Reverend Mother.

"I cannot leave Mr. Murphy and the children for at least two years," she responded. "Agnes was fourteen in April; two years hence I may train her during the summer vacation to take charge of the house, and then I could enter in September."

Elizabeth went to the chapel where she has said her "Fiat" the previous year. She had longed for the quiet of the cloister, but our Lord had led her by the thorny path of Calvary, and her cross had been heavy. Her tastes were naturally inclined to study, and she loved the silence and atmosphere of prayer in the convent, and He had chosen for her a life of drudgery and anxiety about money; having to count it to the last cent, and make it go as far as possible, was most distasteful to her. Last year when she prayed, "Not my will but Thine be done," He had mercifully hidden the future from her. Now she knew the details of that life. Could she accept two more years of it? Could she refuse the cross He was offering? God loved her, He knew best, and stretching forth her hands she prayed:

"Lord, I place my hands in Thine, lead me as Thou wilt. Thy will, not mine be done."

"Oh, Elizabeth, I am so glad to find you alone!" cried Agnes, her face glowing with happiness. "I have a grand secret to tell you."

"What is it, dear?" she asked, as she drew the girl to her side.

"Mother St. Paul told me today that I may enter the Novitiate as soon as I am eighteen."

A great lump rose in Elizabeth's throat, but she swallowed it bravely.

"Does Mother St. Paul think you have a vocation?"

"Oh yes, she has known it for a long time. Since the day of my First Communion; she and mother alone knew. I shall be seventeen next April," said Agnes. "I have a year and nine months to wait. Oh, Elizabeth, it seems so long."

"It is hard to wait for what we so strongly desire," murmured Elizabeth in a low tone. "Thank you for your confidence. I shall keep your secret, till you wish to tell the girls."

Agnes was so happy she did not notice the other's emotion. A great wave of rebellion swept over the soul of Elizabeth.

"I have waited three long weary years," she moaned when alone, "waiting for Agnes to be old enough to replace me. Am I to step aside and let Agnes enter? No, it is too much. It is selfish on her part."

Then she remembered that like Agnes, she also had kept her vocation a secret, and only Mrs. Murphy and Mother St. Paul knew. She would go to the convent and talk it over with Mother Superior.

Reverend Mother was sympathetic.

"I saw clearly what was coming," she said, "but I was not free to divulge the secret Agnes confided to me; neither was I at liberty to tell her of your intentions. I could only wait and pray."

"What is to be done, Mother?" asked Elizabeth.

"That rests with you," replied Mother St. Paul. "You can tell Agnes of your vocation, how long you have waited and why. Tell her you expect her to take charge of the house and let you enter. It will be a great sorrow for her, a keen disappointment, but I think she will see the justice of it, and accept it as God's will. There is no hurry," continued Mother Superior; "you can take time and pray."

Elizabeth went to the chapel; she wrestled long in prayer but there seemed to be no answer. She would take time, she would wait. Sometimes nature rose in rebellion.

"It is my right," she thought. "Why should I be sacrificed? In two years Gertrude could replace Agnes."

Then she looked at Agnes, a slight young girl, frail and fair, with something of Heaven in her blue eyes, and she wondered how long Agnes could bear the hard work, the anxiety of making both ends meet in her small household accounts, Elizabeth was too generous to lay the heavy burden on these young shoulders.

"Oh, Mother, I cannot tell her," she exclaimed. "I am afraid it would kill her. She might lose her health or her vocation."

"I think her vocation will stand the trial," replied Mother Superior, "but I cannot answer for her health."

"I could not be happy in the convent," cried Elizabeth, "if I left her in danger outside."

As Elizabeth went to the chapel, Reverend Mother saw how it would end; happiness for Agnes, the Cross and thorny path for Elizabeth. And so it was, but her act of self-

immolation brought great peace and closer union. Henceforth conformity to God's will became very sweet.

"I think we had better go and see Agnes," said Mr. Murphy, on a fine Sunday afternoon, a few months after Agnes had entered the Novitiate.

"And take a long walk after you leave the convent," said Elizabeth, "it will do you all good."

Mary and Eva rose at once.

"I shall remain at home and keep Elizabeth company," exclaimed Gertrude, a tall, graceful girl, with quiet steady gray eyes, the practical member of the family.

When they were alone, Gertrude said suddenly, "if anything happened to Father, what should we do?"

Elizabeth stood still and glared at the speaker.

"What do you mean?" she asked.

"A month ago Mr. Ross became ill and he has been in bed ever since. He was a strong healthy man; he had a son who provides for the family. Last week Mr. Smith died of an illness of three days. If Father became ill or died, what could we do?"

Elizabeth sat down, surprised, shocked. The question was one she had not considered and could not answer.

"I never thought of it," she said slowly.

"If Father were ill, we should not have the price of a bottle of medicine; if he continued ill, how could we buy food?"

Elizabeth had lived in the present, accepting the daily trials, but looking forward to the time when she should be free to follow the desires of her heart. She was startled.

"I have thought about this for some time," continued Gertrude, "and talked it over with Mary."

"With what results?" asked Elizabeth.

"In September I shall go to the training college and do my best to pass as a teacher; then I shall try to get appointed to a school. Mary would like to be a nurse, but the course takes four years, and she is not old enough to begin. Eva is too young to decide her future. My salary will be very small at first, but even so, I believe it will be a relief to Father to know that he is not the only breadwinner. What do you think of our plans, Elizabeth?"

"The idea is so new to me that I have not yet had time to think about it, but I shall tell you in a few days."

Elizabeth reproached herself. She had been so occupied with her own plans that she had not thought of the future of the others, or how they were to prepare for it. Now she reasoned it all out.

"Six years," she murmured, "before Mary can pass as a trained nurse."

And these years of study on the part of the girls meant years of devotedness on her part.

"Five years I have waited. Can I endure another six?"

Her soul was being strengthened and sanctified in the school of the Cross; five years of daily efforts to conform to the Divine will had done their work in her soul. She knew that if God required further sacrifice of her, He would give the grace, and with the love and generosity she accepted His will.

Two years had passed, the wisdom of their plans became evident. Mr. Murphy returned home one evening with chills, the next morning he had a fever. The doctor said:

"His constitution is run down, and he needs rest."

His work was over, and in two weeks he was laid beside his wife. Gertrude for a time was the only breadwinner, and years of poverty followed.

"I think, Mrs. Reilly, I shall have to give up the rooms and look for a smaller place," said Elizabeth.

"Don't dear," responded the landlady, "you have three nice bedrooms; take a lodger or two."

"Where shall I find them?" asked Elizabeth.

"I know a young woman who is looking for just such a place; she is working all day and wants to study in the evening."

"The Lord always provides," cried Elizabeth.

But He required another sacrifice. Mother St. Paul was sent to a distant convent and a stranger took her place.

Gertrude seemed to thrive on hard work; the girl grew brighter and happier day by day, and Elizabeth noted it with pleasure. It was only when Mary spent an afternoon with them and twitted her sister about Professor Ranny that Elizabeth's eyes were opened. Love had come into Gertrude's life and all was rosy color.

Elizabeth found on inquiry that Mr. Ranny was a practical Catholic, Professor of History at the University, and highly esteemed by all who knew him. She thanked God for Gertrude's good fortune, and murmured:

"Now I see the harbor lights. Gertrude once married, the other girls self-supporting can live with her, and my work is done."

The wedding took place towards the end of September; Mr. Ranny took his bride to visit his relations who lived at some distance. On their return Elizabeth would go to the convent. To her great joy Mother St. Paul was again in Seaford.

All arrangements were completed; the bridal pair would come back at

6 p.m. Mary and Eva would meet them at the train; Elizabeth would have dinner prepared, and when that was over she would leave for the convent; her trunk had been sent during the day.

"I am so tired, I feel wretched," she told Mother St. Paul over the telephone.

"Never mind how you feel," replied the good Mother. "Come, and I shall keep you in the infirmary till you are well; then you will go to the Novitiate."

It was so good to be in the convent at last, but her head was throbbing with pain; every care and kindness were lavished upon her, but the doctor shook his head. The hardship that could not quench the brave spirit had done its work on the frail body, and it could offer no resistance.

"Would you like to receive the last Sacraments?" asked Mother Superior.

"Am I in danger? Is there any necessity?"

"The doctor thinks it would be wise."

"Oh, Mother, am I to die within sight of port?" she cried.

"No, dear," replied the Religious, "you will sail right into port, and our Lord is waiting on the shore to receive you."

A moment after, Elizabeth prayed:

"Not my will, but Thine be done!"

She had said her last "Fiat." Agnes was kneeling by the bed, her tears falling fast; she knew now the sacrifice that had been made for her. While they prayed, the frail bark entered port and Elizabeth found rest in love and union with the Sacred Heart.—Messenger of the Sacred Heart.

MONTAIGNE

James J. Walsh, M.D., Ph.D., in Catholic World

It is curious how designations of one kind or another, presumed to represent people aptly and completely, become so attached to their names that it becomes practically impossible ever to separate them. Montaigne will be the "Skeptic" for all time, just as Lucretia Borgia will be the "Poisoner," just as "Jesus" will mean "schemer," just as Luther will be called "the Reformer." It is so much easier for most of us, with our scanty superficial knowledge of men and things, to talk about them after they have been properly or improperly labeled, that labels readily become popular and are likely to be enduring.

So it is with this label of "the Skeptic" applied to Montaigne. There is no doubt that Montaigne proclaimed himself extremely incredulous about many things that most of his contemporaries were inclined to believe; yet he was not at all a disbeliever in the modern sense of a "skeptic," but on the contrary a very fervent, practical Christian. He believed firmly in all the essential elements of Christianity, and whenever the occasion arose, he proclaimed that belief very simply and straightforwardly.

He was skeptical, but believing to a degree that makes him just a typical, sensible Christian, demanding to know the reasons for the faith that was in him, and refusing to believe unless he could find good authority, human or divine, for his beliefs. That is never too much to ask; on the contrary, it is commended by all good religious authorities. The fact of the matter is that Montaigne was entirely too humble in his estimation of himself and his opinions, to furnish the material out of which a thoroughgoing skeptic could be made.

Montaigne's reverence for the Our Father ought of itself to show that he is no more skeptical than any sensible man, and that his faith rules his life. We must read his paragraph on this prayer if we want to appreciate Montaigne properly:

"I know not if or no I am wrong; but since, by a particular favour of the divine bounty, a certain form of prayer has been prescribed and dictated to us, word by word, from the mouth of God Himself, I have even been of opinion that we ought to have it in more frequent use than we yet have; and if I were worthy to advise, at the sitting down and rising from our tables, at our rising from and going to bed, and in every particular action wherein prayer is used, I would that Christians always make use of the Lord's Prayer, if not alone, yet at least always. The Church may long and diversify prayers, according to the necessity of our instruction, for I know very well that it is always the same in substance and the same thing; but yet such a privilege ought to be given to that prayer, that the people should have it continually in their mouths; for it is most certain that all necessary petitions are comprehended in it, and that it is infinitely proper for all occasions. 'Tis the only prayer I use in all places and conditions, and which I still repeat instead of changing; whence it also happens that I have no other so entirely by heart as that."

Montaigne's profound, philosophical mind recognized the difficulties connected with belief in religion. He would probably have said, however, with a great modern cardinal, that a thousand difficulties do not make a single doubt. If there were no mysteries in God, He would not be God. Montaigne realized that there must be mysteries in religion, and sometimes he felt with special

poignancy the difficulty of understanding them, but he bowed his head and humbly acknowledged that he could not expect to understand all, and accepted the teaching of the Church, on which he knew he could depend with absolute confidence. Far from being a skeptic, he was a believer of the highest and finest type, admirable in the use of his intellect so as to know, but still more admirable in the use of his will so as to bow his head in submission.

DAILY VISITS TO THE BLESSED SACRAMENT

The concession of an indulgence by the Holy Father to all who visit the Blessed Sacrament has now received the widespread publicity which it deserves. This indulgence of three hundred days is granted to all who, on entering a church and before all other acts of piety, go to the altar of the Blessed Eucharist and there adore, if only for a short time.

There are few Catholics, who have not found comfort and strength and peace in the silent church before the Sacramental God. The crowded down-town churches during the luncheon period give proof, if such be needed, of the love which Catholics have for the Most Holy Sacrament. The further merit to be gained by the granting of this indulgence should induce Catholics to embrace every opportunity of entering the church, if only for a few moments. On the other hand this indulgence, by inducing Catholics to make their way immediately to the earthly throne of God, will have a tendency to nullify the oft repeated calumny of non-Catholics that we honor the saints to the prejudice of our worship of God.—Catholic Standard and Times.

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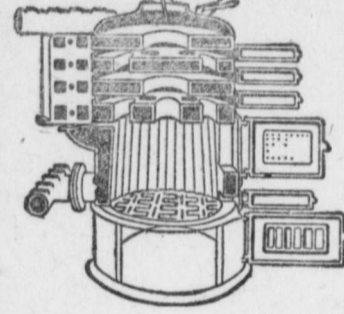


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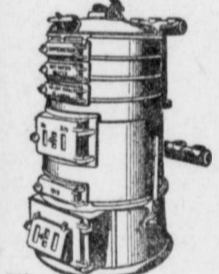


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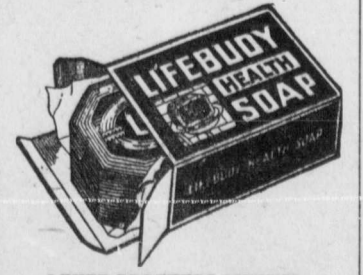
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LONDON, SATURDAY, JUNE 7, 1924

"HE WHO FIGHTS AND RUNS AWAY"

The Ottawa Citizen recently had an editorial, "Signs of the Times," in which it referred to Wyclif, Tyndal and—Bishop Fisher who "went to execution carrying the New Testament from which he quoted, as he gave up earthly life without fear: 'For this is life eternal to know Thee the only true God.'"

The Catholic Truth Society, through its secretary, Mr. E. L. Sanders, courteously gave some pertinent information about Wyclif and Fisher that must have made the editor of the Citizen wonder just why he put the Blessed John Fisher, Bishop and Martyr, in that galley.

Then with equal courtesy Mr. Sanders put the following pertinent questions:

"You write in connection with the Lollards: 'Men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English.' What reliable historical evidence have you for this statement? Kindly give the names of those thus executed, the place and date of execution and the contemporary evidence attesting these facts."

Now one might think that a responsible, self-respecting editor, having made a definite statement of this sort—the animus of which is evident—would concede to Catholic readers the right to ask on what authority he based such an amazing assertion.

But no, this editor appended to Mr. Sanders' letter the following editorial note:

"The Citizen is not interested in sectarian controversies, had no thought of raising one in referring to the noble work done by William Tyndal and other torchbearers of religious liberty—including Bishop Fisher—and has no intention of engaging in such controversy with the Catholic Truth Society.—Editor."

This side-stepping is so clumsy as to be ludicrous. The torchbearers of religious liberty—including Bishop Fisher—neither caused nor called forth any controversy, sectarian or otherwise; the Citizen's editorial made pertinent and appropriate mention of certain uncontested, historic facts. But the Citizen stated definitely that "men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English."

The Catholic Truth Society asks the Citizen on what authority it based that statement. What have the torchbearers of religious liberty—including Bishop Fisher—to do with that statement and the natural and courteous request of the Catholic Truth Society? Why does the Citizen side-step, evade and run away from its own editorial assertion?

If the Citizen had any reputable authority for its statement it would not, we may presume, resort to evasion that is as undignified as it is dishonest. It would give its authority.

If the Citizen raked this precious morsel from some rubbish heap of sectarian controversy naturally it would be very awkward and embarrassing to indicate the source of its surprising historic information—especially while strutting superior to "sectarian controversy."

But is sectarian controversy so much worse than sectarian slander? The Citizen editorially slandered the Catholic Church in asserting that "men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English." When called upon for its authority for such an assertion in order that the slander may be refuted and truth

vindicated "the Citizen is not interested in sectarian controversy." Sectarian slander serves the Citizen to point an editorial moral. To accede to the request for its authority for making its definite and slanderous statement would be to abandon the high standards the Citizen sets for itself and sink into the undignified depths of "sectarian controversy."

The Citizen cannot hide behind the torchbearers of religious liberty—including Bishop Fisher—nor take the position that "sectarian controversy" is beneath its dignity while it indulges in sectarian slander.

The Citizen is in a very awkward and embarrassing position in this matter. There is a way out, consistent with dignity and self-respect; and that is for the Citizen to substantiate its statement or withdraw it and apologize. There is no other way. To cloak its evasion of this plain duty by pretending that "sectarian controversy" is beneath its dignity and interest is neither dignified nor self-respecting nor honest.

THE CATHOLIC TRUTH SOCIETY

"In my opinion the need of some Society is so obvious that if the Catholic Truth Society did not exist and flourish, it would have to be forthwith established and fostered by every means in our power. Since we have seen it at work and have learned what it can do, and has done, we have come to see that we could not do without it."

That is a great Englishman's considered judgment of the utility, the necessity of the Catholic Truth Society in England. Cardinal Gasquet is a great and famous scholar, a zealous prince of the Church and a man of wide and mature experience. His appreciation of the work of the Catholic Truth Society in England must impress every Catholic with a spark of zeal for the object of the Catholic Truth Society which is TO DEFEND AND PROPAGATE OUR HOLY FAITH BY THE PRINTED WORD.

The need for the Catholic Truth Society is in some respects even greater in Canada than in England. The great work accomplished there can be duplicated here.

But there is a need of the Catholic Truth Society that is peculiarly our own Canadian. This is earnestly and lucidly pointed out by Sir Bertram Windle, the eminent scholar and convert to the Faith who is giving his inestimable services as President of the Society and at the same time is its most active and zealous member.

From his Easter Statement and Appeal in the Pamphlet-Guide we take the following:

Perhaps the most important part of its work, however, is in the West of Canada. Of the magnitude of the problems for Catholics in that part of the country few can be unaware. They are fully set forth in Father Daley's book, "Catholic Problems in Western Canada." Here there are vast tracts of country with scattered Catholic families and priests so few that perhaps it is not more than twice or thrice in each year that their flocks can see them. How are these scattered sheep surrounded by Protestants and by Protestant agencies to be kept in the fold? The one hope of the priest is that a supply of literature may keep the family safe between his visits. Where is he to get it? Where there is the greatest need, there is the least money and it is in these districts that perhaps one of the greatest works of the Society is accomplished.

1. By remailing itself. The Society collects and distributes gratis and post-free to these districts large quantities of parcels of literature. Each of these weighs five pounds. Each of these contains some 45 pieces of literature.

We have sent out as many as 200 of the parcels in a month. It is a costly business, for stamps amount up for large consignments; but it is a most important business.

2. By procuring remailers. The Society acts as an intermediary between those willing themselves to post the Catholic literature for which they have no further use and those only too anxious to receive it. In this way a number of other priests are regularly supplied with tracts and other publications.

3. By your gifts of literature. Day after day letters come in from priests, too poor to pay for their begging gifts of free literature to

help them in keeping their flocks together. Look at these two samples, only a day or two old:—

Having a small and poor parish in a small Protestant town I would like to get some good Catholic reading for my people. Could I benefit by "Free Literature?"

En route for the Lumber Camps. My converts and many Protestants in my missions would like to learn something or learn more about the Catholic Religion. If the Society could spare a few "Faith of our Fathers," "Question Box," "Catechisms" and other useful books they would be a great help to those poor souls. It is impossible for me to see individually all those persons. I Can Only Reach Them With Books.

Please ask yourself at this point these two questions:—

(a) How is it possible to refuse such requests?

(b) How is it possible to carry them out without money?

Important as is this phase of the Catholic Truth Society's activities it is only one phase. We have given it at some length for we feel assured that many good and zealous readers of the CATHOLIC RECORD will be willing, yes eager to help with the modest membership fee when they are seized of the far-reaching importance of the work the Society is doing.

The Bishops of Ontario at their meeting the 18th of May last, adopted a resolution endorsing and recommending the appeal of Sir Bertram Windle for funds to maintain and extend the work of the Catholic Truth Society of Canada. We have been asked to publish this fact. The Society is, however, by no means confined to Ontario.

Of the forty-five Canadian dioceses over three fourths are largely in a missionary state with scattered flocks and few priests and there is consequently an irresistible and ever-growing call for Catholic literature suited to their needs. The society is the only organization for the supply of this literature—a costly business.

It is the only Society whose work extends from British Columbia to Newfoundland and from Nova Scotia to the Arctic Circle. It is an enormous area and from the neediest parts no help can be expected. You can help those who cannot help themselves by becoming members of the Catholic Truth Society of Canada.

The Holy Father has shown his opinion of the value of the Society by attaching many indulgences all of which may be gained by members.

All Catholics may become members by sending \$2 to the Catholic Truth Society, 67 Bond St., Toronto. Without extra charge each member will receive for a year the Pamphlet-Guide which contains invaluable information on Catholic reading.

Those who wish to do a little missionary work in securing members should send to 67 Bond St. for the Pamphlet-Guide containing Sir Bertram Windle's Easter Statement and Appeal. With this in hand they will be fired with enthusiasm and equipped for a work that will bring on them the blessing of God.

A FATAL DIVORCE

One need not be very old to remember the time when the State system of secular education was extolled as the only salvation of democracy, the only ideal worthy of this enlightened and progressive age. Religion was sternly, often scornfully, relegated to the home and the Sunday school. Throughout this period the Catholic Church through good report and evil report stood by the ideal of Christian education. Much obloquy was incurred by that consistent and courageous stand. Religion banished from the schools would, Catholics maintained, soon come to be considered of little or no importance in education. The evil effects were not at once felt. Religion still had a deep hold on the hearts and conscience of the people. But as generation succeeded generation, the hold of religion weakened, the Catholic predicament was fulfilled. Now comparatively few think of religion as having anything to do with education. The clergymen who used to lead the chorus of praise of the purely secular system now see the radical error of that position and in recent years in Canada we have had hardly a synod or conference or assembly or other gathering of Protestant clergymen without having endorsed the posi-

tion which the Catholic Church has always maintained.

The reason is not far to seek. Religion divorced from education, banished from the schools, has become a thing apart from life, of minor or of no importance. Education is the preparation for life. Education without religion is the preparation for pagan life.

The Mail and Empire (May 23-24) in its report of the Anglican Synod held at Kingston, Ontario, has the following arresting testimony to this fact:

C. F. Ruttan, K. C., Napanee, stated that "in his legal duties he had seen children who did not know what the Bible, God, Heaven, nor Christ were. It was heart-breaking to see children growing up in heathenism and liable to become criminals."

While wishing our Protestant friends success in their belated attempt to remedy a fatal mistake we should as Catholics cherish the inestimable advantage of a Catholic education.

INFORMATION URGENTLY NEEDED

By THE OBSERVER

A practical illustration of the truth and justice of a contention which has often been made in these columns, was recently afforded by a condition which arose in Nova Scotia. In that Province the greater number of the working coal mines are in the hands of the British Empire Steel Corporation, which is a holding company, holding control of the stock of several coal mining and other industrial companies in that Province, the most important of which are the Dominion Iron and Steel Company and The Nova Scotia Steel and Coal Company. This merger has led to a policy of concentration, in the course of which some danger has arisen that the Town of Sydney Mines, a town which had at the census of 1921 a population of about 8,000 people, will be practically wiped out of existence, an event which would have a very disastrous effect on a neighboring town called North Sydney, with a population of about 6,000, and also on the rural communities adjacent to both these towns which naturally depend on them to some extent for markets.

In the first place, a steel plant which existed at the town of Sydney Mines, and which had been, before the merger, operated by one of the constituent companies, The Nova Scotia Coal and Steel Company, was closed down, and the shut down turns out to be permanent. Economic reasons were advanced for that action, and apparently with some force. By a peculiar arrangement which had come into existence under peculiar circumstances, that steel plant was a mere adjunct of another steel plant operated by the same company at the town of New Glasgow, a place about 175 miles distant from the town of Sydney Mines, so that manufacturing operations in the steel making business, which usually are carried out at or very near the same point, were by that company carried out partly at Sydney Mines and partly at New Glasgow, 175 miles away, with the result of very high overhead costs in the way of freight bills by railroad.

As a business proposition that transaction, the concentration of effort and the saving of expense, had some reasons in its favor. But now another programme of concentration is talked of. One of the coal mines in the Sydney Mines district is less profitable than newer mines controlled by the merger, by reason of the fact that it is an old mine and the workings are pushed very far underground, necessitating long haulage to the hoisting shafts. Another mine is unprofitable because of the unsatisfactory position of the coal seam, and a defect in the character of the coal itself. With these facts as ostensible reasons, together with dull markets and American competition, there is now talk of an almost complete shut down of the mines in the Sydney Mines district. The result would be sheer ruin for the Town of Sydney Mines, and a serious situation for the bond holders of that Town which in the last twenty years has borrowed some hundreds of thousands of dollars for the usual town services. And this as a further, and perhaps final, blow to a town which has already suffered by the closing of its steel plant.

The situation, if these mines are closed, will be unique in the indus-

trial history of Canada. It is the first time, so far as we know, that there was serious talk of wiping out a town of 8,000 people as a step in a programme of industrial concentration or economy. The question thus comes up sharply, how far an industrial corporation can be permitted to go in pursuance of a financial programme, however honestly, or however, from its point of view, necessarily, when such results and such disaster will inevitably follow.

We have heard a great deal of discussion as to the limits of industrial action, when the question is one merely of wages of the men employed or of living conditions in their employment; but never before so far as we know, has a question been raised as to how far a company can be permitted to go when the question is whether a whole community shall continue in reasonable comfort or be utterly ruined.

We have said that this case illustrates a contention which we have often put before our readers; and it is this; that before any useful opinion can be offered by anybody on such questions, it is absolutely necessary to know more of the internal affairs of such companies than the public have ever been permitted to know up to the present time. Whatever arguments may, with some show of reason, be made in favor of business and financial secrecy under ordinary conditions, it seems clear to us that when it is proposed to wipe out a prosperous community of 8,000 people, and send them to seek employment elsewhere, the time has come for putting the affairs of the corporation which contemplates such action fully and frankly on the table. How much is that company entitled to earn? To earn, not on what it may imagine its capital ought to be, but on its actual investment, computed on the value of its undertakings and property?

Without that information, and the further information of what that company is actually earning, and under what conditions, it is impossible to offer any opinion that is worth reading. But to that information the public are entitled. In the Province of Nova Scotia, the coal mines are owned by the people, and are only leased to the operating companies; and, with sufficient reason, and with proper compensation, could be resumed by the Province or leased to other persons or companies. No one who considers the disadvantages and uncertainties, will be eager for State operation, or for State intervention in industry in any form; but things that are not in themselves desirable do sometimes become inevitable. The Nova Scotia case is a very good illustration of the possibility of State intervention becoming inevitable. Publicity of earnings and of costs and of business conditions is necessary and urgent in such a case; but in no case should a town of 8,000 people, no matter whether it can be kept going by corporation enterprise or not, be allowed to fall into sheer ruin without an effort being made by the State to save it. State operation for a time at least would certainly be justified for such a purpose.

But, after all these reflections have been made, we come back to the proposition with which we have headed this article: "More information urgently needed." Can anyone doubt it? A couple of years ago the Parliament of Canada was practically defied by officials who were asked by a Committee of the House of Commons to disclose the cost of coal. Their position is not without some arguments; but there are no arguments which will suffice when such results as are now feared in Nova Scotia are threatening, and when no one knows what the actual cost of getting out coal is. We must have the information; it is long overdue, and now we must have it.

NOTES AND COMMENTS

THE PROCESS in regard to the Venerable Foundress of the Good Shepherd Congregation, referred to last week, renders timely reference also to the last stages in the process of Blessed Jean Baptiste Vianney, the celebrated Curé of Ars. The Cardinals attached to the Sacred Congregation of Rites met recently with the consulting theologians to pass on the two miracles said to have been wrought by this great Servant of God, and which have

been adduced in favor of his canonization.

THE CURÉ, who after a life of prayer, labor and self-immolation passed to his reward in 1859, was beatified by his late Holiness, Pius X., who selected him as the special patron of parish priests. The process of canonization was opened in 1919. It is well known what ardent devotion Pius X., who himself had so many characteristics in common, had to the Blessed Curé, whose statue he kept ever on his desk before him. The holy Pontiff was not destined to see the cause brought to completion, but we may be sure his intercession in Heaven has ever been directed to that end. The whole Catholic world will rejoice with him in the consummation he so greatly desired. And, let us hope, France, the fruitful mother of Saints, will soon have another added to her calendar.

"IS SCOTLAND on the eve of a great leap forward?" queries the Edinburgh Weekly Scotsman in regard to the harnessing of her water-powers, recently outlined in these columns. Our remarks of two weeks ago had to do with the operations just inaugurated in the Western Highlands, but that section is not alone in awaking to the possibilities that lie before the nation in this particular. It is announced that the Government has under consideration a series of vast projects for generating electrical energy in great centres, and that to make them a success money will not be spared.

MOST SCOTS, affirms the same journal, are themselves unaware of the most elementary facts as to the country's potentialities. They do not know, for example, that of the 250,000 horse-power developed in the British Isles, the greater proportion is in Scotland, nor do they know that in Scotland also is the biggest hydro-electric station in Great Britain, that of the British Aluminium Company at Kinlochleven, the normal producing capacity of which is 23,000 kilowatts. It is the same company that has secured power to construct the big station in Lochaber which is to cost in the neighborhood of £3,000,000, and give an average continuous output of 53,000 kilowatts.

STILL ANOTHER project which has taken practical form is the utilization of perhaps the best-known falls in the country—the Falls of the Clyde. Here, quite naturally sentiment steps in and there are qualms on the part of the general public lest the scenic character of this remarkable stretch of river should be in any way impaired. Campbell's well-known lines on "Corra Linn," are in this connection recalled.

"In Corra's glen the calm, how deep!
That trees on loftiest hill
Like statues stood, or things asleep,
All motionless and still.

The torrent spake, as if his noise
Bade earth be quiet round,
And give his loud and lonely voice
A more commanding sound."

As are also his "Clyde Revisited," which contemplates the inroads which even then industrialism had made upon the beautiful natural features of the river—a sentiment on the poet's part which strikes a responsive chord in many breasts.

"And call they this Improvement?
—to have changed
My native Clyde, thy once romantic
shore,
Where Nature's face is banish'd and
estranged
And Heaven reflected in thy wave no
more;

Whose banks, that sweeten'd May-
day's breath before,
Lie serene and leafless now in summer's
beam,
With sooty exhalations cover'd o'er."

To nature-lovers, however, there is some measure of re-assurance in the fact that a scenery-preservation clause has been inserted in the Lanarkshire Hydro-Electric Power Bill, which has received approval, and they may hope, not vainly, that the day is far distant when Campbell's lament in regard to the river will have to be re-echoed in regard to the Falls.

"FOR OTHER important schemes also," says the Scotsman, "Parliamentary powers have been obtained, but all these bear little relation to the country's possibilities. It is, therefore, a happy coincidence that the announcement of the Government's intentions synchronises with the virtual completion of arrange-

ments for the holding in London during July of the First World Power Conference. This is to be a gathering of the authorities from over thirty countries, who will present the accumulated knowledge and experience of more than half a century in the harnessing of water-power and electrical production and distribution."

THE REDEMPTORIST Order is so favorably known in Canada by reason of its missions and of its multifarious good works that anything concerning it is of general interest. An interesting story of religious progress in the Czechoslovakian Republic in which the Redemptorists are largely concerned is told in a letter from Prague which has just come under our notice, and we proceed to give our readers the benefit of it. The substance of the story is drawn from the first of the Annals published by the Fathers in that interesting but, on this side of the water, little-known country. The publication in question gives an account of the activities of those devoted men covering the post-war years. It sheds a valuable sidelight, too, on the widely-disseminated reports of apostasy from the Catholic Church which is supposed to have swept over the Republic.

THE SLOVAKIAN houses of the Congregation of the Most Holy Redeemer are in the jurisdiction of the Province of Prague which comprises eight monasteries and two juniorates spread throughout Slovakia, Bohemia and Moravia. In these ten establishments there are 87 priests, 19 clerics and about 44 lay Brothers. During the past year the Fathers have within their own churches preached 2,726 sermons, and administered 470,396 communions, but, as in other countries, a great deal of their time is devoted to missions in the parishes, and in preaching retreats for the clergy and religious communities. About 125 of these regular parochial missions, and 80 retreats (including 10 for lay-people) were given during the year, and in addition some fifty each three-day missions and renewals.

WHAT is described as one of the most venerable shrines of the country, is that of the Svata Hora, or Holy Mountain, which possesses a miraculous statue of the Blessed Virgin. This shrine is in charge of the Redemptorists, who have made themselves responsible for maintaining the pilgrimages in all their ancient splendor. Under their direction a Society of the Holy Mountain has been founded whose chief purpose is the restoration and beautifying of this venerable sanctuary, and this society has charge also of all the arrangements for celebrating the second centenary of the coronation of the miraculous statue, which event will occur within a year or two.

"LOOKED AT broadly," says the Prague letter, "the activities of the Redemptorists have had an important bearing on the present welfare of the Church in this Republic. The Fathers occupy an honored position in the ranks of the regular clergy; while their increase of vocations is satisfactory, considering the general crisis in recruits for the priesthood which still prevails in the country." And, it may be added, the Fathers have had no inconsiderable share in stemming the tide of schism which, arising out of the disturbed state of the country following upon the War, brought into play the evil passions of that disturbing element from which no country is free, and which works havoc in so many homes. As stated in these columns some weeks ago, this incipient schism already shows sign of disintegration; the Government having awakened to its real character, and several of its leaders already returned to their Catholic allegiance. We in Canada who know so well the merits of the Redemptorist Fathers can well understand their part in bringing about this desired consummation.

He who waits to do a great deal of good at once will never do anything.

A soul which possesses true liberty will leave his prayer, and with an amiable countenance and gracious manner greet the importunate person who disturbs him. For it is the same to him whether he serve God in meditation or by bearing with his neighbor; they are both the will of God.

OTTAWA VALLEY CATHOLICS

EDUCATIONAL MOVEMENT OF THE FIRST IMPORTANCE

Ottawa, May 26, 1934. An event which promises to be of outstanding importance in the educational history of Ottawa was the formation at a meeting of English speaking Catholic priests and lay University men, held in the Ottawa Boys' Club yesterday afternoon, of the Catholic University Club. The officers of the new club are: President, Right Rev. Monsignor D. R. MacDonald, B. A., D. P., P. P., Glen Nevis, Ont.; First Vice-President, Hon. Mr. Justice Anglin, B. A., Supreme Court of Canada; Second Vice-President, Right Rev. Monsignor F. L. French, B. A., D. D., D. S. O., P. A., P. P., R. W. French, B. A., D. P., P. P., Ontario; Secretary, T. D'Arcy McGee, B. A., Barrister, Ottawa; Treasurer, B. G. Connolly, M. D., Managing Director, Capital Trust Corporation, Ottawa; The Board of Directors consist of twelve clerical and twelve lay members. The Board consists of the above named officers and the following:

CLERICAL MEMBERS Right Rev. Monsignor B. J. Kiernan, D. P., F. P., Arrpror. Very Rev. Canon W. E. Cavanaugh, B. A., P. P., V. F., Almonte. Very Rev. Canon T. P. Fay, P. P., V. F., St. Brigid's, Ottawa. Rev. J. T. Brownrigg, P. P., St. Mary's, Ottawa. Rev. John McCrae, D. C. L., Rector, Cathedral of Alexandria. Rev. J. T. Foley, B. A., D. D., Editor CATHOLIC RECORD, London, Ontario.

Rev. John J. O'Gorman, B. A., D. C. L., O. B. E., P. P., Blessed Sacrament, Ottawa, Ont. Rev. John R. O'Gorman, B. A., D. C. L., P. P., St. Patrick's, Cobalt. Rev. A. J. Reynolds, P. P., Killaloe, Ontario. Rev. T. J. Sloan, B. A., P. P., St. John the Baptist, Pembroke.

LAY DIRECTORS John A. Chisholm, Barrister, Cornwall, Ont. E. P. Gleeson, B. A., Barrister, Ottawa. M. J. Maloney, M. D., Physician, Eganville, Ont. Judge J. M. McNamara, Pembroke, Ont. D. J. McDougall, B. A., Barrister, Ottawa, Ont. Thomas Mulvey, B. A., K. C., Under Secretary of State, Ottawa. J. R. O'Brien, B. A., M. D., Physician, Ottawa, Ont. D'Arcy Scott, Barrister, Ottawa.

The meeting was convened by a letter sent out by Rev. Dr. John J. O'Gorman, secretary of a committee appointed by a meeting of 22 English speaking diocesan priests of Ottawa, held at St. Brigid's Presbytery on the 15th instant. Invitations were sent out to all the English speaking priests in Ottawa, Pembroke, Halesbury and Alexandria dioceses, and to a few priests in the neighboring dioceses who had studied in Ottawa, and to all the English speaking Catholic Bachelors of Arts and other University or Law School graduates, residing in Ottawa City, whose names were known to the membership committee. No complete lists of the Ottawa Valley Catholic English speaking lay university men having been ready, no invitations were sent out of town laymen for yesterday's organization meeting. They will all be invited to the formal launching of the Club on June 25th.

The meeting was presided over by Right Rev. Monsignor French, D. S. O., and Very Rev. Canon Fay, and Mr. T. D'Arcy McGee acted as secretary. The following Report of the preliminary organization meeting was first read:

ORGANIZATION MEETINGS A meeting of the lay English speaking Bachelors of Arts of Ottawa University residing in the city was called for the purpose of considering the formation of a Society of the English speaking priests and University graduates of the Ottawa Valley.

The Chairman read the letter sent out by Rev. Dr. O'Gorman calling, in the name of the 22 English speaking diocesan priests, this meeting for the purpose of considering the formation of a Society of the English speaking priests and University graduates of the Ottawa Valley.

Very Rev. Canon Fay reported that certain priests of the diocese having explained to the Archbishop of Ottawa their desire of having an English speaking Catholic College in Ottawa, His Grace had told them to go ahead, that he approved of the idea. Canon Fay next read a letter addressed to the Archbishop of Ottawa on January 14th, 1924, by Right Rev. P. T. Ryan, D. C., Bishop of Pembroke and 41 of the priests, English, French and Polish, of the diocese of Pembroke, and by 25 of the 80 English speak-

ing priests of the diocese of Ottawa, pointing out the need of an English speaking Catholic College in Ottawa, proposing that one should be formed and suggesting that the charter of Ottawa University be modified to provide for two autonomous Arts Colleges, one French (namely the present one) under the control of the Province du Canada of the Oblates of Mary Immaculate and one English (under English speaking control). The appendix to this letter contained a statement signed April 10th, 1914, by Rev. G. Charlebois, Provincial of the Province of Ottawa, proposing that Ottawa University, proposing this very solution of the matter.

Canon Fay next read the following report of the Ottawa priests' meeting: At a meeting held in St. Brigid's Presbytery, May 15th, 1934, 22 English speaking priests of the diocese of Ottawa, 6 of whom were present in person, passed unanimously a resolution suggesting the formation of an English speaking Catholic Society of priests and lay University men and proposing that one of the main efforts of the Society shall be to help to establish, under the legitimate ecclesiastical authority, an English speaking Catholic College in Ottawa, which will be, if possible, an autonomous constituent college of the University of Ottawa, or failing that an autonomous affiliated college thereof, and that Canon Fay, Father Brownrigg, Father J. J. O'Gorman be an organizing committee to act therefor. Those present at the meeting were—Canons Fay and Cavanaugh and Fathers McCauley, Brownrigg, O'Gorman, O'Toole, M. J. Gorman, A. Gorman, Harris, Burke, Bambrick, Tierney, Smith, Brennan, Curtin, and Cody. The following present by proxy—Fathers Stanton, O'Neill, Cunningham, Armstrong, G. H. Gorman and Connolly. Canon Fay concluded by saying that the Archbishop of Ottawa had been informed in writing that this meeting was to be held and had raised no objection to it.

Mr. D'Arcy Scott reported the efforts made by him in September, 1931, at the request of the Archbishop of Ottawa, to induce the Benedictine Fathers of Ampleforth Abbey, England, to establish an English speaking Catholic College in Ottawa. The 10 English speaking Oblate Fathers who had been on the staff of Ottawa University had been sent away or given another post and Ottawa University owned and conducted by the Oblates of Mary Immaculate had been left on the opening of the classes in September, 1915, without a single English speaking Oblate on its staff. Mr. Scott thereupon visited Ampleforth Abbey and found that the Abbot was willing to establish an English speaking College in Ottawa if a site were provided and a loan of \$100,000 arranged for. Some months of correspondence followed of which the net result was that the Archbishop of Ottawa invited the Abbot of Ampleforth to send a Visitor to Ottawa to study the question on the ground. However, owing to the large number of the Fathers of the Monastery who had enlisted as military Chaplains in the Great War, the Abbot of Ampleforth found himself just then unable to send a Visitor. The War and its aftermath and the death of Archbishop Gauthier were responsible for the fact that nothing further came of this proposal.

These reports having been heard it was agreed that the present is an opportune time to endeavor to establish an English speaking Catholic College in Ottawa and it was unanimously resolved to form the proposed Catholic Society of English speaking priests and lay professional men and the next meeting was called for May 28th. The draft constitution proposed by the Committee of priests was then with their concurrence revised and a committee was appointed to prepare lists of eligible members. It was decided to call the Society the Catholic University Club.

This report having been approved an interesting summary of the Ottawa University question, prepared by a committee, was next read by Very Rev. Canon Cavanaugh. The Catholic Record will publish Dean Cavanaugh's very interesting and informative paper next week. As a practical conclusion resulting from all this information the following constitution was approved:

CONSTITUTION OF THE CATHOLIC UNIVERSITY CLUB 1. The name of the Society shall be "The Catholic University Club." 2. The purpose of the Society shall be to further the Catholic liberal education of English speaking Catholics. 3. One of the main efforts of the Society shall be to help to establish under the legitimate ecclesiastical authority an English speaking Catholic College in Ottawa which will be, if possible, an autonomous constituent College of the University of Ottawa, or, failing that, an autonomous affiliated College thereof. 4. The Headquarters of the Society shall be in Ottawa. 5. Any English speaking Catholic may become a member of the Society, who is a graduate of any University, Law School, or Theological Seminary, or who, not such graduate, has been approved of by the Board of Directors. 6. The Society shall be governed by a Board of Directors consisting

of 24 members, of whom 12 shall be of the clergy and 12 of the laity, who shall be elected annually by the General Meeting of the Society. 7. The officers of the Society shall be a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall be elected annually by the Board of Directors. 8. Twenty shall constitute quorum at a general meeting, and 5 at a meeting of the Board of Directors. 9. The annual General Meeting of the Society shall be held in Ottawa on the 4th Wednesday of June. 10. The annual membership fee of the Society shall be determined each year by the Annual Meeting.

BOARD OF DIRECTORS THE ANNUAL MEETING AND BANQUET, JUNE 25TH The election of provisional Board of Directors then took place with the results indicated above. They will hold office till the first annual meeting which will be held in the Ottawa Boys' Club, June 24th, 1934, at 8 p. m. To this General Meeting at which the Club will be formally launched are invited all the English-speaking Catholic graduates of any University, Law School, or Theological Seminary, especially those residing in the Ottawa Valley, and those residing elsewhere who studied in Ottawa. This meeting of June 25th will be followed by a banquet at the Chateau Laurier which will evening the same institution, in Chatham, conducted under the direction of the Ursuline Sisters. This young lady did not confine all her time to schooling, however, as her musical education was carried on at the same time, with the result that she won the gold medal for completing, with honors, the intermediate grade piano course. All of her education was received in the Ursuline School. She began in the primary class at "The Pines," Chatham, in 1910, and in June, 1918, completed both Normal entrance and junior matriculation. In 1919 she graduated from "The Pines," the same year she commenced her college course in the new Ursuline College, Brescia Hall, which had just been opened in affiliation with the University of Western Ontario. She completed her four years' course last year with distinction, and obtained grade A standing in all her final examinations. Miss Arosemena received her B. A. from the University last May, 1933, and is now completing her final year at the Faculty of Education, Toronto.

NOT A CONTENTIOUS QUESTION It was stressed by the various speakers at yesterday's meeting that this movement would in no way interfere with the rights and privileges which French Canadians at present enjoy. The latter already possess their own educational Societies and institutions.

REPUBLICANS URGE ANTI-KLAN PLANK

Washington, May 9.—Basing their arguments on the cold hard facts of political expediency, a small but influential group in the Republican party is making a determined drive to bring about adoption of an anti-Ku Klux Klan plank in the Republican platform to be formulated at the Cleveland convention next month. Members of this group have fallen back on the axiom that "figures don't lie" and they have figured out, dispassionately, what the Republican party has to gain or lose by adoption or rejection of such a plank. Their calculations have convinced them that an anti-Klan plank would be of inestimable advantage to the Republicans in the ensuing campaign. And now the effort is being made to convert or convince a majority of the delegates to the wisdom of such a course. Leaders of this campaign, inaugurated some months ago by R. B. Creeger, Republican National Committee man from Texas, are not oblivious to the fundamental issues of right and wrong involved in the Klan question. They assert they are fully convinced that anti-Klan planks should be adopted by both major parties as a matter of simple justice. But for the purpose of bringing the majority of the delegates around to this way of thinking the anti-Klan leaders have resorted to the expedient of talking the language universally understood by politicians. That is, they are emphasizing their contention that an anti-Klan plank would be a valuable campaign asset.

ANTI-KLAN PLANK ASSET TO PARTY For proof of their assertion, resort has been had to figures compiled by the United States Bureau of the Census. On the basis of these official figures the population of the United States has been classified as "100% American" and "less than 100% American," according to Klan standards.

This classification shows that, out of a total population of 106,710,620, there are 57,300,808 persons who fall short of the Ku Klux standard of perfect Americanism. In other words, more than fifty per cent. of the population is outside the Klan barrier. Persons counted in obtaining the total of those proscribed by the Klan include: Negroes, 10,468,131; Catholics, 16,721,815 (Government Census of 1916); and persons of mixed parentage (one parent foreign born) 6,991,065. Making an adjustment to take care of the overlapping of the classes listed as Catholics and as of foreign and mixed parentage, those who completed these figures arrive at the total given above. The total, it will be noted, does not include Jews who are also in the Klan proscribed class.

ESTIMATE OF KLAN STRENGTH It is obvious, the anti-Klan Republicans point out, that the remainder of the total population after the proscribed classes have been subtracted, is by no means to be counted as pro-Klan. In fact, it is assumed that there cannot be more than 2,000,000 Klansmen in the United States. A very large element in the section of the population eligible for the Invisible

Empire is, undoubtedly, just as much opposed to the Klan as those who, by virtue of their race or religion, are not permitted the privilege of swearing paramount allegiance to the Imperial Wizard of Atlanta.

UNIVERSITY HONORS FOR CATHOLICS

BRESCIA HALL PUPILS WIN MANY PRIZES The winner of the Governor-General's medal, awarded to the student obtaining the highest marks in the fourth year of the University course, is a student of Ursuline College, Brescia Hall. Miss Marie Loughlin obtained an average of 87% on the year's work, thus reaching a high honor standard. Last year she was awarded the English prize. She therefore leaves the University with a very successful record. Miss Loughlin will probably continue her studies next year at the faculty of education.

SCHOLARSHIP WON BY "U" GRADUATE With the winning of the department of education scholarship, valued at \$1,200 which entitles the recipient to a post-graduate course of one year in France, Miss Inez Arosemena, graduate of Brescia Hall, this city, is but following in the footsteps of her mother, Mrs. C. D. Lyons and her grandmother, who both graduated with honors from the same institution, in Chatham, conducted under the direction of the Ursuline Sisters. This young lady did not confine all her time to schooling, however, as her musical education was carried on at the same time, with the result that she won the gold medal for completing, with honors, the intermediate grade piano course.

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DEGREE AND PRIZE WINNERS AT BRESCIA HALL

Honour Degree of B. A. conferred on Mary Case, Woodstock. Degree of B. A. conferred on Mary L. Carron, Windsor; Margaret Fallon, London; Mary McNeill, Clarendon; Rhoda Scanlon, London; Marie Loughlin, London. Governor General's medal won by Marie T. Loughlin, London. Partial Residence Scholarship \$150.00 awarded to Grace Gleeson, London. Partial Residence Scholarship \$150.00 awarded to Antoinette Gilles, London. Partial Residence Scholarship \$150.00 awarded to Mary McGaghran, Douglas, by reversion. Tuition Scholarship of \$50.00 awarded to Ruth Murray, Watervliet, N. Y. University prizes won by Sister Marie Rosier, Chatham, Ont., Third Year English. Ruth Murray, Watervliet, N. Y., Second Year French. Mary McGaghran, Douglas, Ont., First Year Mathematics. Kathleen Wallace, Thamesville, Ont., First Year English. Graduate of last year—Miss Inez Arosemena, B. A., was given a scholarship of \$1,200.00 by the Department of Education, Toronto, to permit a year's study in France.

ST. PETER'S SCHOOL OF PHILOSOPHY

The degree of B. A. was conferred on the following students of St. Peter's School of Philosophy: Remi Joseph Durand, Stratford. James Vincent Fallon, London. John Timothy Gibbons, Wingham. William Joseph Phelan, Blyth. The School of Philosophy which offers to its students facilities for making a complete Arts Course also won the following University prizes: Simon McDonald, St. Mary's, Third Year French. Leo J. Flynn, Woodstock, Second Year English. Cyril A. Doyle, Flint, Mich., U. S., Second Year Latin.

ASSUMPTION COLLEGE

The Graduates in Arts from Assumption College, Sandwich, were: Hubert Patrick Coughlin, Leonard Joseph Dolan, Leo Joseph Kelly, Stanley Martin Lynch, Bernard Ignatius Murphy, Wilfred Joseph Murphy, Cornelius Joseph Sheehan, Percy Henry Tacon.

For good or for evil, women have lived their lives with some approach to entirety during the slow progress of the ages. It can hardly be claimed that either St. Teresa or Cleopatra was cramped by confinement out of her broadest and amplest development.—Agnès Repplier.

WEEKLY CALENDAR

Sunday, June 8.—St. Medard, Bishop, was one of the most illustrious prelates of the Church in France. He was consecrated by St. Remigius who had baptized King Clovis. After a life noted for devotion to the poor, he died at Noyon in 545. Monday, June 9.—Sts. Primus and Felicianus, martyrs, were brothers who lived in the third century. Because they professed the Faith they were cruelly tortured and finally beheaded. Tuesday, June 10.—St. Margaret of Scotland, the daughter of an English king, became the bride of Malcolm of Scotland and reigned as Queen until her death in 1093. She built many churches and monasteries and would not rest until she felt the law of God throughout the Kingdom. She spared no pains in the education of her eight children and their sanctity was the result of her piety and zeal. On her death bed she received word that her husband and eldest son had been slain in battle and she thanked God for this last affliction. Wednesday, June 11.—St. Barnabas, Apostle, was chosen to preach the Faith in Antioch and in this capacity he enlisted the aid of St. Paul. Later St. Barnabas went to Cyprus and there won his martyr's crown. Thursday, June 12.—St. John of Fagundes, was a hermit of the Augustinian Order in Salamanca who had resigned a number of benefices in the diocese of Burgos. A lady of noble birth but evil life, whose companion in sin St. John had converted, contrived to administer a fatal poison to the saint and after months of terrible suffering he died in 1479. Friday, June 13.—St. Antony of Padua, known as the "Hammer of the Heretics" preached in France, Italy, and Sicily, working many miracles and converting thousands to the Faith. He died in 1231. Saturday, June 14.—St. Basil the Great was born in Asia Minor. Two of his brothers became Bishops and, together with his mother and sister, are honored as Saints. He was known as the father of monastic life in the East and later was chosen Bishop of Caesarea in which capacity he courageously combated the Arian heresy. He died in 379 and is venerated as a Doctor of the Church.

DRAMA, MUSIC AND ART IN IRELAND

In art, music and drama, Ireland is giving evidence of its advancing culture. This season Irish artists are more conspicuous than ever in the Academy Exhibition in London. Sir John Lavery's picture of the British House of Commons on the occasion of the advent of the Labor Government to office, is acknowledged to be one of the masterpiece in the Exhibition. It may be mentioned here that Sir John's wife, Lady Lavery, acted as intermediary between Mr. Lloyd George and Mr. de Valera in 1921, prior to the negotiations which culminated in the Treaty. Sir William Orpen exhibits a brilliant painting of John McCormack, the famous singer. Mr. Keating the rising Catholic artist, makes his first appearance at the Royal Academy with two pictures, one of which, a group of peasant women, has attracted considerable attention. Other Irish artists represented are Mr. Charles Shannon, Mr. Festus Kelly, Mr. Dermot O'Brien, Mr. William Connor and Sargent. In Ireland, as in other countries, there has, of late, been a musical Renaissance. This is due almost entirely to the work of the Feis Ceoil, the Feis Mathew Feis and the various other feis anna, held annually throughout the country. These annual festivals are gradually leading the youth of the country to a better understanding and appreciation of the best music. In drama, too, progress is being made. The Abbey Theater in Dublin has had one of its best seasons. Practically all the plays produced at this theater are the work of Irish authors. The actors and actresses are all Irish. In the last year, many new plays have been written for production at the Abbey. Two of these "June and the Paycock" and "The Shadow of a Gunman," have made such an impression that they have been repeated several times. They deal in a light and diverting manner with the period of trouble in the country. Sean O'Casey is the author. He was brought up in a tenement house. Both plays are a realistic presentation of life in tenements. The author, now a Catholic, was reared as a Protestant.

THE UNITY LEAGUE

New York, May 17.—Word has been received at the headquarters of the Catholic Unity League here of the granting of generous indulgences by the Sacred Penitentiary at Rome for the work of the League. The indulgences are granted in reply to a petition supported by Cardinal Hayes of New York. They are as follows: A plenary indulgence the day of entrance, under the customary conditions; a plenary indulgence in the hour of death; a plenary indulgence on all feast days of Our Lord and

the Blessed Virgin a partial indulgence of 100 days for every good work in line with the scope of the League, such as distributing books and pamphlets, inviting non-Catholics to Church, taking them to a priest, etc.; faculties for priests for blessing crosses, rosaries, etc., with the Sign of the Cross, and personal indulgents for priests of a privileged altar four times a week. The Catholic Unity League was founded in 1917 with 100 members, for the purpose of assisting non-Catholics to join the Church, through lectures, books and pamphlets. The Very Rev. John J. Hughes, superior of the Paulist Fathers, and His Eminence Cardinal Farley gave their hearty support and the latter became honorary president. Father Bertrand L. Conway, C. S. P., and Fathers Gillis and Kennedy were made spiritual directors and have since worked ardently in behalf of the League. The membership is now 12,000, and includes a cardinal, six archbishops, 80 bishops and 300 priests. Most of the lay members are in New York, but 800 cities are represented on the membership rolls. Since 1917 the League has spent \$35,000 for the spread of the Faith and has distributed free 92,000 books and 370,000 pamphlets.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Burse Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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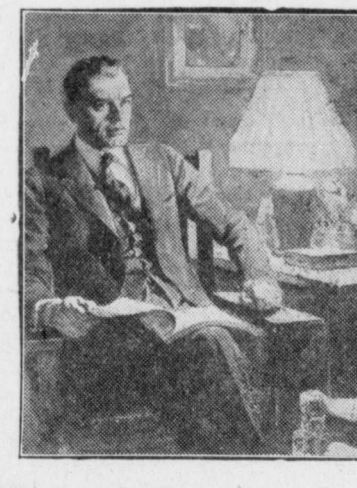
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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. PENTECOST SUNDAY

THE PRESENCE OF THE HOLY GHOST "These things have I spoken to you, abiding with you..."

Who will fail to admire the generosity of God and humbly to adore His divine majesty, for His endless list of favors in our regard?

This feast of Pentecost recalls to us the fact that God is with us, and the celebration of this feast should urge us to render thanks to our omnipotent Father for His paternal affection and guidance.

But it is sin only that keeps God from dwelling within us. Where sin does not exist, He is bound to be...

But it is sin only that keeps God from dwelling within us. Where sin does not exist, He is bound to be...

God's presence, however, means even more. We need not speak of it only in so far as it bars sin; we also should say something of it as a spiritual force and strength for advancement and protection in the spiritual life.

There are those who can kill the soul as well as the body. Christ has told us so and has warned us against them.

There are those also who endeavor to demolish the spiritual institution to which we belong—the Church. We meet them every day.

We need courage and strength to face them and resist their attacks. Where they are cunning and insidious, we need a sense with which to detect them and guard ourselves against their assaults.

God's presence, through His Holy Spirit, supplies us with all this. When He dwells within us, we are armed sufficiently to fight any spiritual enemy and to resist any attack.

Of course we shall be tried severely. A battlefield with the forces in action is a terrible test of a man's courage and strength, and the bullet of the soldier often hits its mark.

But on the spiritual battlefield, victory always will be with him who, while doing his best, depends on God's presence for aid.

It was this that brought the martyrs their crowns, and gave the virgins a special place in heaven. We need never imagine that theirs was an easy fight; quite the contrary.

The forces they faced were more terrible than any we have met, and no doubt the future never will see us attacked as strongly as they were.

It is no wonder the gaining of heaven is called a victory. We are the soldiers. The only effective arms we can use is God's presence with us.

It is a glorious past, that of our Church and of our forefathers who fought so nobly for it. But could we ask them to tell us from heaven today how victory came to them, our answer would come from all: "God was with us."

is the work of the devil, and as God subdued him and sentenced him to the torment he deserves, so will God conquer the agents of Satan and put to naught the attacks he makes upon us through his followers.

Today, in a special way, we must pray to the Holy Ghost for aid and strength, and also ask that we may be worthy to have His very presence with all His fruits, within us.

The world of plenty and of delight is a temptation to all. Never before as today were so many customs being introduced, amusements indulged in, and new doctrines taught. It is the proper thing nowadays to give people what pleases them.

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A FIRST COMMUNION HYMN

Austin O'Malley, M. D., in America

A few weeks ago the baby in our house made his First Communion.

When he is called the baby he protests, but old folks are victims of habit. He uses a catcher's mitt bigger than his own blond head, and manages a baseball team which about four years ago dined from milk bottles.

Within a few months when the Cardinal can reach down far enough, he is to be confirmed, and he has decided he will take the name Pat "because that's a man's name!"

He has always been called Pat by his friends until his baptismal name has been forgotten. Pat is a natural name for him, just as one naturally calls an automatic pistol a gun.

Between colds and unpleasant recurrences like the measles and the whooping cough he goes to school in a convent, and of late the good nuns have been preparing the little ones for First Communion.

The youngsters are drilled until on the great day there is beautiful precision. They are shown just how to receive Communion, and at rehearsal recently one small lad came away from the rail with his mouth held negligently wide open.

He had not been told to shut it. Pat at the other end of the chapel remarked, "Sister, look at that guy's tonsils!"

Pat made his preparatory confession to the priest, and then he made it over again to the family at the dinner table merely as a matter of conversation. The next morning, raimented in white, he walked at the head of the procession up the main aisle of the convent chapel, a

preeminence not so much of honor as of leg-length, or lack of length. The candles burned like lit topazes among the red roses, and above them were frescoes of Our Lord telling the disciples to suffer the children to come to Him, and of Blessed Mere Julie among the babes of Namur; and through the windows came the hushed far-off murmur of the city streets into the chanting of the nuns.

The priest went on with the Mass, and the little lambs of God up near the sanctuary rail, between us and the feet of Christ, were as a trellis of jasmine blossoming. Presently silence fell, and the babies through the stillness began to sing very softly, like a May wind at dusk:

Put Thine arms around me Feeble as I am; Thou art my Good Shepherd, I, Thy little lamb. Jesus, Lord, I love Thee With my whole whole heart; Not for what Thou givest, But for what Thou art. Come to me, sweet Saviour, Come to me and stay, For I want Thee, Jesus, More than I can say.

Then the altar lights ran into lanes of misty flame before our eyes. Near me the wrong side of a mixed marriage slipped down on his accustomed knees. Up just behind the babies was the good man who has been supreme head of the Knights of Columbus for a generation past, the leader of the men who did big things during the War. He had the great honor, the greatest of his honors, that one of his children was among these First Communion babies, and all through the Mass the tears of consolation were running down this father's cheeks, as they were on every face I could see. Then the little ones went on:

Ah! what gift and present Jesus, shall I bring? I have nothing worthy Of my Lord and King. But Thou art my Shepherd, I, Thy little lamb— Take myself, sweet Saviour, All I have and am.

He took them with tears in his own eyes. Oh! but it was wonderful! I have seen many strange and wonderful things in the past three score years, but nothing more strange and beautiful than that First Communion. Why cannot the bloom on the grape last?

At the end the little lambs, with Him in their hearts, went out smiling up to us old folk—but it is too sacred to talk about.

Mir ist als ob ich die Hande Auf's Haupt dir legen sollt', Betend, dass Gott dich erhalte So rein und schon und hold. God be praised!

SAINT WENCESLAUS The rare appearance of the name of the Good King Wenceslaus in a news report from Czecho Slovakia recalls to Catholic minds one of the most romantic and saintly figures of the Ages of Faith.

The land that was once Bohemia is preparing in a few years to observe the millenary of this great Saint's death. One of our most beautiful carols entitled "Good King Wenceslaus" records the virtues of a saint who would be better known and more deeply loved by Catholics of the present day.

Wenceslaus, like Galahad, Louis of France, Arthur of England, and Isadore of Spain, is a name that is met with quite frequently in the literature of the day. They are types of the spirit of adventure of the romantic past that does so much to inspire and enable the present.

Saint Wenceslaus, Duke of Bohemia, died in 935, almost a thousand years ago. He was the child of a saintly Christian father and a pagan mother. Educated by his grandmother, the Blessed Ludmilla, Wenceslaus escaped the influence of his pagan Queen mother, and was called upon to rule his people at an early age.

Owing to the political disturbances of those days the kingdom was divided between himself and his brother Boleslas, who was thoroughly corrupt, and actuated by a deep hatred of Wenceslaus.

With a firm hand, and great moderation, the Good King set about making just laws and restoring peace to his people. His virtues and his popularity aroused the jealousy of his brother who plotted against his life.

Boleslas invited the King to a banquet, on the occasion of the birth of his son and heir, received him with every mark of kindness, and then sent hired assassins to murder him as he left the banquet hall. Wenceslaus was surprised in the very act of adoration before the Blessed Sacrament, and stabbed to the heart.

Bohemia lost its Good King, but the Church gained a saint and a martyr. The outstanding feature of St. Wenceslaus' life was his romantic devotion to the Blessed Sacrament. He sowed with his own hands the wheat that was to be used for the Blessed Sacrament, tended it and watched it with prayerful devotion.

He cultivated the vines and pressed the grapes and made the wine to be used at Mass. His life of spotless integrity was centered around Our Lord in the Blessed Sacrament. Often during the day and in the night he would steal away for a visit to the Blessed Sacrament. From the Tabernacle

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CHATS WITH YOUNG MEN

THE QUITTER

The man who quits has a brain and hand as good as next; but he lacks the sand. That would make him stick, with a courage stout, To whatever he tackles, and fight it out.

He starts with a rush, and a solemn vow, That he'll soon be showing the others how; Then something new strikes his roving eye, And his task is left for the bye and bye.

It's up to each man what becomes of him; He must find in himself the grit and vim That brings success; he can get the skill, If he brings to the task a steadfast will.

No man is beaten till he gives in; Hard luck can't stand for a cheerful grin; The man who fails needs a better excuse Than a quitter's whining: "What's the use?"

For the man who quits lets his chances slip Just because he's too lazy to keep his grip. The man who sticks goes ahead with a shout, While the man who quits joins the "down and out."

THE MONTH OF THE SACRED HEART

The month of June is dedicated by Mother Church to the Sacred Heart, symbol of the Redeemer's love. This devotion really dates back to Calvary's Cross, where a spear pierced the Saviour's Heart, and the last drop of His precious Blood was allowed to incarnadine the hill of man's shame.

"Having loved His own, He loved them to the end." Centuries rolled by after that tragic scene, when our Saviour suddenly appeared to a poor, weak woman and uttered that cry of unremitted love: "Behold the Heart that has so loved men and is so little loved by them."

That was a terrible indictment: "Is so little loved by them?" After hundreds of years of love, waiting on the world's lonely altars to relieve the needs and console the hearts of men, hastening to strengthen the dying, to cheer the sick, to fortify the wavering, the Sacred Heart was so little loved by them as to feel that ingratitude like a knife thrust.

Wherever sin is, wherever hatred is, wherever contention, there the sweet Redeemer still complains: "Behold the Heart that is so little loved by men," and every sin since Calvary adds force to the condemnation.

However, not all are insensible to the claims of God. Margaret Mary, whose warm sympathy and responsive affection gave birth to the world encircling devotion of the First Friday and the Holy Hour; all the millions who make her devotion their own; a universal Church spending the month of June at the shrine of the Sacred Heart, are striving to blot out the shameful charge that the Sacred Heart is "little loved by men."

Their countless Communion of reparation for those who should love the Prisoner of the Tabernacle and do not, are like so much soothing balm poured into the bleeding side of Calvary's loving Victim.

During this month, at least, Catholics who love the Sacred Heart should be able to say what the Blessed Elzearius used to write at the close of his letters home: "If you seek me you will find me in the Sacred Heart of Jesus. There I abide."

The Sacred Heart will always be "the Heart that has so loved men." Every act of generosity, every prayer, every Holy Communion, every Holy Hour, every Mass in its honor, every kneeling congregation sending up a chorus of praise and prayer at the altars of June, lightens the sad burden of the closing plaint: "Behold the Heart that is so little loved by men."

LOVERS OF WHITE COLLAR JOBS

A man of some experience informs us that the "White Collar" notion is injuring industry more than the general public thinks. The "white collar" is a term used to indicate the places in life for making a living where the hands need not be soiled or the collar wilted. One authority claims that 90% of American youth are fit only for "white collar" jobs, which can provide for only 10%.

Secretary Davis, Secretary of Labor, said the other day, and he has worked in both stations of life—at a "no collar" job as well as at a "white collar" job. "The soundness of our whole economic structure depends upon the man who works with his hands." The trend of most young men is to the "white collar" job at perhaps a 75 or 100 dollar a month job, while some mechanic is earning that much in a week. The high wages paid to mechanics may be in some degree treasured to the lack of trained and experienced men. As one writer puts it: "The average youth doesn't want to be forced to tell his friends that

he is engaged in a manual occupation. He feels far more at least if he can report that he is working in the office of a large corporation. This seeming triviality merits serious consideration."

While it also must be added: "Even in instances where he is willing to enter some form of manual work, the unwillingness of the labor organization in that particular trade to increase its membership discourages him."

Discussing this subject, one banker who evidently knew considerable concerning this trend of the day, relates that there seems to be a sort of a craze among young people to find employment in banks. He employed a young man not long ago at a salary of \$100 per month and it was not long until he complained that this was not enough.

I told him that this was all his services were worth to our bank and that he could expect no immediate advance. He had a relative in the Middle West who was a prosperous contracting carpenter and who was willing to have the boy work for him at a good wage to begin with and held out a promise of rapid advancement. I advised the boy to accept this offer, but after scarcely any thought, he decided that \$100 a month was sufficient to cover his modest requirements."

The natural query comes, what is the remedy? Answer, teach young people that labor is no disgrace and that in the history of the world and above all in our own history, the majority of those who have left their mark have been those whose early days were given to manual work.

The old monastic rule divided the day into three parts of eight hours each. One for labor, one for meals, prayers and recreation, the other for rest. The democracy of the monastic orders was manifested in the part that each and every one took in manual labor. Our Catholic youth are not free from this spirit of the age and too many of them scorn the "blue-shirt-no-collar job" and want the "white collar" one, or in failure of securing this become hangers on to relatives or adorn the street corners and become "statuary."

—R. C. Gleason in Catholic Columbian.

OUR BOYS AND GIRLS

A CHILD OF THE SACRED HEART

Alone in the silent chapel, With flowers perfuming the air, Where the scent of the incense still lingered, A maiden knelt rapt in prayer.

"What can I do, sweet Jesus, To prove my love for You, To show by an act of denial My love for You is true? "I'd like to do something glorious, A martyr's crown to win, But oh! sweet Heart of Jesus, How shall I ever begin?"

Then forth came a loving message Out of that burning Heart, And to the pleading maiden This counsel it seemed to impart: "My child, in order to prove your love Choose other ways than these; You need not win a martyr's crown My Sacred Heart to please.

"But keep your dear immortal soul From sin's foul stain as free; Guard well that queen of virtues, Your holy purity, "As through this weary world you go, Try sunshine to impart; This done for Me, you'll surely be A child of the Sacred Heart."

PENTECOST

The feast of Pentecost fifty days after Easter commemorates the descent of the Holy Ghost upon the Apostles. We are told by St. Luke, that "when the days of Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

This was fulfilled the oft repeated promise of Our Lord to His Apostles, that after His departure He would send them another Comforter, the Spirit of Truth, Who would abide with them forever. The Holy Spirit is the principle and life of the Church. On His coming the constitution of the Church became complete. From the beginning there was a gradual preparation of the Church for the coming of the Holy Ghost, and a preparation of the human mind for the fullness of the Divine Revelation.

The monotheistic idea of the ancient world contemplated God the Creator. The Messianic idea gradually unfolded through the prophets inspired of God, until it was realized in the birth of the Incarnate Son of God. As the whole history of Judaism was a preparation for Christianity and an indispensable basis for the very existence of Christianity, so the ministry of Jesus Christ, the Son of God, was a preparation for the fullness of revelation that came with the coming of the Holy Ghost on Pentecost.

Simplicity is an act of charity pure and simple, which considers only God. It looks straight at God, and can suffer no mixture of self-interest, nor intermingling of creature's; God alone is its object.

The Holy Ghost is the living, energizing principle of the Church. In a certain sense it may be said that the advent of the Holy Ghost in the plenitude of His being on the day of Pentecost was for the constitution of the Church what the inspiration of the breath of life was in the beginning of creation for the constitution of humanity. To the body of the Church was thus infused its animating soul.

Such is the theological basis for the great feast which we commemorate tomorrow. It preaches to us the part that the Three Divine Persons have in the preparation, constitution, and sanctification of God's Church. It instills the sustaining hope that with the presence of the Holy Spirit forever in the Church as its energizing principle, the Church is secure in its possession of truth, protected against error, and assured of its sanctification.

Pentecost also recalls to our minds the mission of the Holy Ghost, which is to sanctify the Church and its individual members, by His outward and visible mission in the Church and His indwelling in the souls of the just. We should therefore often pray and invoke the Holy Spirit, for every one of us needs His help and protection. He is the never failing fountain of light, strength, consolation and holiness. He is the pledge of our inheritance, the Giver of gifts, the Light of our hearts, the best of consolers, the sweet Guest of our soul. May He illumine our minds with His Divine light, enkindle in our hearts the fire of His love, that by His help we may renew the face of the earth.—The Pilot.

CENTERED IN THE BLESSED SACRAMENT

It was, indeed, a happy thought—and a truly Catholic one—that first suggested a blending of devotion to the Sacred Heart with devotion to our Lord in the Blessed Sacrament. The latter devotion has, of course, always implicitly included the former, for the Blessed Sacrament is the Sacrament of Love; but a more definite union of both, as expressed in a late decree of the Sacred Congregation of Rites, can not fail to result in a great increase of devotion to our Sacramental God.

In this decree of the Sacred Congregation, dated Nov. 9, 1921, Pope Benedict XV. granted to the secular clergy of the diocese of Rome—and to any other diocese that might ask for it—a special feast in honor of the Eucharistic Heart of Jesus, to be celebrated on the Thursday following the octave of Corpus Christi.

This devotion cannot possibly meet with the opposition which the devotion to the Sacred Heart encountered during the initial period of its growth in the Church; and the reason is obvious. The Blessed Sacrament contains the real heart of Christ—the bodily organ of both His human and His divine love. Hence a writer in the latest issue of Emmanuelle and we export the faithful to adopt the devotion in the following fervent language: "As we kneel before the Blessed Sacrament during this month of June month of the Blessed Sacrament and month of the Sacred Heart, let us unite or blend these two devotions into one, and adore in the Sacred Host the loving Heart of our Redeemer, throbbing with ecstasies of love for each one of us, yearning with tenderest desire for our love, pleading for it in piteous accents that must melt the hardest heart of flint. Devotion to the Eucharistic Heart of Jesus, though practised implicitly for ages, is, as a distinct devotion, of recent origin. All lovers of the Sacred Heart and of the Blessed Sacrament will rejoice to hear that Mother Church has set her seal of approval on this devotion, and that this year, for the first time, a special feast in honor of the Eucharistic Heart will be celebrated throughout the Catholic world. This devotion is one of which we can truthfully assert that it was founded by Our Divine Lord Himself when, in a revelation to His handmaid, St. Margaret Mary, He gave utterance to these plaintive words: "I feel a burning thirst to be honored by men in the Sacrament of My love, and I find but few who endeavor to slake My thirst." The Sacred Heart wishes to be honored in the Blessed Sacrament because there, and there only on earth, do we find that Adorable Heart throbbing with a love at once human and divine. It is a blessed dogma of our Faith that the Holy Eucharist contains Christ Our Lord, whole and entire, in His human and divine reality, complete in every way. His Sacred Heart is there, as it was in the mortal body pierced by the soldier's spear-point, and in the immortal body that St. Thomas handled on the eighth day after the Resurrection, and it is still the source and seat, as well as the sign and symbol, of the twofold love of the God-Man for us. Let us not confine our devotion to the Sacred Heart to pictures and lifeless representations of that glorious reality, but let us honor this Heart of flesh and blood, human in its natural elements, divine by its hypostatic union with the Godhead, in the perpetual abode of its life and love, the Blessed Sacrament." — Catholic Union and Times.

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OBITUARY

JAMES BRADY

James Brady of Chicago, and a native of this district, died May 22, in St. Joseph's Hospital, London, following an operation.

Mr. Brady was visiting his brother, Right Rev. Mgr. Brady of St. Mary's Church, London, and was fast regaining his health after a recent illness, when he was suddenly stricken Monday night. His recovery, however, was expected until a day or so before he died when he took a turn for the worse. Mr. Brady was in his seventy-first year. Up to his retirement several years ago, Mr. Brady was prominently connected with mining enterprises in the Middle Western States, and especially at Cripple Creek, Colorado. Later his inventive powers took him into the manufacturing field, and for some years he was associated with a brother in the steam turbine industry in Chicago.

The funeral was held from the Funeral Home of E. C. Killingsworth to St. Mary's Church, where Solemn Requiem High Mass was sung by Mgr. M. J. Brady, brother of the deceased. Father Brennan acted as deacon, and Father Chisholm sub-deacon. The many testimonials of faith, confidence and appreciation of their pastor, who has been connected with the parish less than two years, did not fail to touch the stout heart of Father McDonald who replied fittingly for the unexpected reception and celebration of an anniversary he supposed no one knew anything about but himself.

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cannot be adequately described but they can be appreciated in the teacup. FREE SAMPLE of GREEN TEA UPON REQUEST. "SALADA," TORONTO

parishes to congratulate the Jubilarian and to extend to him kind wishes for a long and happy life in the field of his labors. Speeches were given by the Right Rev. Monsignor Morris of St. Catharines and Fathers Rosa, Garcia, Davis, Mogan and others.

Following the banquet the guest of honor and clergy adjourned to the Knights of Columbus Hall where a reception was held largely attended by parishioners and friends.

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DIED

FALLON.—On Monday, June 2, 1924, at the residence of her son, Right Rev. M. F. Fallon, 90 Central Avenue, London, Bridget Eagan, widow of the late Dominic Fallon, aged seventy-six years. Funeral from the above address on Wednesday morning, June 4, at 9 o'clock. Solemn Pontifical Mass at St. Peter's Cathedral at 9:30 o'clock. Interment at Kingston, Ont. May her soul rest in peace.

CAMPBELL.—At his home, 270 Langan Road, Whitney Pier, N. S., on Oct 27, 1923, Mr. Colin Campbell. May his soul rest in peace.

DOWNY.—At his late residence, 208 St. Clarence Ave., Toronto, Ont., on Saturday, May 17, Mr. Edward James Downy, aged seventy-three years. May his soul rest in peace.

CONLON.—At Pasco, Wash., on March 28, 1924, John Conlon, dearly beloved husband of the late Catherine Flood and father of Mrs. Mitchell Foy of Yakima, Wash., aged seventy-seven years. May his soul rest in peace.

ST. MARY'S ACADEMY, WINNIPEG

The Sisters of St. Mary's Academy, Crescentwood, Winnipeg, will celebrate, in October, 1924, the fiftieth anniversary of the establishment of their Academy in Winnipeg. All former pupils of the Academy are requested to send their address to the Sisters at St. Mary's Academy before June 1st, 1924.

Canadian and American papers please copy.

LOCATED IN LONDON LOCAL CAPITAL INTERESTED—WILL EMPLOY THIRTY TO FORTY MEN

The Caloric Furnace Co. Ltd., successors to the Monitor Stove Co. Ltd., will manufacture Caloric pipeless and Monitor pipe furnaces. Production of the Caloric pipeless furnaces and the Monitor pipe furnaces will start on Monday by the Caloric Furnace Manufacturing Company, a new addition to the industries of London, the factory of which is located at 691 Bathurst Street, on the premises of the Malough Foundry, while the general offices are situated at 266 Hamilton Road.

A charter has been issued to the firm, which is capitalized at \$70,000. W. J. Shibley, who severed his connections with the Monitor Stove Company after ten years' service, has been named president and general sales manager; William Malough, factory and assembly manager, and James Bull, secretary-treasurer. Several other local men are interested in the firm.

Mr. Fraser Morris who has had years of experience with the Monitor Stove Co. in their sheet metal department will have charge of the same department here.

The firm has purchased the patents and goodwill of the Canadian interests of the Monitor Stove Company, whose factory was located at St. George, and the business offices at Toronto.

Twenty-five men will be employed by the firm and it is expected that an annual output of 2,000 furnaces will be made.

The plant on Bathurst Street will be remodeled internally, while an addition to the building will be made, commencing next week.

CATHOLIC CHARITY A MILLION A YEAR

St. Louis, Mo., May 16.—The thirteenth annual report of the Catholic Charities of St. Louis for the

year ending January 1, 1924, has just been issued, and was distributed at the meeting of the Catholic Charities Conference, held on Sunday last. The report shows a total outlay for charity here of \$941,030.87, inclusive of the estimated salaries of 287 religious, which are figured at \$170,400.00. The aggregate includes aid extended to the poor by fourteen of the institutions submitting reports to the Central Bureau, treatment of individuals in free dispensaries and individuals aided by institutions and organizations, the cost of which amounted to \$69,594.00.

I say, then, that we must die in order that God may live in us, for it is impossible to acquire union with God by any other means than mortification. These words, "we must die," are hard, but they are followed by a great sweetness, and this sweetness is union with God.—St. Francis de Sales.

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

Plans and forms of contract can be seen and specifications and forms of tender obtained at this Department, at the offices of the District Engineers, Equity Building, Toronto, Ont., and at the Post Office, Collingwood, Ont.

Tenders will not be considered unless made on printed forms supplied by the Department and in accordance with conditions contained therein.

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

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

By order, N. DESJARDINS, Acting Secretary.

Department of Public Works, Ottawa, May 28, 1924.

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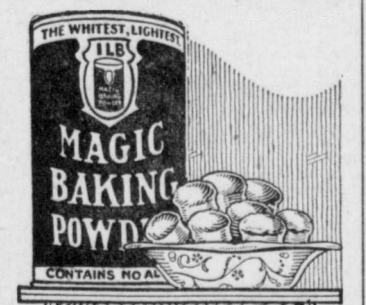
Dublin, May 5.—Sir Joseph Glynn, president of the Council of the St. Vincent de Paul Society in Ireland, has appealed to Irish students to organize a missionary effort to follow the example set by students in America during the War. He made this appeal at a public demonstration at which missionary life in China was described by the Rev. D. Nugent, C. M. of Ningpo, China.

In the course of his address, Father Nugent said that a considerable advance in the conversion of the natives had been made. There now are 2,000,000 Christians in the 56 dioceses of China, ministered to by 3,000 priests of whom 900 are natives. The Sisters of Charity of St. Vincent de Paul, who arrived in China eighty years ago, have been followed by missionary nuns of other congregations, all of whom are doing noble work for the spiritual and temporal welfare of the natives, said this well informed Chinese missionary.

SILVER JUBILEE OF REV. S. J. McDONALD, O. C. C., NIAGARA FALLS, ONT.

On Monday, May 26th, Rev. Father McDonald, pastor of St. Patrick's celebrated his Silver Jubilee, the twenty-fifth anniversary of his ordination. Solemn High Mass was sung on Sunday, May 25th. On Monday morning after Mass the children of St. Patrick's school presented him with a purse and an address.

In the evening a banquet was given by the ladies of the parish in the dining hall of Mount Carmel College. There were a number of clergy present from the adjoining



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