

The Catholic Record.

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

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STUDENTS STRIKE AT LOUVAIN

FLEMISH LANGUAGE AND NATIONALISM THE CAUSE

By Rev. J. Van der Heyden
(Louvain Correspondent, N. C. W. C.)
Louvain.—In the Flemish emancipation struggle that has been going on in Belgium since the War, students of the University of Louvain, supported by an extremist press, have made repeated moves quite shocking to the conscience of disinterested Catholic onlookers. Their latest move created a stir throughout the country and drew upon them as severe a public reproof from the Episcopacy as has ever been published in the land.

Last year, so as to forestall the repetition of such acts that nearly cost their lives to two men—the one a Flemish student shot at and wounded by a Walloon fellow-student, the other a Walloon alumnus stabbed by the son of an hotel-keeper who lodged the Dutch delegates to a Flemish gathering—the Right Rev. Rector forbade the further holding of public political and linguistic demonstrations. A section of the Flemish student body at once set up a protest against the prohibition, albeit it was but the application of regulations all students solemnly promise to observe when matriculating. The Protestants' plea was that the inhibition applied to them only. In an open manifesto they denied to any and every power on earth the authority to interfere with what they called their natural right to agitate in favor of an ideal in no way conflicting with Catholic doctrine. Far from heeding the decree, they held repudiation meetings, placarded the walls of the University city with posters insulting to the Rector, and called a one-day strike to emphasize their seriousness for the dismissal of some bell-wethers.

REBELLIOUS POSTERS

They capped the climax, however, the week before the first Sunday in Lent, the day upon which a collection is taken up in all the churches of the land for the benefit of the University. Bent upon making that collection a failure, they posted in all the Flemish communes a call to the people to refuse their contribution to the upkeep of the glorious school but for which the Church in Belgium would be something in the nature of an historical reminiscence. They took no heed of the fact that that school is the mother of their intellectual life; that they crave its diplomas and awards as they would the highest titles of glory and distinction and as magic keys opening the avenues of success to their chosen professions.

The octogenarian Bishop of Liège Mgr. Rutten, himself an honored protagonist of the Flemish cause, was the first to raise his voice against this shameful attitude. In a letter made public in the Flemish parishes of his diocese, he wrote of the responsible authors of the placard:

"Whilst they proclaim themselves to be Catholics they set at naught not only the authority of the University; but even that of the Bishops. They claim to be moved by a sense of duty and they commit a threefold crime: a crime against the Flemish people; a crime against their country, a crime against the Faith."

As there are a goodly number of warm sympathizers for the Flemish cause among the Professors of the University, the public looked for a disavowal of the students' conduct from them. They gave it unreservedly in an open letter to the offenders; and they also signed, as did all the Professors, an act of address to the Rector, originated among the deans of the various faculties. It was a collective homage to "their venerated chief," to whom the Professors presented "the assurance of their indefectible attachment and of their confidence in his enlightened zeal to bring about the necessary harmony of minds and of hearts among the University youth."

REBUKED BY BISHOPS

The public became acquainted with the address through the papers simultaneously with the collective episcopal letter mentioned above. That document contains the following strictures:

"The Catholic Flemish University Students' Association of Louvain has rendered itself guilty of an act of most culpable public rebellion. . . . By virtue of our episcopal authority we reprove and condemn the conduct of the Board of the Association. . . . We remind all the young men registered at the University that it does not behoove them to determine the conditions of their admission to the school. Neither does it belong to what define quite independently what some are pleased to call their natural rights, leaving to the authorities but the mission to register and to sanction the direction of their individual conscience. To pretend this is to be led away by the moral modernism which, with

our Holy Father Pius XI. we are in duty bound severely to condemn and to repress."

CARDINAL HAYES

THINKS GIRLS GREATER PROBLEM THAN MEN

New York, April 10.—Vice is claiming far too much of the world's attention and virtuous lives are being ignored in this "modern" age, Cardinal Hayes, Archbishop of New York, believes.

His Eminence expressed this conviction in a lengthy, considered interview on problems of the times granted to Louis Seibold and printed in the New York Evening Post of Monday.

"Entirely too little attention is paid to the activities of people who lead decent and orderly lives and too much is paid to those who have wandered away from the paths of true Christianity," the Cardinal is quoted as saying. "The newspapers devote too many columns of vice and un-Christian activities of persons who offend the sound and simple laws of morality. The energies of the great mass of people who try to obey the healthy and simple lessons conveyed by the teachings of God come in for too little attention."

Asked to what he attributed this growing tendency to exploit vice and vulgarity and ignore Christian living, the Cardinal said:

"To many things. The pursuit of empty and wasteful pleasure is one of them. Failure to appreciate spiritual obligations is another. It is a sad commentary that in our beloved country, where many, many millions of dollars have been spent on education, there should be any conflict of opinion as between right and wrong."

"Some of the people do not seem to know what is moral, either in the public press, in literature, in art, in music, on the stage, or to some extent in their daily lives. It is sad to think that the public conscience and public mind have drifted so far away from the helpful wisdom of the Ten Commandments."

In the Catholic Faith, His Eminence said, there is one comforting feature. He believed that more men had been brought closer to the Catholic Church in the past generation than ever before. Asked about the case of the women, he said:

"There we come to a more distressing problem. Human nature is human nature. The girl of today is no different at heart from what she has always been since the advent of Christianity. Fundamentally she possesses a keen moral sense and more readily responds to spiritual influence."

"But there is no discounting the fact that we are more worried about the girls of today than we are about the boys. Perhaps the so-called new-found liberty and liberalism conferred upon women is responsible for this condition of affairs; perhaps not."

"But it is undeniably true that many girls of the present generation indulge in vanities and pursuits of pleasure which they regard as harmless but which are decidedly harmful. The opportunities for pleasure provided by modern civilization are about the girls, this coupled with the dreadful lack of parental discipline, which was more zealously respected when our mothers were girls."

"I suppose you would include in this category the girls who go to the extreme in matters of dress and who attempt to imitate the habits of men and boys?" the Cardinal was asked.

"Naturally," he replied. "The cigarette-smoking and cocktail drinking girl of today may believe that by indulging in those practices she is challenging the old standards and following the course of alleged but fatuous liberalism. She will, of course, come back to the Church and perceive the hollowness of such vanities and habits. A little serious thought will bring them again under the influence of the Church and their parents. Many of the girls today believe it the smart thing to chase will-o'-the-wisp pleasures which lead through the avenues of folly to ultimate humiliation and pain."

His Eminence does not believe that mothers have entirely lost control of their girls.

"But many mothers should be held accountable for the tendency on the part of their daughters to ignore the teachings of true Christianity and to follow false gods," he said. "The mature women still constitute the great bulwarks of Christianity, of love, of charity, of perfect faith in the teachings of Christ and of obedience to the doctrines of the Church."

"Every Christian man and woman should take it upon themselves to point the way to regeneration, which is to be found only in the beautiful faith in God. We should lift our voices to warn these young people of the dangers into which some of the modern phases of life lead them."

JACKIE COOGAN'S GIFT

\$15,000 GIVEN TO POPE MAKES WORK ON COLLEGE POSSIBLE

By Dr. Frederick Punder
(Vienna Correspondent, N. C. W. C.)

Vienna, May 16.—Through a curious combination of circumstances a youthful American motion picture actor has inadvertently become one of the chief benefactors of the great international institution which the Benedictines are erecting at Salzburg to accommodate students of their order from Austria, Germany, Switzerland, and North America.

Abbot Peter Klotz, head of the famous Benedictine Abbey of St. Peter in Salzburg, on the grounds of which the new college is located, has been in active charge of the efforts made to raise funds for the new institution. Recently, he was in Rome and was received by the Pope for the purpose of making a report on the progress of his campaign. His report was rather pessimistic, due to the generally impoverished condition of Austria and Central Europe.

The Holy Father encouraged him to persevere in his efforts and, in addition, promised that the first substantial donation received from any source by the Holy See would be turned over to the Abbot for the construction of the new college.

POPE'S PROMISE PROMPTLY KEPT

As the Abbot left the Pope's apartment he saw a family which included a rather unusual looking boy waiting in the anteroom for the next audience. The Abbot returned to his quarters, but had barely reached them when a message from the Papal majordomo summoned him again to the Vatican. There he was told that the boy whom he had seen in the anteroom had made a donation to the Holy See of \$15,000 and this sum was promptly turned over to the Abbot in accordance with the promise of the Pope.

The boy was the young American actor, Jackie Coogan. The gift relieved the immediate and most pressing needs of the building project and apparently has insured completion of the college.

NOTED SEAT OF CATHOLIC CULTURE

Salzburg has long been a noted seat of Catholic culture. It became an Episcopal See in the year 696 and as early as 798 had been raised to the dignity of an Archdiocese. From the times of Charlemagne down to the "secularization" under Napoleon I, its Archbishops were territorial sovereigns, and their influence and activities were of great importance in German ecclesiastical and civil history. The famous old Gothic Church of St. Peter's is visited by thousands of sightseers every year as is the "Hohenalzburg," an ancient episcopal stronghold overlooking the city from the summit of the "Monchsberg." It is on the slopes of the "Monchsberg" (Monk's Hill) that the new Benedictine college is now being erected.

It was in Salzburg that Mozart and Hadyn wrote many of their musical compositions and the former's memory is perpetuated there now in the "Mozarteum," a famous musical academy. In modern days the city has maintained its high cultural traditions and several of the most distinguished Catholic scholars of Austria make it their home.

DR. RYAN'S PLEA TO OULAW WAR

New York, May 22.—A plea for the outlawry of war, made by the Rev. Dr. John A. Ryan, director of the Department of Social Action, N. C. W. C., has attracted such wide attention by a agency here and given wide circulation, even among European statesmen.

"Dr. Ryan's article is one of the most heartening things I have read in a long time," James T. Shotwell, of the Carnegie Endowment for International Peace, has written Prof. Carlton J. Hayes of Columbia University, in announcing his intention to give the article wider circulation. Dr. Shotwell, together with Gen. Tasker H. Bliss, presented the American Plan of Arbitration to the Geneva Conference last summer, and is a leader in the effort to supplant war with arbitration.

He could not imagine anything more important at the present time, Dr. Shotwell continued, than that "the Church which has a claim to a universal outlook and has the traditions which the Catholic Church unquestionably has," should line itself up in support of the outlawry of war.

Dr. Ryan's article appeared in the current issue of the Salesianum, official organ of the alumni of St. Francis Seminary of Milwaukee. Later, excerpts of it were printed in the News Sheet of the N. C. W. C. Social Action Department. It is copies of this news release which will be given further distribution.

Outlawry of war, says Dr. Ryan, is "in exact accord with Catholic teaching," and "ought to receive the unanimous support of every Catholic."

"It is identical with Pope Benedict's plea for peace on August 1st, 1917, that moral force should be substituted for war and that an international dispute should be settled by the process of compulsory arbitration."

The fact that the proposal has become the subject of political discussion should not deter anyone from endorsing it, Dr. Ryan contended; it should be regarded as an important moral proposal, and hence above politics.

AN HEROIC NUN

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

Paris, May 14.—Sister Julie, of Gerbeviller, who displayed surpassing courage during the terrible days when her city was wiped out by bombardment and fire, has gone to her reward.

Gerbeviller is a small town in Lorraine, near Luneville. Before falling into the hands of the German army, on August 24, 1914, it was bombed for a whole day. Sister Julie, superior of the hospital, remained with her nuns and went out under the constant shell fire to gather up the wounded and care for them. In the evening, when the town was occupied, the soldiers set fire to all the houses, only being saved out of 475. Thanks to the heroic efforts of the superior the hospital was saved.

At 10 o'clock in the evening the church tower had burned down. The superior then remembered that the Blessed Sacrament must be saved, for the Germans had carried the priest away with them. The expedition was dangerous, for the flaming beams and blocks of stone were falling all around Sister Julie as she entered what had been the church. Soldiers had fired eighteen shots at the tabernacle, but still the door held. After two and a half hours' work with a cold chisel the Tabernacle opened and the Ciborium was found riddled with bullets.

A few days later, on September 7, Sister Julie and five other nuns were cited in army orders for having sheltered in their establishment at Gerbeviller about one thousand wounded since August 24 under constant and murderous shell fire, and for having fed them and given them the most devoted care when the entire civil population had fled.

As soon as Gerbeviller was recaptured by the French, the Prefect of Meurthe-et-Moselle came to greet the superior of the hospital, whom he found still surrounded by wounded and disabled men and refugees whom she had comforted with her unalterable good humor. The prefect then conferred upon her the title and the powers of mayor of the town. With the exception of Madame Macherez de Saisons, who filled her husband's place when he was taken as a hostage, Sister Julie is the only woman ever to have received this honor. The prefect immediately announced that he would come back to bring Sister Julie the Cross of the Legion of Honor. He did, indeed, bring her this decoration a few weeks later, and on that day a squadron of chasseurs asked permission to march in her presence.

After the War Sister Julie, worn out by the trials and emotions of those four terrible years, was obliged to enter the retreat house of her order at Nancy. It was there that she died last week at the age of seventy-one. Her name in the world was Amelie Rigart and she was born in the vicinity of Nancy.

CATHOLIC SUCCESSES IN FRENCH ELECTIONS

Paris, France.—The French elections were held from May 3 to May 10 for the renewal of municipal councils. These elections are generally based on questions of local interest or personal questions and seldom have any relation with religious questions. They are important, however, because of the fact that it is delegates from the municipal councils who elect the senators.

Nevertheless, in a municipality in the Department of Nord, at Châtillon sur Chalaronne the whole battle was waged around the question of a priest's residence. The municipal council had demanded a higher rent of the parish priest, and as the rent demanded seemed too high, the bishop announced that he would recall the priest. A Catholic electoral list was drawn up to protest against the lack of conciliation shown by the old council, and this whole list was carried in the recent elections.

In Paris, in the Luxembourg quarter, the people elected as their municipal representative M. Victor Bueaille, former president of the Catholic Association of French Youth, former religious editor of the Figaro and director of the

religious department of the Vie Catholique.

At Bar-le-Duc, native town of M. Poincare, all parties united to elect to the municipal council, as a representative of the war veterans, a priest, Abbe Pollmann, who was the hero of "Bayonet Trench." He was in command of the famous infantry platoon, practically alive during a heroic stand against gun fire, by the earth thrown up by the explosion of enemy shells.

At Hazebrouck, in the Department of Nord, Abbe Lemire, member of the Chamber of Deputies, was elected over all other candidates.

WINS ESSAY CONTEST

THE FIRST PRIZE IN NATIONAL SAFETY CAMPAIGN GOES TO CATHOLIC SCHOOL BOY

A parochial school boy, Francis B. French, of Elizabeth, N. J., has won the third National Safety Campaign essay contest, triumphing over some 400,000 other competitors from public and parochial schools all over the country, the Highway Education Board, with headquarters at Washington, has announced.

President and Mrs. Coolidge received the young champion at the White House here April 14, and the President presented to him a certificate attesting his prowess. The presentation took place in the course of a week's visit of the boy to Washington with all expenses paid, a part of his prize for winning the essay contest. He also received a gold watch and a gold medal.

John J. Tigert, United States Commissioner of Education, is chairman of the Highway Education Board, which seeks through educational means to develop the highways of the nation and to make them safe. Other members of the Board are Henry C. Jewett, Lieutenant Colonel of Engineers, U. S. A.; Thomas H. Macdonald, Chief of the Bureau of Public Roads, Department of Agriculture; F. L. Bishop, actor, and Jesse H. Newlon, of the Society for the Promotion of Engineering Education; B. B. Bachman, of the Society of Automotive Engineers; Roy D. Chapin, of the National Automobile Chamber of Commerce; and Harvey S. Firestone, representing the rubber industry. The National Automobile Chamber of Commerce provides the awards in the essay contest, which the Board holds annually. It gives 488 prizes and 488 medals, worth \$6,500.

Awarding of the national sweepstakes prize to the parochial school student followed a series of preliminary contests held in every State in the Union. From these the championship essays of fifty-four States and territories were selected, and the manuscripts sent here for judging. Letters, instead of names, identifying each. Number 16 was chosen as the best of the group, and it transpired that it was written by the Catholic student.

Mrs. Coolidge was honorary chairman of the Judges' Committee, and the active members were the late Senator Medill McCormick, of Illinois; Mrs. Thomas G. Winter, former head of the Federation of Women's Clubs; and Jesse H. Newlon, of Denver, president of the National Education Association.

Young French, who at the time he wrote the winning essay was under fourteen, as was required in the contest, was then a student at St. Mary's parochial school in Elizabeth. His teacher at the time was Sister Maria Madeline, he has written the Board. He is a first lieutenant in the Columbus Number Corps, and is preparing for a business career.

Asked to name the places he would like to see on the Washington trip, he designated, among others, St. Sepulchre, the Franciscan Monastery here.

Files of the Board show that parochial school children formerly have won State championships in the contest, but this, the third year the essays have been written, was the first time that the Catholic schools have taken the sweepstakes award. Among the State winners in the teachers' Safety Lesson Contest was Sister M. Alfred, C. S. A., of St. Mary's school, Fond du Lac, Wisconsin.

CARDINAL HAYES GIVES INTERVIEW

New Orleans, May 18.—Cardinal Hayes of New York came to New Orleans Saturday morning and on Sunday dedicated the new \$20,000 church of Our Lady of Lourdes. For three days he was the guest of the Right Rev. Mgr. Leslie J. Kavanagh, pastor of the church.

A great swing back to the Catholic Church, especially among men, is in progress, His Eminence told newspaper men after a distinguished group had greeted him upon his arrival Saturday.

The fallure of the movement once called liberalism, which has since displayed itself as radicalism, bolshevism and anarchism, was largely responsible, he said, for this phenomenon. Men tried it, and

now are turning back to the Church, staunch defender of the home. Everywhere the reaction is noticeable in great public demonstrations of faith.

Declaring that the trouble with modern education is that the greatest scientists and educators fall in trying to answer the query "Whence came this world?" Cardinal Hayes insisted that religion alone can give the answer. Evolution remains to be proved, as an explanation of physical existence, he added, and the Church will never admit the evolution of the soul.

"Man's soul is as God breathed it into his body, and is unchangeable," he asserted.

Modernism, however troublesome it may be to America in general, does not concern the Catholic Church, for the reason that it will never be permitted to exist in the Church.

It is true, said His Eminence, that there has been a drift away from the Ten Commandments, and the world should pay more attention to religion, but there is in the country after all a fine religious spirit, one of reverence for sacred things. The land needs more individual application of this spirit.

AMAZING AND AMUSING VIEWS OF HISTORY

Dublin, Ireland.—Very singular views on Irish history advanced by Professor Edmund Curtis of Trinity College, Dublin, have caused mingled surprise, amusement, and irritation. The professor made a plea recently to have the portions of Irish history which reflect credit on Irish character dismissed as myths. And at the same time he showed an accommodating readiness to accept as unquestionable any disparaging assertion, however unsupported, regarding the Ireland of the past.

To shield him, at least, from misrepresentation, an Irish Catholic magazine has permitted him to re-state his views at length in its pages. The original, not to say eccentric, trend of his argument will be seen from a few sentences. He says:

"Native history is being made a compulsory study in Ireland. Just as there is a lack of good reading matter in Irish, so there is a lack of good histories in Ireland. But books will be produced to meet the demand, and it is time to ask what kind of Irish history we are going to have? As a race we have an extraordinary habit of make-believe. Are we to have established a solemn sham called 'national history' which no one must criticize?"

"Irish history has been the favorite field of legend-makers. The 'history of Ireland' as told in the Four Masters and Keating was mostly manufactured by scholars and poets. A good deal of what passes for 'Irish history' consists of fire-side stories, or impressions derived from sermons, political speeches, or trashy articles in newspapers, or else it is taken from the D'Arcy McGee or John Mitchell type of historian, who makes the history of Ireland that of a noble, intensely patriotic, and deeply religious race. When you examine them on the Penal Laws you evoke a perfect shower-bath of facts and assertions in which the comparatively unimportant (!) law that the Roman Catholic could not possess a horse worth more than five pounds is put alongside really weighty matters—a procedure that has neither discrimination nor restraint."

Professor Curtis then shows the degree of his own discrimination and restraint by publishing a statement that the Irish Brigade hunted down the Huguenots in France. He generously admits that he has no documents for the wild anachronism, and even confesses that he derived it from a schoolboy's answer to a history question. But he declares it was "a welcome sign of the passing away of a lot of our national self-righteousness!" And so the professor treats the "howler" as history.

He proclaims that what he wants is "scientific history, founded on fact and judicial research." It is not impossible that he may attempt a history of Ireland on his own lines.

URGES K. OF C. HELP IN CARE OF YOUTH

Trenton, N. J.—The Right Rev. Thomas J. Walsh, Bishop of Trenton, urged the Knights of Columbus at their State Convention here to make plans for assuming probationary responsibility for boys from the juvenile courts. He advocated this step in order to keep the boys out of correctional institutions from which, he said, they come out worse than when they go in.

"The boy enters such an institution shocked, saddened and ashamed," the Bishop said, "and comes out hardened and equalized in badness with those he has met there."

Governor Silzer, addressing the Convention, congratulated the Knights upon the work they have already done along the lines of helping boys.

CATHOLIC NOTES

Cleveland, May 30.—The graves of 166 Catholic dead in Calvary cemetery were marked by members of the American Legion on Memorial Day.

New York, May 26.—An American sculptor, Mario Korbel of this city, has been commissioned by Mr. and Mrs. Nicholas Brady to make a statue of St. Teresa of the Child Jesus which they intend to present to the Vatican. The statue will be of rose colored Milanese marble about six feet tall, a little more than life size.

Washington, May 22.—The Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, accompanied by the Rev. Dr. George Leech, secretary of the Delegation, will sail for Rome on the Leviathan Saturday, June 13, to make the Holy Year pilgrimage.

Paris, May 26.—An agreement was reached today by the Government and the Opposition in the Senate, whereby the Embassy at the Vatican will be maintained. Later Foreign Minister Briand announced to the Senate that he had no intention whatever of suppressing it.

Indianapolis, Ind., May 11.—Defeating 200,000 other contestants, Robert Krumholz, Catholic High school student of Springfield, Ohio, has won first place, with a prize of \$750, in the American Legion's nation-wide essay contest.

Chicago, May 21.—While the thousands in Rome held last Sunday were attending the ceremonies of the canonization of St. Teresa, "The Little Flower," more than 80,000 faithful in Chicago presented themselves at the Church of St. Clara, under the pastorate of the Carmelite Fathers, before a shrine erected to the little Carmelite nun, now included in the calendar of the saints.

Louvain, May 14.—Louis Boumeester, for forty years recognized as Holland's greatest actor, was laid to rest at Amsterdam Saturday, with honors the like of which a country bestows only upon its most exalted citizens. The last service was Catholic, for the great man died in that faith which his mother had professed before him and in which he had consistently lived for many years.

London, May 19.—Headed by a processional cross and accompanied by a priest and altar servers, the chairman and members of the Fanwoth town council marched from the town hall on Sunday to attend Mass. Usually when civic officials attend Mass in state they are met by the priest at the church. The chairman of the council, Mr. T. White, is the first Catholic to hold the office.

St. Paul, May 19.—Impending religious, musical and military ceremonies marked the celebration here of the 200th anniversary of the Approbation of the Order of the Christian Brothers and the twenty-fifth anniversary of the Canonization of St. John Baptist de la Salle, founder of the Order. The observances were carried out under the auspices of Creta High School with the approval and participation of the Most Rev. Austin Dowling, Archbishop of St. Paul.

Washington, May 22.—Funeral services were held at the Church of the Blessed Sacrament here Saturday for Allan E. Walker, one of Washington's most prominent business men. Mr. Walker was a convert to the Catholic faith and took an active interest in parish work. The most prominent civic and business organizations in Washington passed resolutions of sorrow at his death, and business leaders were honorary pallbearers at the funeral.

London, Eng.—After Mass at Hull for the souls of local men who fell in the attack on Oppy Wood eight years ago in the Great War, the whole congregation marched in procession to the city cenotaph and sang "Faith of Our Fathers." The Lord Mayor and dozens of city officials attended. A Boy Scout and Girl Guide, who both lost their fathers at Oppy Wood, laid wreaths at the cenotaph. A local battalion was cut up in this engagement. Canon Hall, parish priest, stated in an address at Mass that his parish sent 620 men to the forces, of whom 168 did not return.

Kenton, Ohio, May 21.—Six hundred men, some of whom traveled more than 100 miles in trains and automobiles, attended the Dayton Deansy meeting of the National Council of Catholic Men here Sunday. In the big gathering at Elks Hall, the only place in Kenton large enough to accommodate the assemblage, were many non-Catholics, not a few of whom were invited after they had inquired whether they might attend. Mayor T. R. Castor of Kenton welcomed the delegates and visitors and remained throughout the meeting. Representative Brooks T. Fletcher was one of the principal speakers. Neither Representative Fletcher nor Mayor Castor is a Catholic.

THE INHERITANCE OF JEAN TROUVE

By NEWM HENSHAW
Author of "Allie of the Grand Woods," etc.

CHAPTER I. MADAME THERESE

My first impressions were of the rue Bourbon, an ancient, ill-paved street of dingy shops and houses. Coming from the broad, populous spaces of Canal Street, the sight-seer enters this thoroughfare with perhaps a pang of disappointment due to the large and modern buildings that have begun to encroach upon the main artery of the city.

Not five blocks from Canal Street itself the Old Absinthe house will be found still on guard with its bars of marble, honeycombed by the endless drip of years, and its dimly haunted courtyard, closed in by high wooden gates of a peculiar greenish blue.

It was a large, three-storied affair, still faintly imposing despite its age and environment, and had, in some former time, I suppose, been one of the finer residences of the city. Now it was used as a lodging-house, and was in great demand with visitors from the parishes. There were, in fact, but two other permanent lodgers besides my father and myself—one a Monsieur Bon, a little, wizened man who played upon the flute, and the other a dark, mysterious-looking Spaniard who was connected in some way with the Hondurian Consulate.

We lived upon the second floor, my father in the big front room, and I in a smaller one to one side. But it was seldom that I stayed in the little room; I suppose, because my father was away all day, and so left me his more commodious quarters to play in.

Of my father, John Marsh, I have only those memories that were snatched from the few brief hours of our companionship. He was a sad quiet man, always very gentle and tender in his dealings with me, and, looking back upon it now, I can realize that in years he could not have gone far into the thirties. But grief and anxiety had aged him in that manner which mocks at time, leaving him a hopeless shadow of a man with stooping walk, and fast graying hair.

That he loved me I can not doubt, although of my feelings for him I am not so sure. I know that I revered him as I revered the cure of our chapel, and that mixed in with the reverence there was also a peculiar sort of fear. Perhaps it was fear of the unknown. At all events, had my father opened his heart to me, he would have done so too late, I am sure this fear would have disappeared.

Of my mother I know little as she went to her rest coincident with her bringing me into the world. My father had loved her dearly, so dearly that he could not bear to speak of her even to me. He would talk to me of my lack of knowledge of her about whom I should have known everything.

I do know, however, that she was very beautiful; for there was a picture of her that always stood upon the writing-table in my father's room. It was an old faded picture of a fair young girl in whose eyes was a fathomless look of pain, and written across the back of it in a trembling, delicate hand was "Aimee, my mother's name."

I think that my first impression was of this picture—of my father's bending over it in the candle-light, and muttering soft words to it as he did each night before he went to sleep. He called this "Telling my mother good night," and there are those who may judge him mad for doing so. But I think that if there is anything that can live beyond the grave it is love—the pure love of a man for the woman of his heart.

At that time my father worked in some commission business upon lower Canal Street, and it was my nightly task to pick off the little flecks of cotton that clung so persistently to the nap of his clothes. He worked hard, did my father, leaving early and coming home late, with only Sundays and holidays to rest up in. And even then he would often spend the afternoon at the commission house attending to some extra task that had been set out for him.

On the mornings of these days he always went to the old St. Louis cemetery, taking me with him, and

seldom speaking a word until we were home again. For hours he would sit beside my mother's grave, his face in his hands, thinking, while I played about under the trees and wondered how any one could be sad amid the beauty of outdoors. These were always great events to me, these excursions to the cemetery, when I was able to get away from the dusty atmosphere of the old house and feast my eyes upon the sweetness and freshness of growing things.

I saved the Sundays and holidays I saw little of my father, and I would have been lonely indeed had it not been for Madame Therese. She was the little old French woman who kept the lodging-house, and her heart was as large as her great front rooms of which she was so proud. Indeed, she began being kind to me before I could remember, for although she adhered strictly to her little sign which read, "Furnished Rooms for Gentlemen," and which meant that they must find their meals elsewhere, she made an exception in my case, and fed me from her own table.

And then she was always willing to have me play in her room, which was just back of my father's and was connected with it by great folding doors, as these two rooms had originally been the parlors of the house. The windows of Madame Therese's room opened out upon a gallery that overlooking a court at the rear of the house, and this court was the terror of my childhood. It was little more than the bottom of a deep well, being shut in on three sides by the walls of the house, and on the fourth by the building next door. Also, although the court was bare of everything save a rusty pump in its center, my childish imagination peopled it with snakes, and demons, and every other sort of horror that I could think of. Madame Therese used to laugh at my fears, and would often take me out upon the gallery and show me that there was nothing save the bare flags below. Yet she could not convince me, and in all the years that I lived at her house I went into the courtyard only once.

But although Madame Therese was always glad to have me in her room, she was a very busy woman and was often compelled to be away from home all day. Lodging-houses are not usually the most profitable of investments, and Madame Therese was often hard put to it to pay her rent. They were terrible to her, those days when the collector came. He always arrived early in the morning, a cruel rat-faced creature who announced himself by means of a peculiar triple ring upon the front door-bell.

Madame Therese had the money he was unnecessarily polite, assuring her of the high regard in which she was held by the owners of the house, and of his own distress at being forced to disturb her. If, on the other hand, a penny of the rent was lacking, he would burst into a storm of abuse, threatening his victim with forcible ejection if the amount were not immediately forthcoming.

Poor Madame Therese! How she would plead, gazing sadly about her empty front hall as though it were already filled with the chaos of her departing household goods.

"Ah! M'sieu, give me but a day, two days in which to retrieve myself," she would beg. "I have other resources. Believe me, it will all be paid."

What the resources were I have never known exactly, but it was upon these occasions that Madame Therese would absent herself from the house, sometimes for a number of days. Often she returned with wonderful costumes of velvet and satin upon which she would labor patiently, and with which she would presently disappear. That these costumes belonged to one of the carnival organizations she was forced to admit, but beyond this she would not go.

They were the mystery of my childhood, those costumes, together with the unknown dens from which the parades were supposed to start. Again and again I begged Madame Therese to give me just one hint, but upon this point she was ever firm.

Loyal Madame Therese! In all the organization there could scarcely have been a member to whom the secret was as sacred as it was to this poor old lady who, with thread and spangles, added her mite to the gorgeousness of the display.

Sometimes, however, Madame Therese would spend the day upon pleasure jaunt, and whenever she did so she always took me with her. They stand out very clearly in my memory, those little journeys to St. Roch, to Spanish Fort, or to Carrolton, and I remember now how, poor city child that I was, I used to marvel that there could be so many trees, and flowers, and song-birds in the world. Then there were the quaint old stories of the places with which Madame Therese used to amuse me, all of them told in the queer French patois that she always spoke to me at my father's request.

Indeed, it was from her that I learned my Cajun French which in later days was to stand me in good stead. I will add that if, in what follows, I reproduce this patois in the form of correct English, I must be forgiven. To translate it literally would prove tedious if not wholly impossible.

But these are merely a few of the many things that I owe to Madame Therese, my one friend in all the

great city of New Orleans. If, as I fear, she has been dead these many years, she must rest much the easier because of her kindness to a lonely child.

SUCCESS THROUGH A VALENTINE

By Mary Clark Jacobs in Rosary Magazine

Hilda Becker dropped her bag to the floor and threw off her long cape with a sigh of relief. Her patient had been most exacting, querulous and whining, taxing her patience and straining her nervous resources almost to the limit of silent endurance. But it was over and in her pocket she had check for three hundred dollars for her six weeks of work. Now, she could rest. Rest! With a jerk, she unbuttoned the white, starched voluminous apron and tossed it upon the bed. For days—maybe three whole days—she would live in a flimsy negligee and have Minnie bring up her meals. Then, when she felt equal to it, she would take in a show or two, a half dozen good movies and indulge in a regular shopping orgy. And her work? Positively, she would do no nursing for a full month.

When the phone tingled, she glared at the inoffensive instrument through half-closed, speculative eyes, wanting to ignore this infringement on her ease and quiet, but force of habit drove her to answer. "This is Hilda Becker," she spoke in cool crisp staccato.

"Good morning, Miss Becker. Dr. Carney speaking. I need you at once. Pneumonia case."

"I can't take it, Doctor." "It is on River Road. Take the West View car to the end of the line. Walk one block south—"

"You'll have to get another nurse, Dr. Carney. I've just returned from Miss Philborn and I need rest."

"Jenkins is the name. The woman has pneumonia—plural—and a six-week-old baby. Hurry! I won't take your case. A six-week-old baby, indeed! I bet there are a dozen other children, also."

"Uh—maybe. I'm not sure. There's quite a number of 'em but I haven't counted 'em. Hurry out there, Miss Becker. You're needed—needed badly."

"I'm not going. Why don't you send her to the hospital?" "Too ill to move. You'll go at once—Hilda." A pause. "You can't possibly miss the house—a little unpainted cottage—one block from the end of the car line—I'll see you there. Good-bye."

With a feeling of angry helplessness she turned from the phone. She would go! How dared he ask her on such a case! She wouldn't do it! But even as she stamped her foot in resentment, she was reaching for her apron and buttoning it about her.

"How I hate that man! I can't bear Dr. Carney!" she muttered as she dumped her bag upon the bed to review its contents and replace the soiled garments with fresh uniforms. "It's just like him to be wasting his time with a patient on River Road when he might as well be serving the aristocrats in the exclusive section of the city. And he must inveigle me into such cases, too! I suppose he's paying for my services. River Road residents cannot afford the services of a trained nurse."

Hilda was quick and efficient. Even while the raging words left her lips, her capable hands were sorting clean garments and storing them within the leather bag. River Road! One block south! Hilda drew up her fur collar and bowed her head against the wind, January wind that swept down the ice-blocked river and whistled defiance at her efforts to trudge on despite the wintry blast.

"Nurse! Oh, you're the nurse, ain't you?" Hilda raised her eyes above the shelter of the fur collar to see a coatless, shivering girl of ten beside her. "You are the nurse, I just know. Dr. Carney said you'd come quick an' I've been a watchin' for you. Me an' Milly an' Sue an' Charley's been a watchin' at the window for you. You're a goin' make Mother better, ain't you? Oh!" "Oh, you careless child! You should not run outside without a wrap." Hilda grasped the shivering child. "Here. Put this on." She drew off her cape, and, despite the child's protests, wrapped her in it. "Now, where is your home? Hurry!" "Down this way—just a little bit. Here is our house. She sped ahead, eager, excited, her face enveloped in the unbelievable luxury of soft fur while the bottom of the wrap trailed over the snow-covered ground. "Here's the nurse! Oh, Daddy, here's the nurse to make Mother all better."

It was while Hilda was training at the hospital and Dr. Carney an interne that they learned to know and care for each other. Hilda did not deny that he had won her love. She was proud of her physician sweetheart and indulged in glowing dreams of the happiness that would be theirs when success marked his work. When his internship was completed, he established a modest office and accepted the duties of a district physician. Hilda objected strongly. District work got one in with the wrong class of people. Financial returns did not compensate for the insistent and often monotonous demands on his time. The Doctor held that the experience was well worth the time and labor involved. Finally, she persuaded him to move to a better location and give up the district office. Imagine her dismay and chagrin when she found that his old patients had grown to love and trust him and were sending for him. Now, he was attending them in their hour of need without remuneration, ignoring the calls of the rich and influential whose patronage meant financial and professional success.

Six weeks before, Hilda had coerced the hard-to-please but well-paying Miss Philborn into sending for Dr. Carney. And Dr. Carney had refused the commission, calmly stating that Miss Philborn could easily get a good physician, while he had a patient in dire need of his services, who might lack medical attention if he failed her. Then came the break. In no uncertain language, Hilda broke the engagement and returned his ring. Her husband must be a man who would work for success, not one who was content with anything life had to offer him. And in the weeks that followed, Hilda did not see or hear from him, until he phoned her to come to the Jenkins home on River Road.

Slowly but surely, piloting with cool, calm efficiency, the cloud passed over the Jenkins' home, and Hilda had her patient out of danger, smiling wan and weak at the sleeping babe, the children who crept to her side in hushed wonder and the quiet, weary-eyed man whose tireless efforts and sleepless vigils with wife and children were a marvel to Hilda.

The Jenkins were poor—terribly poor. In her fight for life, she had to do without many of the things considered necessities in hospitals and many homes. And yet, they were happy! It was a happiness and content that roused her anger. She resented their placid acceptance of poverty just as she had resented Dr. Carney's service to them. Why should the man Jenkins get out on and plug and fight for the things that meant comfort for his family? Why didn't his wife spur him on to energy and ambition instead of being satisfied with her husband as he was? It was on Valentine Day that her disapproval was roused to scornful indignation.

Hilda was packing her bag preparatory to leaving when he came in from work, a large, square, white envelope in his hand. Awkwardly and a bit shyly, he placed it in his wife's lap, as she sat with the baby in her arms before the grate fire.

"Masie, did you think I was forgotten?" he grinned boyishly as he turned from his wife to the nurse. "I ain't never missed havin' a valentine for Masie since she was my girl, fore we was married."

Hilda groaned inwardly. A valentine for a wife who needed nourishing food and good clothing! Oh, those simple people! Those poor simple Jenkins!

With a weak little cry of pleasure, Mrs. Jenkins tore open the envelope and drew forth a square of fancy paper with a great red heart in the center surrounded by lacy decorations, which she read aloud.

"Jenkins had never missed sending his wife a valentine since she was his girl before they were married. I like that!" Hilda turned to see Dr. Carney behind her. He had entered unobserved by the family.

"A valentine when they need clothes and food!" she scorned. "Hum! Look at them, Hilda. Look at that husband, wife and children. You think they need food and clothing. They need nothing. They are content and happy."

"Stimpletons!" she flared. He laughed. "Are you ready? Come. My Ford is outside."

It was a half hour before she could get away. She need must listen to the unending reiteration of their undying gratitude. They never, never would forget her kindness. Mrs. Jenkins must kiss her—and each of the smudgy-faced children also; and the man must hold her hand and look upon her with eyes that grew misty with feeling. At last she made her escape to find the physician on the step waiting her company.

brought a flush of joy to the wife's cheek and a tinge of boyish exuberance to the man. Surely their romance had been a success in spite of poverty. Success! Why to them had come the real success, content and happiness in their love. How blind she had been in the past. She sighed.

"Hilda, won't you come. You'll take cold," a voice pleaded. "You?" she ran towards him. "I thought you had gone." "I'm here—waiting, Hilda. I'm always waiting—for you to come to me."

"Oh! Then you needn't wait any longer." "Hilda! You mean it, dear? I'm not a success," he reminded her.

"Success?" she smiled. "Why, dear, the Jenkins have taught me a great lesson of life. Success is something neither you nor I can find alone. We must make our lives a success by working together."

Church of England leaders are trying to pluck up courage to canonize a few saints. It would appear from a discussion in the House of Clergy of the Church Assembly. The House has for some time been weighing proposals in the Revised Prayer Book (Permissive Use) Measure, and this week the members talked about the Calendar. The Calendar is composed, of course, of Catholic saints, and Anglicans have always felt at a disadvantage when reminded of the fact, and of the further fact that they do not possess the machinery to add to it.

Proposals were submitted to the House for the insertion in the revised prayer book calendar of various new names. These included: John Wesley, John Keble, Florence Nightingale, John Wycliffe, Archbishop Laud, Tertullian, Archbishop Parker, Catherine of Siena, Archbishop Cranmer, Charles, King and Martyr, and King Henry VI.

As the result of—to Catholics—an amusing discussion, a commission is to be appointed to look into the matter, and to find the way to go about adding names to the calendar.

The Archdeacon of Cleveland put a brake on any hasty action by suggesting that the revision of the calendar be deferred until the appointment of some permanent authority to investigate judicially and decide upon the claims of each name proposed. He wanted to take the whole matter out of the arena of debate in the House.

Dr. E. J. Kidd, Warden of Keble, pointed out that canonization carried with it something of great moment to the whole Church. It carried with it a place in the worship of the Church, and that was not lightly to be done, he submitted, until the claims of a particular person had been adequately settled in a judicial manner.

The Archdeacon of Macclesfield was afraid that some people outside the House might consider that "beatification" and "canonization" were distinctly Roman terms. "God knows," he declared earnestly, "we have enough to divide us. Let not the calendar divide us."

And with the same fear that the proposal would start new trouble within the Anglican Church, the Rev. A. G. B. Atkinson, said that the beatification and canonization of saints at this time of day was a mistake.

So the mover and seconder of the motion made a concession to the half-hearted and withdrew the proposal, beatification and canonization from their proposal, which after much discussion was passed in the following form: "That the Archbishop be requested to appoint a commission to make a historical investigation of the subject of adding names to the calendar, the grounds for their selection, and the methods of procedure for their inclusion in the calendar, and to report with recommendations for the English Church. That an authority should be appointed which shall judicially investigate and report upon the claims of each name proposed for addition to the calendar."

"SAINTS AND WORTHIES" Chancellor Crawley came along with an ingenious proposal. His plan is to have a kind of "roll of honor" after the calendar, consisting of "saints and worthies." His motion was: "That it is desirable that the calendar contain only names for which some liturgical observance is provided; that the calendar may be followed, if it is thought desirable, by a list of saints and 'worthies, drawn up in calendrical form, but not intended for liturgical observance; that provision for the liturgical commemoration of local saints, not already included in the prayer book calendar, and to whom churches have been dedicated, may be made for local or diocesan use, under the direction of the Ordinary."

This was agreed to. Perhaps as a result of all this we might, in due course, get a "Saint John Wesley" or a "Saint Parker."

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For, as the Archdeacon of Cleveland remarked during the discussion, "It has been a gibe against the Church of England that she has no method of making a saint. It might be sufficient answer, I think, to say, 'We have been content to produce them.'"

THE STORY OF CHRIST

BY GIOVANNI PAPINI
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PONTIUS PILATE
Since A. D. 26, Pontius Pilate had been Procurator in the name of Tiberius Caesar. Historians know nothing of him before his arrival in Judea.

He had been in Judea only a few years, but long enough to draw upon himself the bitterest hate of those over whom he ruled. It is true that all our information about him comes from Jews and Christians, who were, of course, his declared enemies; but it appears that he finally lost favor even with his masters, since in A. D. 36 the Governor of Syria, Lucius Vitellius, sent him to Rome to justify himself before Tiberius. The Emperor died before Pilate arrived in the metropolis, but according to tradition, he was exiled by Caligula, exiled into Gaul, where he killed himself.

In the first place the hatred of the Jews came from the profound scorn which he showed for the start for this stiff-necked, indolent people, who must have seemed to him, brought up in Roman ideas, like a snake pit of venomous serpents—a low, dirty crowd, scarcely worthy to be tamed by the cudgels of the mercenaries. To have an idea of Pilate's personality, make a mental picture of an English Vicar of India, a subscriber to the Times, a reader of John Stuart Mill and Shaw—with Byron and Swinburne on his bookshelves—destined to administer the government over a ragged, captious, hungry and turbulent people, wrangling among themselves over a confusion of castes and mythologies and superstitions for which their ruler feels in his heart the profoundest aversion, looking down on them from the height of his dignity as a white man, a European, a Briton and a Liberal. Pilate, as shown by his questions put to Jesus, was one of those skeptics of the Roman decadence corrupted with Pyrrhonism, a devotee of Epicurus, an encyclopedist of Hellenism without any belief in the gods of his country, nor any belief that any real God existed at all. The idea certainly never occurred to Pilate that the true God could be found in this vermin-ridden, superstitious mob, in the midst of this factious and jealous clergy, in this religion which must have seemed to him like a barbarous mixture of Syrian and Chaldean oracles. The only faith remaining to him, or which he needed to pretend to hold because of his office, was the new Roman religion, civic and political, concentrated on the cult of the Emperor. The first conflict with the Jews arose in fact from this religion. When he had changed the guard of Jerusalem, he ordered the soldiers to enter the city by night, without taking off from their ensigns the silver images of Caesar. In the morning, as soon as the Jews were aware of this, great was the horror and the uproar. Pilate, concentrated on the cult of the Emperor, did not think that there was any question of a capital crime, answered dryly: "Take ye him, judge him according to your law."

WHAT IS TRUTH?
The crowd of the accusers and of the rough populace finally came out into the open place which was before Herod's palace, but they stopped outside, because if they went into a house where there was leaven and bread baked with leaven, they would be contaminated all day long and could not eat the Passover. Innocent blood does not pollute, but leaven does.

Pilate, warned of their coming, went out on the door-sill and asked abruptly: "What accusation bring ye against this man?"

Those who were before him were his enemies. It appeared that this man was there enemy and Pilate instinctively took his part. Not that he had any pity for him—was he not a Jew like the others, and poor into the bargain. But if he were by any chance innocent, Pilate had no mind to lend himself to a whim of those detestable vermin.

Caiafas answered at once as if offended: "If he were not a malefactor, we would not have delivered him up unto you."

Then Pilate who wished to lose no time with ecclesiastical squabbles, and did not think that there was any question of a capital crime, answered dryly: "Take ye him, judge him according to your law."

Already in these words appears his wish to save the man without being forced to take sides openly. But the concession of the Procurator, which in any other case would have delighted Caiafas and his party, this time did not suit them, because the Sanhedrin could inflict only light sentences and now they desired the most extreme sentence of all and could not dispense with the Roman arm. They answered: "It is not lawful for us to put any man to death."

Pilate suddenly understood what sentence they wished passed on the wretched man who stood before him, and he wished to find out what crime he had committed. What might seem worthy of a death sentence to those bigoted rabbis might seem a venial fault in the eyes of a Roman.

The foxes of the Temple had thought of this difficulty before taking action. They knew very well that Pilate would not be satisfied if they told him that this man attacked the religion of their fathers and announced the Kingdom of God. They were prepared therefore to lie. For a man about to commit a base action, one more accessory and subordinate infamy seems of little consequence. Pilate could be conquered only with his own weapons, by appealing to his loyalty to Rome and to the Emperor and to the basis of his office-holding. It was already agreed that they would give a political color to the accusation. If they told him that Jesus was a false Messiah, Pilate would smile. But if they said that He was a seditious inciter of revolt, that He was trying to rouse the common people against Rome, Pilate could not do less than put Him to death.

"We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King. And he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

Every word was a lie. Jesus had commanded men to render unto Caesar that which was Caesar's. He paid no attention whatever to the Romans. He said that He was Christ but not in the coarse, political meaning of a King of the Jews; and He did not stir up the people but wished to make of an unhappy and degraded people a blessed kingdom of saints. However grave these accusations might have seemed to Pilate if they had been true, they only increased his suspicions of the priests. Was it probable that those treacherous vipers who detested him and Rome, and who had tried to overturn him so many times and whose one dream was to sweep away the governing pagans and foreigners, should suddenly be kindled with so much zeal to denounce a rebel of their own nation?

Pilate was not convinced and he wished to find out for himself, by questioning the accused man in private. He went back into the palace and commanded that Jesus be brought to him. Disregarding the less important details, he went at once to the essential: "Art thou the King of the Jews?"

But Jesus did not answer. How could he ever make this Roman understand! This Roman who knew nothing of God's promises, misinformed by His assassins, a Pyrrhonic atheist, whose only religion was the artificial and diabolical cult of a living man—and of what a man—Tiberius!—how could he ever explain to this freedman, a pupil of the lawyers and rhetoricians of Rome in the most decadent of all the degenerate foulness of that time; how could he explain that He was the King of a Kingdom not yet founded, of a spiritual Kingdom which would abolish all human kingdoms?

Jesus read the depths of Pilate's soul and made no answer, as He had kept silent at first before Annas and before Caiaphas. The procurator could not understand this silence on the part of a man over whom hung the threat of death. "Hearst thou not how many things they witness against thee?"

But Jesus answered him never a word. Pilate, who at all costs wished to triumph over those who hated him as much as they hated this man, insisted upon permit him to set Him at liberty: "Art thou the King of the Jews?"

If Jesus denied this He would betray Himself. He had said to His disciples and to the Jews that He was Christ. He had no wish to lie and save Himself. The better to sound the Roman's mind He answered Him, as was his wont, with another question: "Sayest thou that I am a Jew?"

Pilate answered, as if offended, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. Art thou the King of the Jews?"

With the exception of this contemptuous beginning, this answer of Pilate was conciliatory. "For whom do you take me? Do you not know that I am a Roman, that I do not believe what your enemies believe? Your accusers are priests, not I; but they are obliged to give you into my hands: your safety rests with me; tell me that what they say is not true and you shall be free."

Jesus had no wish to escape death, but still He determined to try to shed more light on this pagan. Everything is possible to the Father; was it not possible that Pilate might be the last convert of the dying man?

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

The servant of Tiberius did not understand. The difference between "of this world" and "not from hence" was obscure to him. Pilate thought that what is the phrase "not of this world" meant the gods above if there were really any, gods favorable or malignant to men, and below in Hades the shadows of the dead if really there was anything remaining of us when the body had been consumed by fire or worms; the only reality for such a man as Pilate was "this world," the great world with all its kingdoms. And once more he asked: "Art thou a king then?"

There was no longer any reason to deny. He would say to this blinded man what He had proclaimed to the others: "Thou sayest that I am a king. Thou sayest I am a king, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Then Pilate, annoyed by what seemed to him truculent mystification, answered with the celebrated question: "What is truth?"

And without waiting for an answer, he rose to go out. The skeptical Roman had many times been present at the endless disputes of philosophers, and because he had heard so many contradictory metaphysical contentions and so many sophistical quibblings, had become convinced that truth did not exist, or if it did exist, could never be known by men. He did not dream for a moment that this obscure Jew who stood before him as a malefactor could tell him the truth. It was Pilate's destiny on that one day of his life to contemplate the

face of truth, supreme truth made man, and he could not see it. Living truth, the truth which could have made him a new man, was before him clothed with human flesh and rough garments, with buffeted face, and hands tied. But in his arrogance he did not guess what prodigious good fortune was his, a good fortune which millions of men have envied him after his death. If any one had told him that because of this one encounter, because to him was vouchsafed the overwhelming honor of having consented to Jesus and having sent Him to the cross, his name would be known, although in infamy and malediction, through all the centuries and by all the human race, such a prophecy would have seemed to him like the frenzied ravings of a madman. Pilate was blind with an appalling and incurable blindness, but Christ on that very day was to pardon even him because the blind, even less than others, know what they do.

TO BE CONTINUED

SISTERS WILL REMAIN AT GRAFFENSTADEN

Paris.—The energetic resistance of the Catholics of Graffenstaden, who had opposed the departure of the nuns teaching in the Public school has won its case. The pastor of Graffenstaden was called by the Prefect, who informed him that he had intervened to obtain a conciliatory solution and that the sisters might remain until further notice.

A Strasbourg paper has published an interesting document in this connection—the report of the inspection made by the Public school inspector of the district. This report is the finest tribute to the teaching of the sisters. It says: "The girls' school of Graffenstaden is conducted with great care. Order and cleanliness reign everywhere. The children receive an excellent education. Discipline is perfect. There is a love of work and great emulation among the children to learn the French language."

"The school tasks are intelligently chosen and prepared, some French compositions may stand comparison with the best that is done in the schools of the interior. Sister Eugenie has obtained remarkable results in her class and in her school. Her lessons are arranged with method and the knowledge of the children is solid and extensive."

"Very good class. I address my congratulations to Sister Eugenie. This public school was a new subject of confusion for the socialist municipality which desired to drive the sisters out of Graffenstaden."

"FUNNY CHARGES"

IN NORTH IRELAND ELECTION
By J. H. Cox
(Dublin Correspondent, N. C. W. C.)

Dublin, Ireland.—The tit-bit of the North-east elections, which record the North-east favoring partition, was the humiliating exposure which the Orange Cabinet Ministers had to make of their own bigotry. Absurdly enough, their followers in several districts attacked them for having shown too much favor to Catholics in the distribution of official appointments. Archdale, the Belfast Minister for Agriculture, said in self-defence:

"I have 109 officials and there are four Roman Catholics. Three of them were Civil Servants transferred over to me, whom I had to take when we began. The charge against me is too funny."

It was a funny charge certainly, for it obliged him to state the truth. As a matter of fact he stated only half the truth—but allowance must be made for a beginner. Mr. Archdale referred to three Catholics whom he "had to take." It was more from choice than from obligation that he took them. These were the only three officials whom he could find with the necessary experience and technical knowledge to establish an agricultural department in the Northeast when Partition was set up, and "he had to take" them at their own high price, or leave the organization of his department wholly to blundering Orange placemen.

He answered another criticism as to why he employed an alleged Catholic as his personal clerk. Here the Agricultural Minister made a still more abject display of sectarianism.

"That young man," he said, "is a Methodist, and is married to a Presbyterian, and that ought to be good enough." Then there ensued a scene of emotional bigotry which would be hard to parallel. Two persons, one of them a Protestant clergyman, got up and apologized to the speaker for having unduly condemned him. They said they thought the young man in question—who had the misleading name of Devlin—was a "Shinner." The Agricultural Minister having proved his execrable bigotry to the satisfaction of his hearers, was songfully declared to be "a jolly good fellow."

tion a year ago, and that the Northern linen trade is languishing because a needless geographical frontier now divides it from its natural market in the South. All the Northern industries have to look south of that border for their best and nearest customers, but Partition is inevitably corking up the North, while opening the South to other sources of supply. Its continuance for a decade will confront the North with a series of rival industries in the rest of Ireland. The great Northern tobacco industry used to get tremendous sentimental support in the South, as an offset to its powerful British competitor, the Imperial combine. But now the Northern tobacco is an alien commodity to the South, which is already developing a big tobacco manufacture of her own. Thus the two sections of the country, which before were an economic unit and did not compete with each other, have been changed into commercial opponents by the Partition line, and the smaller of the two is foredoomed to defeat.

THE RHINELAND

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

The Rhineland, where Dr. Marx, post-Revolution savior of Germany, found the heavy support that almost defeated Hindenburg for the Presidency of Germany, is the ancient cultural stronghold of the country. While of late, under the dominance of Prussia, materialistic and aesthetic influences have been at work here, basically it has retained its traditions.

The Rhineland has always been a German and Catholic area. It had cultivation and Christianity a thousand years before the Eastern parts of the present Germany. In the second century after Christ, the parochial system already had been inaugurated, and in the succeeding century it was perfected. On the other hand, paganism had not entirely been abolished in Eastern Germany at the time of Luther.

This faithfulness to its religion and ideals through the centuries has been accompanied by severe trials, but has always triumphed. When in the sixteenth century the Reformation split the German countries, two archbishops of Cologne, who also were electors and mighty princes, tried to introduce Protestantism into the Rhineland, but were driven out by the irate population. When radical philosophical systems such as nationalism, Deism, Illuminism and Josephinism sprang up after the Reformation and found many Protestant adherents, again the Catholicism of the Rhineland was strong enough to prevail, and these "isms" were destroyed.

When the Rhineland, after the Congress of Vienna in 1815, became a Prussian province, the King of Prussia promised religious protection and a constitution. These promises were shamelessly broken, and when the Coblenz publicist, Joseph von Gorres, who had fought and killed rationalism in the Napoleonic era, raised his voice against the outrage, he was banished. Mixed marriages were then encouraged by the Government, with a ban against education of the children in the Catholic faith. The Cologne archbishop, Clemens August von Droste-Vischering, bravely combated this movement, and again the Rhenish Catholics were victorious.

With the outbreak of the Kulturkampf, Rhenish leaders became the chiefs of the Catholics of all Germany, and organized the Center party. The Kulturkampf died. Bismarck realized the futility of fighting Rhenish Catholicism, but his successors were less wise. It was the Center party which became the Catholic bulwark, growing rapidly in power and ever protecting Catholic rights. When Prince von Buelow formed an opposition bloc, the Center defeated it. But there always were injustices, especially in the appointing of civil officers.

After the Revolution, when Protestantism lost its State support, the Center assumed a more aggressive attitude, and elected Dr. Marx as Chancellor. It was this strong Center backing, with its focus in the Rhineland, which has just brought the former Chancellor to within a relatively small number of votes of the Presidency of Germany.

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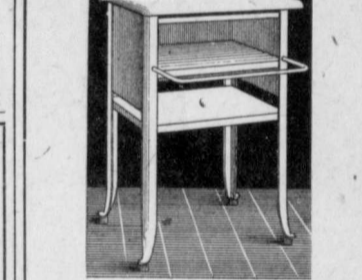
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LONDON, SATURDAY, JUNE 6, 1925

"CONSTANTLY GAINING GROUND"

"Nationalism, Catholicism (which is constantly gaining ground,) and the growing communism are the three great powers of our day. Beside them socialism is good-natured and unwarlike."

Under the heading "Brandes Despairs" The Nation gives a lengthy excerpt from an address by Georg Brandes on "Europe Today" given in Berlin about two months ago. Brandes, now eighty-three years old, speaks and writes in many languages, and in matters literary and cultural is regarded as Europe's greatest critic.

From this Berlin lecture on "Europe Today" is taken the sentence quoted above. As may be gathered from the Nation's heading, "Brandes Despairs," if not from the sentence quoted, our famous critic sees in the growing power of Catholicism a menace equal to that of nationalism or communism. A sympathetic understanding of Catholicism is perhaps too much to expect of this cultured old "liberal" who sees his beloved "liberalism" threatened on all sides and on the verge of certain extinction. The menace of nationalism to international peace, the danger of communism—or rather Bolshevism which is something more formidable than any mere economic theory good or bad—undermining civilization, and the growing power of Catholicism, have all been recognized by many other competent observers of modern movements and tendencies. But, unlike Georg Brandes, all do not see equal menace to peace or freedom in all three. Catholicism from its very nature tends to counteract the abnormal and unhealthy growth of nationalism; while communist and conservative alike recognize that in the Catholic Church Christian civilization has its one impregnable bulwark. Hardly less sympathetic with the Ancient Faith of Christendom than the cultured Danish Jew is Dean Inge who publicly thanks God that he is not as those inferior Latins and Catholics. Yet the gloomy Dean, through the nordic halo he so proudly wears, makes, in the Atlantic Monthly, this pregnant statement: "Should Bolshevism really threaten world stability, Catholicism would become the inevitable rallying point of all the forces that oppose Bolshevism."

Precisely. So that the growth of nationalism that threatens the world's peace and the growth of Bolshevism that threatens the world's stability are offset by the growth of Catholicism which is the one power that can effectively oppose the menacing growth of the other two.

The horrors of the "next war," we are told over and over again, will dwarf those of the World War into insignificance; and few believe that civilization could survive. The horrors of Bolshevism the world has seen in Russia; but there is a moral Bolshevism, altogether unconnected with the economic theory of communism, that is spreading throughout the world, transforming and demoralizing the human mind and the human heart. This countless thousands outside the Catholic Church see with growing horror. And they proclaim that only the Christian religion can save the world from destruction. And this awakening zeal of non-Catholic Christians is something for which we should thank God.

But then what do we see? In England we see the Established Church rent into factions bitterly opposed one to the other. The Anglo-Catholic movement has gained such strength that the Protestant element in the national Church is vehemently protesting. In "A Call to Action" prominent

members of the clergy and laity accuse the Anglo-Catholics of "claiming to override the authority of the Church of England by that of 'the Catholic Church.'"

They go on to say that by "the Catholic Church" they do not mean the Roman Church nor the Greek Church. And then:

"A Catholic Church which is neither Eastern nor Western exists only in imagination. It gives no guidance; it wields no authority. In pleading its authority against the law and discipline of the Church of England, the 'Anglo-Catholics' are indeed claiming to be a law unto themselves.

"Indeed it is not as a party but as individuals, each following his own fancy, that they have imported into the churches which they control miscellaneous rites gleaned from various ages and countries. "English Churchmen have a right to demand that these men, since they call themselves a party, should agree upon their principles . . . and explain what is their relation to the Church of England."

To this the Church Times, which speaks for the Anglo-Catholics, retorts: "This language, uttered by men who, it is publicly notorious, do not agree upon the fundamentals of the Faith, is a phenomenon demanding indignant protest."

And the trouble is that both parties are justified in their charges and counter-charges. Those only who openly maintain that Parliament is the supreme court of appeal in matters religious as well as civil have any logical or consistent standing-ground.

During the past week the Presbyterians held their General Assembly at Columbus, Ohio.

Following are some excerpts from the report of proceedings carried by the New York Times:

Columbus, Ohio, May 26.—A momentous decision that is feared by many Presbyterians may be a wedge for a wide split in the Church was made today by the Presbyterian General Assembly, which, sitting as a high court, upheld the complaint of the Rev. Albert D. Gantz, who challenged the right of the Presbytery of New York to license ministers who did not affirm positive belief in the Virgin Birth.

The retiring Moderator, Dr. Macartney, declared: "The Judicial Commission, in its decision concerning the complaint against the Synod of New York, has done a great service to the Presbyterian Church and the cause of Evangelical Christianity throughout the world. It is impossible to overstate its far-reaching and profound significance."

"The Virgin Birth of our Lord Jesus Christ by decision of the highest court of the Presbyterian Church is declared to be an essential doctrine of the confession of faith. No Presbyter anywhere can dare to license men who refuse to affirm their faith in the doctrine of the Virgin Birth after this decision of the judicial commission. The decision has splendidly pointed out that the Confession of Faith rests upon the Holy Scriptures, and that no man can deny the narratives of St. Matthew and St. Luke and the Incarnation of God in Christ without denying also 'the Confession of Faith.'"

That one might conclude was definite and final. Not so. The Presbytery of New York at once filed a vigorous protest. And next day a protest was entered by other sympathizers who amongst other things declare:

"By requiring such absolute conformity it restores those Roman Catholic theories of ecclesiastical authority, which it was the very purpose of Presbyterian Protestantism to overthrow."

And that is a charge that we should like to hear the fundamentalist Dr. Macartney meet without any modernist quibbling. But the "liberals" add to the fundamentalist's difficulty by citing Chapter xxxi., section iv., of the Confession of Faith.

"All synods and councils since the Apostles' time may err, and many have erred, therefore they are not to be made the rule of faith or practice but may be used as a help in both."

The Times report (May 27) tells us that, the only topic of discussion when commissioners met today was the possible schism in the Church as a result of the positive stand of the Supreme Judicial Commission on the affirmation of the Virgin birth. But a definite and final split was averted by referring the whole matter to a Committee of fifteen who will report to the next General Assembly. Was this prudence or a pusillanimous shirking of the issue?

Dr. Macartney, leader of the Fundamentalists, threatens the dissolution of the New York Presbytery and persisted in openly defying the General Assembly. Such a dissolution, we are told, would result in setting up another Presbytery, which would be empowered by the General Assembly to take over property of the old Presbytery, valued at several million dollars. This would result in litigation in the civil courts that might, we are informed, take twenty years.

In denying the divinely constituted authority of the Catholic Church the Reformers substituted that of the Scriptures. For a long time the authority they denied to the Church Catholic they themselves and their successors usurped and exercised unsparingly. But principles, once admitted, have a way of working themselves out in practice. So now we see the supreme authority in the various denominations set at defiance. And the authoritarians are fain to usurp an authority that was expressly repudiated by the founders of their Churches.

To the ten thousand other examples of the futility of making the Scriptures the authoritative rule of faith the Assembly proceedings which we have been considering furnish a striking ten thousand and first.

After leaving the floor Dr. Coffin, a New York Commissioner, made a statement to the reporters in which the following paragraphs occur: "The Scriptures and the Confession mention many things which are not regarded as essential; for example, the creation of the world in six days. If the Virgin Birth is to be made essential because it is mentioned in both the Scriptures and in the Confession then it follows that the creation of the world in six days is also essential. Thus the Church would be made ridiculous in the eyes of the world. "While the Presbytery of New York has been singled out for complaint in this matter, it is common knowledge that many Presbyteries have licensed students from various seminaries who do not categorically affirm the Virgin Birth. It is a well-known fact that many clergymen of the Church hold the same position."

All of which goes far to explain why Catholicism is constantly gaining ground.

The Church to teach with authority must be divinely commissioned and infallible. "All power is given to me in heaven and on earth; as the Father hath sent Me so I also send you. . . . And behold I am with you even unto the consummation of the world."

THE NE TEMERE DECREE IN AUSTRALIA

A Canadian Press cable from London, under date May 29, tells us that the election campaign in New South Wales, Australia, "has been the keenest and most bitter in the history of the State."

The despatch goes on to say: "The outstanding issue in the contest is the determination of Sir George Fuller's ministry to checkmate the Ne Temere Decree of the Roman Catholic Church, declaring as improper mixed marriages contracted under the civil law. The Government's bill on the matter which constituted affirmation of such principle by any person a punishable offense, was thrown out in the Legislative Council by one vote. Later the bill was reintroduced in the council and passed and it has now become the vehicle for an attack upon the Nationalist ministry of Sir George Fuller."

Though somewhat involved and obscure the despatch tells a story at one time familiar to Canadians. The civil law declares that it is a punishable offense for a Catholic to say that a marriage that does not fulfil the requirements of the Catholic Church is not a sacramental marriage. If it fulfills the requirements of civil law it is obviously and undeniably a legal marriage.

But the sons of New South Wales persist in legislating that it is therefore a valid sacramental marriage which Catholics must regard as proper.

The despatch continues: "The outburst of sectarianism has disclosed a preponderance of Roman Catholics among the parliamentarians in the Labor party." "The outburst of sectarianism" is delicious!

Well, we have gone through that sort of thing in Canada; but the fitful anti-Catholic fever died out after having served its political purpose.

There are many good Protestants, thank God, who regard the successive polygamy made possible and entirely legal by easy divorce as a shameful scandal and degrading to the holy institution of marriage on which Christian civilization rests. And they say so in no uncertain terms.

Why do not the sticklers for the sacro-sanct character of civil marriage decree that such Protestants commit "a punishable offense?"

Simply because it would not provoke a politically profitable "outbreak of sectarianism" that could be blamed on the victims of legislation as stupid as it is intolerant.

We have fully dealt with this subject when "outbreaks of sectarianism" here in Canada made it desirable. Living in our Canadian glass house we may not throw stones at our Erastian fellow-subjects of the antipodes; but from our Canadian experience, we can assure our Catholic brethren that Ne Temeritis is in no danger of becoming a chronic disease, though an acute attack, never dangerous, may be induced at any time by political exigencies. In Canada it has been the resource of bankrupt politicians, and whatever transient success it has obtained has been followed by painful political sequelae extremely difficult to eradicate.

In other words—and our Australian friends will fully appreciate the metaphor—it has been a boomerang.

THE PERSECUTION SLACKENS

By THE OBSERVER

The resolute opposition of the Catholics of France to the new persecution has evidently had its effect. It is a pity that more organized resistance was not made years ago; for it would no doubt have prevented the expulsion of hundreds of members of the religious orders from the country they loved and served so well.

The War is responsible for some change in the persecuting sentiment probably; but in every country where the people have votes and can in a final pinch put out of office politicians who displease them, the vital thing is to put rascals and fanatics in terror of the loss of power; and doubtless some of that ilk in France have seen a vision of being relegated to private life if they persisted in their persecuting policy. Also it happened in the last few months that the rival policies and plans of different political groups took such an alignment that it suited some of them to emphasize the sacredness of the national understanding and toleration which was so much talked of as the French war policy. So far as this is the moving cause in the change of cabinets and the cause of the present announcement of a more tolerant and more just policy, it will be well for the Catholics to be on their guard, and to take what they can get in the way of fair play without putting their faith too strongly in the good intentions and the conversion to justice of all of the men who are now ruling France. They will do well to wait and see, as Mr. Asquith used to say.

In political matters, causes cross and interlock; and professions of political generosity are not always to be taken at their face value. The Catholic cause in France has been bettered in the last few months by more than one state of facts, we suppose; and if the men who have got Herriot out of office and themselves in, do permanently exhibit greater tolerance and do better justice, it may be that they will be brought to that by a wholesome fear of what effect may be produced in the ballot boxes by the revival of Catholic fervor and the strength of the national Catholic movement. Therefore the Catholics who have done so well in the last year had better not relax their efforts.

In France there has been in past years a great apathy concerning the exercise of the franchise, and that is a condition of things which is not peculiar to France. When we recall that in the great United States, which is regarded as par excellence the land of democratic government, in the presidential election of 1920, only fifty per cent. of the electors voted, and when we consider the small proportion of electors who sometimes go to the polls in Canada, we cannot say so much to France after all for the political apathy of its people. But the Catholic revival has given the practical politicians in that country a glimpse of what might happen to them if they persisted in renewing the persecutions. More of that to them; they need it badly. France has been too long the happy hunting ground of the wire-pulling politician and that means, in any country where the condition exists, the rule of a minority.

Minorities rule in every country much oftener than may be supposed by those who take the formal professions of professional politicians at their face value. Minorities rule because majorities of the public in every country take only a spasmodic and uncertain interest in public affairs. France has suffered more than some other countries in that respect merely because French electors were a little more indifferent and spasmodic than others. But if they are only spasmodic and occasional, they are apt to be effective when they start out to see to the public business, as some of the most exciting chapters in the history of the world well attest.

NOTES AND COMMENTS

THE CABLE despatch announcing that an Home Office expert, after years of painstaking examination and comparison of original documents, has stated definitely that Mary, Queen of Scots, could not possibly have written the letters which constituted the pretext for her execution, will not surprise those who with open mind have studied her history. That Mary was done to death solely because her very existence constituted a reproach, and therefore a menace to the flimsy Protestantism of Elizabeth's reign has long been beyond doubt, and no historian worthy of the name will now hazard his reputation by cleaving to the contrary view.

WHAT IS surprising in the cable despatch referred to is that the onus of Mary's "conviction" and death should be placed upon Maitland of Lethington, the ablest statesman of the time in Scotland, and Mary's trusted Secretary and assumed friend. There have been aspersions cast upon Maitland's loyalty, and not without reason. He has been suspected even of some complicity in the fabrication of the famous "Casket Letters," but we have not read hitherto of any association on his part with the Elizabethan conspiracy to put an end to her life.

THE WHOLE details of this conspiracy were exposed by John Hosack forty years ago. In his great work "Mary, Queen of Scots and Her Accusers," the much-debated Babington Letters, which were the only evidence produced against her (copies only, be it noted, for no originals were ever produced in open court), are submitted to the most rigid scrutiny and proved incontrovertibly to have been "doctored" under Walsingham's direction. It will be interesting now to have the details of Mr. Ainsworth Mitchell's finding, he being the expert of the Home Office, alluded to in the cable despatch. As to his qualifications, he is given as the author of "Science and Criminals," and as the expert who has figured in important trials where the authenticity of documents were in question.

FOR OURSELVES, we have never doubted Mary's innocence, not only of the conspiracy against Elizabeth's life, but of every serious charge that has been made against her. The Casket Letters were the clumsiest forgery. The best proof of this lies in their rejection by Elizabeth's ministers when first submitted to them, and then their hurried destruction by their fabricators in Scotland. No originals were ever authenticated, and it is not now certain in what language (French or Scots) the so-called originals submitted at West-

minster were written. The whole trumped-up conspiracy against the devoted Queen was born of hatred of her as a Catholic, and the fear of a Catholic succession to the English Crown. To that extent at least, and, as we believe, in the deepest and truest sense Mary Stuart was a true Martyr.

THE ROMAN correspondent of the Catholic Herald of India calls attention to a disposition nowadays on the part of a class of much-advertised individuals to exploit Papal audiences. He cites two cases still fresh in the minds of newspaper readers of individuals who having gained entrance to the Vatican sought to turn this fact to their own advantage in an exceedingly reprehensible way. One was that of a prize-fighter whom the press represented as having had the privilege of a private audience and a "chat" with His Holiness. The other was that of a well-known Spanish singer, who in an interview given to a Paris journal stated that he had sung before the Pope one of her own pieces, which had already been condemned by the Archbishop of that city as offensive to religion. His Holiness, she said, having listened to the song, gave her his blessing, etc., etc.

"THE AUDACIOUS lying in this instance," says the Herald correspondent, "can scarcely be put into words." The truth is that the woman in question like the prize fighter, was present at a collective audience, and not a word passed between the Holy Father and either of them. In a collective audience one or two hundred persons are ranged round a hall. The Pope enters, passes slowly by the kneeling lines, presenting to each person his ring to be kissed and bestowing his blessing. Occasionally, one may address a word to the Holy Father to ask a blessing for some absent one, etc. This is the kind of audience at which the two individuals mentioned were present, and at none other. The harm done by instances of this kind is that it might easily induce the Vatican authorities to tighten the regulations governing Papal audiences and that many worthy people might in that way be excluded.

IN THE light of the Italian Government's expressed disposition to restore the Coliseum to Catholic uses, public attention has been drawn to the degradation that has befallen this historic ruin, says the same correspondent. At one time there were fourteen chapels in the amphitheatre, and every Friday afternoon in the year saw priests and people there making the Way of the Cross. To St. Leonard of Port Maurice this initiative was due. After 1870, the Government of the day, instigated by its master, the Grand Orient, ordered those chapels destroyed, and the great pile turned over to secular uses. Hence it became the resort of the "night-birds" or depraved characters of Rome, and a place to be shunned after dark. In restoring this sacred edifice, the scene of countless martyrdoms, to the custody of the Church, the Mussolini Government will have taken one more step toward the undoing of the wrong of 1870. It is safe to say that after the Tombs of the Apostles no spot in Rome will be more visited during this year of Jubilee than this Flavian Amphitheatre.

TRANSLATES IMPORTANT ANCIENT DOCUMENT

Washington.—A Sister of St. Joseph, Sister M. Dolorosa Mannix, of Los Angeles, who is a student at the Sisters' College here, has just completed a literary work of exceptional value.

It is entitled "The De Obitu Theodosii of St. Ambrose, a text, translation, introduction and commentary," and contains the first translation into English of the oration delivered by St. Ambrose at the death of the Emperor Theodosius. This oration was the last literary work of the famous Bishop of Milan, and is of exceptional literary and high historical value. Hitherto, it has been known only through the very imperfect Latin text in the general collection of the works of the Fathers.

Sister Dolorosa obtained photographic copies of the ancient manuscripts in Europe, and thus was able to give an accurate version of the original Latin, to which she has added the English translation; an introduction, providing a complete setting for an intelligent understanding of the oration; and a full commentary on the details of the oration. The entire work makes accessible and easily intelligible to

the world at large an extremely important ancient document. The volume has been accepted by the Department of Latin of the Catholic University of America in partial fulfillment of the degree of Doctor of Philosophy.

ARCHBISHOP GLENNON EMPHASIZES IMPORTANCE OF STUDY OF CIVICS

The third annual convention of the Council of Catholic Women of the Archdiocese of St. Louis, which was held in St. Louis, was attended by 800 delegates representing the different organizations of women throughout the archdiocese. The convention was opened at 9.30 o'clock with Mass in the new St. Louis Cathedral, Lindell Boulevard and Newstead Avenue. Right Rev. Mgr. J. J. Tanrath, the pastor and chancellor of the archdiocese officiating. At the conclusion of the Mass Archbishop Glennon made a brief address, submitting four subjects which he suggested be taken up by the delegates and their organizations for discussion during the convention and for study at all times. The first of these, he said, was Civics, by which is meant chiefly the relationship of each citizen with her fellow citizens. The subject included the study of government and the problems of confronting the government and especially those which were of particular interest to Catholic citizens.

"For whom to vote or how to vote, does not come under this head," said His Grace, "but rather your being capable of voting intelligently and, always, patriotically. There are questions that are purely political, others that are religious-political and still others that are of importance from the politico-moral viewpoint. These you have to study. At the same time, it is not of immediate import that you discuss taxes for instance, or questions that are what we call national and international.

"There are such questions, again, as the protection and stability of the home; the questions of marriage and divorce, and the protection of the child, both in the home and in the matter of education. You have to watch the efforts that are made to have the State control the education of children and to interfere with the rights of the parents. There are many laws proposed from time to time which appear to be merely political, but which nevertheless have a moral or religious orientation. You must study such legislation. Fortunately we have not in Missouri laws that affect questions of our Catholic religion and morals; but these may come, at least may be proposed, and you must be prepared for such contingencies. Always there are persons who seek to limit the purpose of the Catholic Church in regard to education and we have to be on guard and ready to our duty as citizens according to our consciences. This requires study.

"The second subject I present to you is Education. The world is today filled with the avatars of the new education, and they do not know precisely what it should be. Years ago it was thought that science should be the basis of all education, but later this idea faded away and now we are witnessing the plan of letting the children choose for themselves and take the kind of education that pleases them best. The idea, we are told, is to let them grow normally and naturally without correction and even without direction. And this notion appeals to some of our own people, who would not have their children corrected or directed, but left to follow their own inclinations.

"However, the child has a soul and this soul is still subject to the effects of original sin; if these remains of original sin are not corrected by education, education fails. True education is correction and direction. Religion is not to be absorbed, it must be planted, taught. Faith comes by hearing. You have to study how to promote Catholic education; first, in the home with your own children, then in the schools, and prove that the Catholic system of education is right for those who have to grow up in wisdom and grace. Then, the entire Catholic system must have your support. What will you, and can you do for the three Catholic High schools we have established in St. Louis, for example? What for the schools for the colored children? If these High schools and those for the colored people get no support from the Catholic public, they will fail.

"Religion, is my third subject for your study and discussion. This religion, I may say, all of the others. If we are poor Catholics we are poor in citizenship. It behooves us to recall the conditions that existed in the first three centuries of Christianity. Religion went out from the cities, where the Bishops resided with their priests. Religion radiated from the cities and spread around to the towns and country districts. We are in that very condition today in Missouri. Outside of about six or seven cities of size, in many places are Catholic families existing without much of what we know as the community spirit. Through your sisterhoods you are going to help these scattered families in the diocese. Every hamlet ought to have its church, its teachers, that in turn it may radiate religion through the outlying rural portions of the State.

IMPORTANCE OF CHARITY

My fourth topic for your consideration is Charity. Charity is a much discussed question nowadays. Now, you Catholic women cannot do all the charitable work, but you can help. In St. Louis there are 33 or 34 charitable organizations, such as the St. Vincent de Paul Society, which are well equipped. You must show interest in them and work with all of them. In that way you will have and show the spirit of Charity, which belongs to the Catholic Faith and springs from it."

BENSON WRITES IN JEWISH PAPER

SANITY AND FAIRNESS OF THE ARTICLE PRAISED

Under the heading The Spirit of America, the Jewish Tribune, national paper published in New York, has printed a special article by Admiral William S. Benson showing why it is "the sacred obligation" of Americans "to foster tolerance and friendship between various religious and racial groups."

Admiral Benson, who in the World War was Chief of Operations of the United States Navy and now is a member of the United States Shipping Board, is head of the National Council of Catholic Men.

The article, which the Tribune displays prominently, with a picture of its author, is accompanied by a foreword by Dr. Edward Lawrence Hunt, director of America's Good-Will Union, an interdenominational organization. Dr. Hunt warmly praises the Admiral's sanity and fairness.

Abandonment of America's traditional spirit of religious and civic tolerance would be "far more dangerous than the attack of any foreign foe, however strong and relentless," Admiral Benson declares, and he warns bigots and selfish politicians that they are threatening national prosperity and security when they inflame religious prejudices. He sees in the great wave of bigotry, however, a useful influence in that it has brought a slight realization of what a national policy of intolerance would mean, and has caused a re-affirmation of the principle of tolerance from America's most patriotic and thoughtful men.

The article is as follows: "In no other country in the world is there so sacred an obligation and so great an incentive to foster tolerance and friendship between various religious and racial groups as there is in the United States. Both concern for their progress and reverence for their traditions oblige the American people to hold for themselves and preserve for their posterity the freedom of conscience they have received from the builders of this Republic.

"America first among the nations made this principle of religious liberty a cornerstone of government. Abandonment or disregard of that principle would be far more dangerous than the attack of any foreign foe, however strong and relentless. For it must be remembered that America's material power is to a very large extent the product of her moral greatness—and not the least of her virtues has been her wise recognition and constant practice of tolerance. Religious and civil liberty, more than all her mines and forests and fields and factories, is what has enriched America," said Henry George.

"Whatever be true of the people of other countries, it is certain that the people of the United States are Americans from choice. Irrespective of our religious faiths, our racial origin, or our social conditions, America is the land of our first preference. We have no other allegiance. Here we earn our bread; here we make our homes; here we rear our children. And to these children, rich or poor, we leave our country, its Constitution, its laws and its institutions as their chief heritage. How, then, can narrow minds give room to the thought that Americans of any race or any religion plot the downfall of this Government which they have preferred to all the other governments in the world?"

"It is America's religious and civil liberties that have attracted and held the millions who have come here from almost every nation under the sun. It is America's freedom of conscience that more than anything else, I verily believe, insures for her the loyalty of her people. For it is that principle above all others for which men fight and die, if need be. America deprived of that principle would be America deprived of her soul.

"Let silly bigots and selfish politicians beware how they inflame religious prejudices. There can be no true prosperity, no security, no real national progress in a country that is divided against itself. Europe has furnished appalling examples of the ruin that is wrought by religious and racial animosities. There is no statesmanship that can cure the disease which this virus of religious hatred causes. Its effect is a madness that rejects every remedy. All individual rights and all national interests are made to suffer. And America, once inflamed, could expect only the consequences which have blighted Europe.

"Only recently we have seen attempts on the part of certain groups to turn the people from their traditions and proscribed citizens because of their race or their religion. The minds of our people

were thus distracted from the political and governmental issues and problems with which they should have dealt, and were engrossed instead with the making or repelling of attacks on Constitutional rights that should never have been in question.

"Such outbreaks of religious and racial bigotry are all too frequent, but they can hardly succeed. They may—and do—momentarily disturb the peace and harmony of our people, but they can no destroy or impair the principle which they violate. An overwhelming majority of the American people is resolved to protect and perpetuate this fundamental principle of religious and civil liberty. For they know that not only the minorities which are the objects of these assaults, but eventually the whole citizenship of the nation, would suffer by the triumph of prejudice and hatred.

"Indeed, believe, a useful purpose has been served by these recrudescences of the very spirit of intolerance and narrowness which prompted the founders of our Government to write into the Federal Constitution the guarantees that a few men seek to withdraw. For one thing, they have in a small way foreshadowed the conditions that would follow the abrogation of this cardinal principle of our Government.

"Moreover, I think they have helped to bring thoughtful Americans of all creeds and races to cooperate in the task of saving and protecting religious liberty; and that not only for its own sake, but also to insure the permanence of our political and material well-being. Mean and petty assaults against freedom of conscience have brought the most eloquent and telling defense. Great Americans with a knowledge and a love of American traditions and principles have joined the fight to keep and continue them. Leaders of our people—statesmen, educators, editors, soldiers and churchmen of all creeds—have given manifest examples of the Americanism which they have championed. So, I say, we have derived heartening reassurances from a situation that might otherwise have depressed us.

"It is the solemn duty of Americans to remove every cause of religious conflict in this country and to encourage good will and mutual respect among the different religious and racial groups. In doing this, there need be no sacrifice of individual faiths and principles. To respect another's opinions is not to make them one's own. But we can not be sure of the right to hold and to live by our own convictions so long as the right of any one else to do likewise is denied or jeopardized.

"This obligation of fellowship among Americans is therefore plain and imperative. We should think more of our points of agreement, and less of our points of difference. In two vital respects we are all alike—we are children of a common Father and the citizens of a common country. That likeness ought to be our inspiration and guide in our social, civic and political relationships. We can not serve our common Father and we can not serve our common country while we harbor suspicion and hatred to one another."

CANCEL WAR DEBTS ON CONDITION

Universal disarmament as a specific condition to the cancellation of all war debts, including German reparations, was advanced in an address in Philadelphia by the Rev. Dr. John A. Ryan, acting as a delegate from the Catholic University of America to the twenty-ninth annual meeting of the American Academy of Political and Social Sciences.

Dr. Ryan made his declaration after various addresses had been delivered on the general topic of American Policy and International Security. Besides the members of the Academy, there were present invited delegates from 100 associations, colleges and other institutions.

Speakers asserted that it would take an indefinite period for war debts to be paid. Marcus W. Alexander, president of the National Industrial Conference Board, estimated that even if the interest were paid by America's European debtors, the benefit derived by this country would amount only to a reduction of 10% in federal taxes. It was in commenting on this estimate that Dr. Ryan came out for debt cancellation, but with disarmament as a condition.

"The United States could dictate this program if it were disposed to take the initiative," he said. "The sacrifice incurred by the United States through such an arrangement would be inconsiderable—comparatively speaking, infinitesimal. In the concrete, it would mean that a small proportion of the American people, namely those who pay high income taxes, would have to continue to make such payments for a longer time than would be the case if problematical sums came from our foreign debtors. Inasmuch as those problematical sums are unlikely to materialize in the near future, the sacrifice in question is of no immediate, practical consequence.

to work and produce an abundance of goods for home consumption and for export. The resulting demand for American products would be far more beneficial to the American people than whatever payments could be expected on the score of European debt obligations.

"The effect of this action upon the political relations among the States would be immeasurable. It would be an unparalleled stimulus to international good will, an example of international charity such as the world has never seen; it would fire the world's imagination; and it would hasten by many years world disarmament and world organization for stable peace."

"No competent moralist," continued Dr. Ryan, "who examines the situation in all its bearings, can escape the conclusion that there rests upon the United States a specific moral obligation to bring about the immediate cancellation of all international debts, reparations and indemnities arising out of the War. And in this situation, as always, international charity would prove the best policy."

Other Catholics who took part in the sessions of the twenty-ninth annual meeting were: John J. O'Connor, manager of the Finance Department of the United States Chamber of Commerce, Washington; George W. Norris, Governor of the Federal Reserve Bank, Philadelphia; Timothy A. Smith, minister of the Irish Free State, Washington; and Dr. Charles G. Fenwick, Professor of Political Science at Bryn Mawr College, Bryn Mawr, Pennsylvania.

FOREIGN MISSION NEWS LETTER

IN THE GILBERT ISLANDS The natives of the Gilbert Islands, Father Narbonne tells us, make very good Catholics. They have the simplicity of children with an inherent good temper which makes them pleasant companions. The faith acts as a stabilizer to their volatile nature. They are care free, with no worries about their daily bread, or the "wherewithal shall we be clothed."

One of the customs, centuries old, which is forbidden to Catholics, is their famous dance. It begins slowly, the melody redoubles, then warlike deeds are narrated, the cries of warriors resound on the air, the rhythm becomes animated, and falls rises again and concludes with the loud and stirring cry of victory. By this time the dancers are frightful spectacles—savage, brutish, their eyes fixed on vacancy, their gestures wild, their voices thick with passion. Terrible indeed they become under the influence of this wild orgy. One would imagine them possessed of the devil. It ends only because human nature, even savage human nature, can stand no more. They are intoxicated, helpless, capable of any crime. The Catholics realize how right the missionaries are in forbidding them to take part in any such festivity.

A CONSOLING FIND. A missionary met an old native who was of such good will that he asked, "Do you not wish to learn something about Christianity?" "No," he replied, "I do not wish to belong to you or to the Protestants. A long time ago in Fiji, I joined one religion and I never wish to change."

"What religion is it," asked the priest. "I have forgotten its name, but the prayer is this," and putting his hand to his forehead he began, "In the name of the Father, and of the Son, and of the Holy Ghost."

"Nei. Nei. My Mother. It is Mary," said the missionary much moved. "True," replied the native, "Holy Mary, protect me!" "Holy Mary has protected you," answered the missionary, "for your religion, good man, is mine. I also am a Catholic and love Nei Maria."

TEN NEW MISSIONS Bishop Vogt of the Holy Ghost Fathers, Bishop of Cameroun, gives an interesting account of ten new missions in process of foundation in the South Centre of Cameroun, Africa. Extraordinary conversions have followed in the wake of this new missionary extension. In this thriving centre there are 85,000 Christians against 28,000 formerly. The rapid growth of numbers is due to the work of the Fathers of the Holy Ghost.

CHARITY ALWAYS A MAGNET The spiritual power of a Catholic hospital on the missions is beyond calculation, and the influence of the hospital Sisters is similarly extensive. Their very presence dispels bigotry, their ministrations win goodwill. How many a hardened unbeliever or infidel has felt his heart melt and his hatred and distrust for our holy religion dissolve before the unselfish and indefatigable charity of the Sisters! Of the thousands who pass through the hospitals each year, the greatest number are non-Catholics.

THE PITY OF PAGANISM The Chinese learn to perform religious acts when very young. There is a family shrine in every home, and there are some solemn observances of pagan worship which take place publicly. On one occasion recently there was a procession

of priests and devotees of a certain god and goddess. The two idols, dressed in their finest, were carried through the city on a tour of benediction. On one street, several families had chicken dinner spread out waiting for the blessing. The procession stopped, the god and his wife were set down; neighbors made a profound reverence, offered up the food on the tables, and the procession moved on—but not until some choice morsel from the meal was collected and added to other dishes carried on tables for that purpose.

An old grandmother was observed before a street shrine with a little boy who could hardly walk. He was so small. She was having difficulty in getting him into position for a double genuflection and profound bow. What admirable Catholics the zealous pagans would make, and what merit they could derive from similar religious acts offered to the One True God!

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LAST YEAR'S REPORT

BY THE PRESIDENT It is a very great pleasure to report that notwithstanding the severe money stringency which has existed, the amount received for Extension work during the fiscal year which ended March 31st, shows an increase over that of the previous year. This is a source of great consolation and encouragement to us as it will be for the good benefactors who so faithfully contributed to the important work of Church Extension.

Many and urgent appeals were received from dioceses in need of help, and we did not refuse a single case, where the application was regularly made and for which we could possibly make provision. Of course it was not possible to grant the requests of all who came to us, but we did our very best.

The return from our Dollar Club appeal was good and the cheerfully answered requests from our friends made us feel that they appreciated the opportunity to do something for Extension. We are deeply grateful and take this occasion to thank publicly all our friends of the year. The fact that they have been so faithful during the strenuous times, makes us hope that they have become attached to our work and will never leave us. It must be a sweet consolation to them to have helped directly in the work of saving souls and God will render them a fitting reward.

The increase of the past year makes us think that things financially are on the mend and fills us with renewed hope for the future. We are in need of the help of every Catholic in Canada.

Our missionary territory keeps expanding year by year and what possibilities there are of doing good for souls can we only procure money sufficient to meet the growing demand made upon the Society. The contributions for General Extension work last year were \$40,342.78, in which is included \$21,384.13 donated by the dioceses through collections taken up annually for the Society. Donations for Chapels and Altars, \$13,859.85. Mass Intentions were only \$49,897.82, as compared with \$57,432.25 the previous year. This is the one department in which we have fallen behind and the fact was keenly felt by the priests on the missions. Many of them depend almost entirely on donations for Mass Intentions and when we have not sufficient to meet the demand these devout men must suffer. The same conditions which caused the falling off in contributions made the situation a serious one for missionary districts and we were sad at times to be unable to fully supply the needs of the devoted priests facing such great difficulties. However, we did all that was possible and the expressions of gratitude received made us realize their great appreciation of the assistance rendered.

Our missionary income was made up as follows: Women's Auxiliary, \$28,272.33; membership fees, \$230 interest, \$5,038.26; rents from property, \$597.17, and a surplus from the Catholic Register \$438.30. Our Grand Total from all sources was \$17,158.51. This is \$2,057.08 less than the previous year, but taking into consideration the fact that Mass Intentions fell off by \$7,544.03, makes the total for General Extension work \$5,485.60 more than the year before.

In this article we wish to specially mention the work accomplished by the Women's Auxiliary—the devoted body of capable, energetic women whose untiring zeal year by year has procured such excellent results. Last year besides giving the missionaries for their Chapels and Churches, goods valued at \$28,272.33, they contributed in cash the sum of \$1,681.00 for Chapels and Altars.

To show his appreciation of their work, the Holy Father was pleased during the year to confer upon the President of the Auxiliary the Cross Pro Ecclesia et Pontifice with a special blessing for all the members. We should have a larger membership in the Women's Auxiliary. We require an increase in donations for the education of students so badly needed for practically every missionary district. The fact that many of the dioceses cannot afford to pay for the education of

their students, makes our appeal very strong. The advent of new priests into the dioceses means the opening up of new missions, the bringing back of careless and fallen-away Catholics to the practice of their religion, and the religious instruction of their children. The new priests who start out well of this territory, with the wonderful consolations in reclaiming and bringing back to the fold sheep that were lost. We ask our readers to renew their fervor for this important branch of the work.

This is how our contributions were distributed:

Table with 2 columns: Location and Amount. Includes Edmonton (\$9,162.00), Vancouver (2,640.00), Regina (5,205.62), Winnipeg (10,724.85), St. Boniface (4,123.00), Calgary (5,827.50), Sault Ste. Marie (1,200.00), Victoria (4,381.00), Halleybury (350.00), Ruthenian Greeks (26,916.49), Kewatin (2,907.00), Gulf of St. Lawrence (176.00), Athabaska (2,807.00), Mackenzie (2,412.00), Yukon (2,799.00), Mount Laurier (226.00), Henrit (400.00), Prince Albert (6,146.00), Vestments and Linens (28,272.33), Women's Auxiliary (835.20), 20% refund to Bishops (2,081.68), Ecclesiastical education (8,370.00), Various (948.50), Office Salaries, Stationery, Postage, etc. (8,125.28), Cash on Hand (2,471.86).

Total \$187,168.81

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

WEEKLY CALENDAR

Sunday, June 14.—St. Basil the Great, was a native of Asia Minor and came of a family noted for its piety and devotion to religion. Two of his brothers became bishops, and together with his mother and sister, are numbered among the Saints. St. Basil is known as the Father of Monastic Life in the East. He was chosen Bishop of Caesarea and in this office strenuously combated the Arian heresy. He died in 379 and is venerated as one of the Doctors of the Church.

Monday, June 15.—Sts. Vitus, Crescentia and Modestus, martyrs. St. Vitus was born of a noble family and was instructed in the Christian Faith by his Christian nurse, Crescentia and her husband Modestus. When he was persecuted by his pagan father and by the city authorities, Vitus and his two companions fled into Italy, where, during the persecution under Diocletian, they received the crown of martyrdom.

Tuesday, June 16.—St. John Francis Regis, was a member of the Society of Jesus. He preached the gospel for twelve years and brought many thousands to the Faith. Many miraculous incidents are related of his life and works. He died in 1641.

Wednesday, June 17.—St. Avitus, a native of Orleans, in order to gain seclusion from the world, retired into Auvergne and took the monastic habit in the Abbey of Menat. His fame spread and he was chosen Abbot of Micy but he resigned this office because he desired solitude. For a time he lived as a recluse in Dunols where King Clovis built a church for the Saint and his companions. He died about the year 530.

Thursday, June 18.—Sts. Marcus and Marcellianus, martyrs, were twin brothers and members of an illustrious family in Rome. They were martyred during the persecution under Diocletian. While they were in prison awaiting execution they converted their parents and their wives and also several public officials.

Friday, June 19.—St. Juliana Falconieri, was born in answer to a prayer in the year 1270. Her father built the splendid church of the Annunziata in Florence and her uncle, the Blessed Alexius, was one of the founders of the Servite Order. St. Juliana received the habit of the Servants of Mary from the hands of St. Philip Benizi. Many novices were attracted by her sanctity and she prepared a rule for their guidance. It was thus that she became the foundress of the Mantellate. She died in 1340 after a lingering and painful illness.

Saturday, June 20.—St. Silverius, Pope and Martyr, enjoyed the unique distinction of being himself the son of another Pope. His father was Pope Hermisdas, who had been married before entering the priesthood. On the death of St. Agapetus, Silverius was chosen Pope but was driven from Rome through the enmity of the Empress Theodora. He was banished to Lycia where the Bishop of that place received him with great honors and interceded for him with the Emperor. The latter ordered the Pope restored to Rome but through the machinations of enemies he was, instead, landed on a desert island where he died in 588.

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WHAT CAUSES DIVORCE?

EIGHT JUDGES ANSWER

Cleveland, Ohio.—A symposium of the opinions of eight veteran judges in answer to the question "What causes present day divorce?" has just been compiled by a local newspaper. All of the judges have had long experience on the bench. Six of them belong to various Protestant denominations; Judge Kennedy, is a Catholic; and the other, Judge Silbert, is a Jew. The investigation was prompted by the fact that 126 suits for divorce were filed in one week recently in Cuyahoga County, which includes Cleveland, and 100 such suits were set for hearings in various courts on one day.

CHILDLESS HOMES

Childless homes and unrestrained passions are among the causes for frequent divorces, in the opinion of Judge Kennedy, who has twenty-three years' service on the Common Pleas Bench to his credit. Lack of a proper appreciation of the importance of the marriage contract, present-day youthful independence, the changed economic status of women, and the complexity of modern life, are other reasons cited by Judge Kennedy. The disastrous effects of the epidemic of hasty marriages during the War are now about exhausted, he declared.

HASTY MARRIAGES

Marriage on too short acquaintance or too early in life, and lack of ability in the management of family finances are among the reasons for increasing divorce figures, in the opinion of Judge Silbert. He believes divorces should not be granted until marriages have been given a real trial and points out that most of the trouble comes in the early years of married life. He also expresses the opinion that much of the trouble is caused by the fact that insufficient acquaintanceship frequently results in the marriage of persons not physically, mentally, and morally suited to each other—a condition which causes them to magnify each other's faults and weaknesses.

AFFLUENCE OR POVERTY?

Judge James B. Ruhl believes that "prosperity and affluence" are more fruitful sources of divorce than poverty. He reasons that prosperity brings mutual independence which is destructive of home ties. The financial independence of women before and after marriage creates a similar tendency, he says.

On the other hand, Judge Frank C. Phillips declares that "lack of money is the underlying cause of the divorce evil." He says women resent having to give up some of the luxuries to which they may have been accustomed before marriage, and trouble results.

Judge George P. Baer says frankly that he doesn't know what has caused the present-day increase in divorce, and he doubts if any one else does. Some of the factors which may have a bearing on the subject he sums up under the classification of "modern living conditions" but he goes on to say that these things cannot be changed until the people themselves change.

The modern spirit of independence and woman's ability to make a living for herself under present-day conditions are basic causes of the prevalence of divorce, in the opinion of Judge Frederick P. Walther. At the first argument after marriage, Judge Walther says, the young wife is likely to remind her husband that she can support herself. And this feeling works both ways, the Judge points out, for the husband may retort by telling the wife to go ahead and take care of herself if she is dissatisfied with the provision he makes for her.

INTEND TEMPORARY MARRIAGE

Judge A. J. Pearson, is another jurist who places money at the root of divorce as well as other evil. He also says he believes that at least a third of the couples who marry at the present day do so with a knowledge that their union will probably end up in the divorce court.

WEAKNESS OF MIND AND CHARACTER

Judge Samuel Kramer takes another view of the situation, and says that only about 10% of the applicants for divorce appear to be mentally sound and of good character. Many of the persons who seek divorces, he says, are improvident and incapable. He suggests that the situation might be improved by forbidding marriages until the lapse of a certain period after the license had been obtained.

MONK OF ST. BERNARD

The contrast between the irreligious cynicism of the current "age of jazz" and the quiet faith which for over a thousand years has animated the Monks of St. Bernard in their famous Hospice in the Alps, is illustrated in an article by Ernest Poole in the June number of the Cosmopolitan Magazine. The story demonstrates the sorry showing made by modern materialistic flippancy when brought into comparison with the religious faith which has been responsible for saving the lives of so many Alpine travelers.

Mr. Poole tells of a journey across the Alps through the Pass of the Great St. Bernard and of how, about ten miles from the top of the Pass, he met an old monk who accompanied him up the mountain-side to the Hospice. He relates the following incident which happened after they reached the Hospice.

"Warmed and drowsy and comfortable, we went into the library to smoke. And here I found my tall old monk. He seemed to me much older now—wary, perhaps, from his twenty-mile tramp. But as I joined the group around him, I heard him say to one of them: "How much finer and better it is to cross the range up here by the Pass than to go through the smoky tunnel below. In summer it is splendid here, and also in winter there are days when the glory of God seems to come down. And even in the snowstorms now it is safe. For you see that telephone on the wall." He pointed to an instrument like the one I had seen below. "The wire goes to an inn," he said, "ten miles lower down the Pass. And in times of storm, when a traveler leaves the inn, they telephone up to us here, and one of us goes down with the dogs. So we reach him before he is overcome."

"But are no lives still lost in winter?" inquired a young American. "No—not a life in many years." The tall old man was silent a moment. Then in a reverent tone he said, "For over a thousand years, my son, we have prayed for the safety of travelers here. And he has answered our prayers at last."

"The smart young American asked, 'Or was it the telephone?'" "The old mountain climber turned and looked at the Yankee with quiet eyes. 'Yes, my son—that is how God answered our prayers.'"

CHINESE MISSION BURSES

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

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FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.

TRINITY SUNDAY

THE COMMISSION OF THE CHURCH

"Gofing, therefore, teach ye all nations." (Matt. xxviii 10)

This gospel is short, but the message is all-important. They are the final words of St. Matthew's gospel.

And with the command, He gave them the power, communicating to His Church His own divine power, to preach the truth, to administer the Sacraments, "to observe all things that I have commanded you."

All Christians, who have the Bible, and profess to cling to it as the rule of faith, find this commission and these farweld words in their Bible. St. Matthew, who heard these words of Christ spoken by our Lord Jesus Christ, Himself, wrote them in his gospel, and the Church accepted them as the true words of the Author of its faith.

It is not the individual members of the Church who can pride themselves or boast of their faith or their good works. Their sole chance or hope of salvation is in clinging to the Church, as obedient children, glorying in their inheritance.

But it is the Church itself, strong in the power of its divine Founder, trusting fearlessly to His promises that "the gates of hell should not prevail against it," and "the Spirit would teach it all truths and remain with it for ever," that glories in its existence, its vitality, its unchangeableness.

Believing this, as we do, thank God, are we not amazed to find men—not pagans nor infidels, but men—holding their Bible in their hands, daring to find fault with this Church, the spotless bride of Christ, who braces them to say that the Church has gone wrong and needs reforming?

The Son of God founded the Church; man, ignorant, sinful may be, dares to exchange and improve, as he thinks, the Holy Church of God. According to them, the Almighty must have promised more than He could perform. He promised to be with His Church all days, but He, the great God, must needs have them to help Him to put things right. They have forgotten that "there is no wisdom, there is no prudence, there is no counsel against the Lord" (Prov. xxi. 30).

Another complaint is that the Church is out of touch with the times; that it has grown old and decrepit. That is no new cry. There were men, in the days of the Apostles, who were content humbly to accept the teaching of the Church, but urged their own innovations and opinions. St. Jude the Apostle writes: "There are certain men . . . denying the only sovereign ruler, and our Lord Jesus Christ" (Jude 4). And St. Paul speaks in sorrow, "There are some who trouble you and would pervert the gospel of Christ" (Gal. i. 7).

How vain are the innovators of the present day! All they can find to say has been said and preached long ago and come to nothing. "Nothing under the sun is new," says the Bible, "neither is any man able to say: Behold, this is new! for it hath already gone before in the ages before us" (Eccles. i. 10).

By giving testimony to the truth, so many in error; so many utterly careless around us; so many forgetful—yes, even some denying that they have a Father in heaven—all this demands of us more faith, more loyal acceptance of the teaching of the Church.

CELEBRATED CONVERTS

PLACE ON RECORD THEIR PEACE AS CATHOLICS

CARDINAL NEWMAN

I can only say, if it is necessary to say it, that from the moment I became a Catholic, I never have had through God's grace, a single doubt or misgiving on my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of wangles into the realm of peace and assurance.

CARDINAL MANNING

Christianity is the fulness of the revelation of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world-wide and immutable faith of the Catholic and Roman Church.

REV. ROBERT HUGH BENSON

It seems very remarkable to be obliged to say that the idea of returning to the Church of England is as inconceivable as the idea of seeking to enter the Choctaw fold.

It is of no use to pile up asseverations; but, in a word, it may be said that to return from the Catholic Church to the Anglican would be the exchange of certitude for doubt, of faith for agnosticism, of substance for shadow, of brilliant light for sombre gloom, of historical, world-wide fact for unhistorical, provincial theory.

Among the people who have helped me to answer the question as to whether the Church of England was Catholic are the Protestant leaders in the Church of England; for instance, Dr. Inge, Dean of St. Paul's, and Bishop Hensley-Henson, Bishop of Durham. They have done me this good service and wish to express my gratitude to them for it.

C. KEGAN PAUL

Those who are not converts are apt to think and say that converts join the Church in a certain exaltation of spirit, but that when it cools they regret what has been done, and would return but for very shame. It has been said of marriage that every one finds, when the ceremony is over, that he or she has married another, and not the bride or groom who seemed to have been won, and Clough takes the story of Jacob as a parable representing this fact.

But the Church is no Leah, rather a fairer Rachel than we dared to dream. Her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the ritual of Penance, on that 12th of August, the fervor of my first Communion, were as nothing to what I feel now. Day by day the mystery of the Altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side.

At the same time, I have become holier, all human friendships dearer, because they are explained and sanctified by the relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love into the fair land wherein He has brought me to dwell! It will be said, and with truth, that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unflinching certainty: "One thing I know, that whereas I was blind, I now see."

RIGHT REV. MGR. G. H. DOANE

I thank God that I can say, "It was a true report that I heard in mine own land," of the glory and blessedness of the Catholic Church. "Mine own eyes have seen it, and behold the half was not told me; it exceeded the fame which I had heard." Nay, when I remember the many doubts and misgivings which I felt when I was a Protestant, and the many fears with which I shrank from joining myself to a

system which I had long believed to be corrupt and horrible, and when I compare these feelings with the certainty and peace and blessedness which I have found since I had grace to make the venture, it seems to me as if the change which I have made can be compared only to the happy death of the just, from which in years gone by they perhaps shrunk with dread, and hardly dared to look forward to it; but to which they forever look back as to their new birth into a state blessed beyond all that the heart of man can conceive. Oh, that every one of my dear friends, who are still trembling on the brink of that which seems to them so dark a river, would take courage by our example and risk all upon the faith of the words of Christ. And for myself I need ask nothing, for there is nothing else need ask for me, beyond the grace of perseverance, that having been sought out by the grace of my Lord and Saviour, and brought into the Church of His mercy, contrary to my own desires, I may endure unto the end, and through the blood of my Lord and Saviour, may lay hold of eternal life.

ADELINE SERGEANT. (THE NOVELIST)

Then came the inspiring thought—the Catholic Church is of God. It is the church of all nations and peoples. Friends, family, tastes and opinions must be given up for the love of God. I dare not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which brought me into the haven of my desires, the Holy Catholic and Apostolic Church of God, in which I hope to live and die.

My soul hath her content so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God.

GILBERT K. CHESTERTON

I always believed in the Catholic view of Christianity, at least I have believed in it for twenty years. Unless the Church of England was a branch of the Catholic Church, I had no use for it. If it were a Protestant church, I did not believe in it. In any case the question is whether the Church of England can claim to be in direct descent from the medieval Catholic Church. That is the question for every Anglo-Catholic or High Churchman.

Among the people who have helped me to answer the question as to whether the Church of England was Catholic are the Protestant leaders in the Church of England; for instance, Dr. Inge, Dean of St. Paul's, and Bishop Hensley-Henson, Bishop of Durham. They have done me this good service and wish to express my gratitude to them for it.

It appears to me quite clear that any church claiming to be quite an authoritative church must be quite definite when great questions of public morals are put. Can I go in for cannibalism or the murder of babies to reduce the population, or any other such progressive reform to teach us whether it can be done. But the Protestant churches are in utter bewilderment on these moral questions.

For example, on birth control: when you have people—and such sincere men as Dean Inge—coming out publicly and definitely as champions for what I regard as a low and poisonous doctrine, removed from infanticide, you can see what I mean. On divorce, spiritualism and suicide also they fail to speak with certainty. It is perfectly true that there are in the Church of England and other Protestant bodies, many who would denounce these heathen vices as much as I can.

Bishop Gore (retired Bishop of Oxford) would speak about them as strongly as the Pope. But the point is the Church of England does not speak strongly. In short, it has no unity of action; it cannot give a common reply to people when they ask for authoritative view.

It would take me too long to discuss all arguments which influenced my decision, but those are the principal, practical reasons which led me to embrace Catholicism.

"CAMPAIGNING FOR CHRIST"

Boston, May 7.—Over two thousand persons gathered on Boston Common on Sunday afternoon to assist in the beginning of the ninth annual season's work of the Catholic Truth Guild under whose auspices the campaign for Christ in the streets, squares and parks of America is conducted. They stood for the nearly three hours while Laymen told the story of the Catholic Church, what she is and what she is not; what her doctrinal, historical and sociological teachings offer for the good of society and the salvation of man. One of the striking features of this work is the quiz periods, conducted by David Goldstein who is well known for his pioneer thirteen thousand mile tour of street meetings between San Francisco and Boston.

This apostolate to the man in the street was organized in Boston in

1917 under the patronage of Cardinal O'Connell. Since then, meetings have been held in twenty-six dioceses in which the bishops have given this lay work their approbation. The leaders in this movement are Mrs. Martha Moore Avery, president of the Catholic Truth Guild, and David Goldstein, secretary, two converts from Socialism, the authors of "Campaigning for Christ," that tells the story of how to reach the man in the street with the Catholic message.

FARMERS COOPERATE IN SPAIN

By Rev. MARIU GRANA (Madrid Correspondent, N. C. W. C.)

Madrid, April 22.—The Federation of Catholic Agricultural Syndicates of Spain, which has a value of 25,000,000 pesetas, is carrying out a vast irrigation project which will benefit 800,000 inhabitants of that district and which has won the admiration and gratitude of the King, the Government and the entire nation.

This Federation is a part of the great Confederation of Catholic Farmers which extends its branches by every part of Spain. It is unnecessary to give a detailed description of the work of this organization, as the example of the Orihuela diocese will more than suffice to show its nature. The organization includes 54 other local federations, and the capital loaned by the Confederation to needy members amounts to 300,000,000 pesetas, while the land divided among small land owners represents a value of 25,000,000 pesetas. The Confederation has also founded numerous producers and consumers cooperative associations and is now undertaking further foundations on a national scale, chief among which is a butchers association, the object of which is to reduce the price of meat throughout Spain.

BISHOP ORGANIZED WORK

The work of the Federation of Catholic Agricultural Syndicates of Orihuela is a good example of the agricultural work. Dr. Francisco Javier Irazorza is the Bishop of this diocese, which occupies the greater portion of the province of Alicante, one of the poorest in Spain, not because of the quality of the soil, which is very fertile, but because of the lack of water. This lack of water has caused the population to emigrate to the neighboring coast of Africa, with great benefit to the French province of Oran. The great need of the working people of this district has long been obvious to all.

In order to remedy the situation, the Bishop developed the small farm unions and brought them to a flourishing state. After many efforts he considered the time ripe for a larger venture which would restore the prosperity of the province. His labors have been crowned by the recent signal success, and the King and the Government have extended to him and to the Catholic syndicates their thanks in the name of the nation.

The Bishop recently had the satisfaction of imparting his blessing to the work and of opening the irrigation channels in the presence of a vast multitude of peasants. The Government representatives of the province were present, and in the address which he made on that occasion, Alfonso XIII. thanked the Catholic Agricultural Federation and Bishop Irazorza "for having brought riches to a poor community and for having transformed emigration into immigration."

NINE VILLAGES BENEFITED

The work was begun two years ago, and the Federation has continued to push it by every means in its power, so that already nine villages, with a total population of 82,000 inhabitants, have been benefited. The main canal, already constructed, is 29 kilometers long. When the whole work is completed the length of the various canals will be 118 kilometers, reaching 17 villages with a population of over 300,000, for whom a prosperous future is thus opened. It may not be amiss to say a word or two about the beneficent results to be derived by the Catholic Federation from the execution of this project.

In the first place, as this district is relatively warm, it lends itself admirably to growing cotton, successful trials having already been made along this line. The technical experts estimate that by devoting 100,000 hectares of land to this crop, in the district which is to be irrigated, a total of not less than 100,000 tons of cotton can be produced. This is about the total amount of cotton consumed in Spain each year. This domestic production would introduce a new phase of prosperity in the textile industry of the nation.

OPENING CEREMONY

The King, the Bishop and their suites visited the greater portion of the district in which the irrigation work is being carried out. The people everywhere gathered to acclaim them. At the point where the main canal was to be opened, the solemn ceremony was held and an altar was erected where Bishop Irazorza said Mass. The King and his suite and a vast crowd of humble working people assisted at the Holy Sacrifice. It was a touching sight. And when, after the Bishop had imparted his blessing, the King gave the signal which caused the water to fill the new canal, the enthusiasm of the people was indescribable, for the shining flood, rush-

ing down the channel, represented happiness and prosperity for 300,000 human beings.

"Nevertheless," said the Bishop, in his speech, "there is something greater and of more importance than this material work accomplished by the Federation. It is the fact that it has lifted the hearts of men above political differences and secular pessimism. This work has spread patriotism in all souls, convincing them that while there is a realm in which legitimate differences may occur, there is another realm in which all who sincerely desire the betterment of the life of the people may agree and cooperate. The work of the Catholic Federation is a work of love and concord, a work of union which has united human effort and co-ordinated it in the interest of the public."

KING PRAISES CATHOLIC INITIATIVE

Replying to the Bishop, King Alfonso expressed great satisfaction over the work of the Catholic syndicates. He praised in enthusiastic terms the activity of the prelate, and in alluding to the numerous trips which he had made to the Court to interest the Government in the realization of the work, he said: "Better than for the Bishop to go to the Court would be for the Court to come to these fields, for the men of my Government and those who have problems to solve, to come and see your work. In Orihuela, Your Lordship has undertaken to exercise not only your spiritual mission, but you have sought to procure the material welfare of the members of your diocese and to see that they are good patriots. You have gone into the

fields, you have drawn near to the humble working man, bringing him not only spiritual peace, but material abundance, feeling that the ideal is to be achieved in the satisfaction of these two desires."

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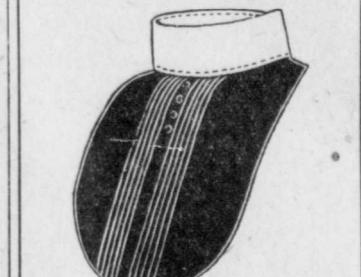
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CHATS WITH YOUNG MEN

JUNE

Sweetest Heart of Jesus! to Thy Shrine, In this dear month of June, Thy bounties have brought Their offerings of word and deed and thought, Like fairest blossoms blown in fields divine.

NECESSITY FOR YOUNG MEN

It is a very bad sign when a young man begins to shirk the duty of confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world.

are we always care-driven and troubled? Why is ours the mien of one worried?

Were we to examine the heart of every individual who appeared to us wearied by care and toil as he passed us on life's highway, we would nearly always find that it was the storm that had passed, the future to be met, or the perspective of a detail of the present that harassed. Man is given to worrying over little things. These seem often completely to overshadow the really big things in life.

We make our lives, not casually, but studiously, and we can make them as we will. As we wander along a city street and are passed by a man or woman bent with age, and gaze intently into a countenance cold and unsmiling, lined with deep furrows, it is hard to appreciate that they ever possessed the blush of youth or felt the tingle of childlike enthusiasm.

Each day we live leaves an indelible impress on our lives. Each day softens or deepens the shadows. Each day of wasteful worry, each hour of useless hurry, each minute of unconquered little trouble hardens the lines and deepens the furrows.

If we could only learn to stifle and suppress the mounting worry over the little things that trouble us before they force themselves out of their little groove in our lives, many lines and wrinkles would never appear and in their places would be found laughing eyes and smiling lips—full evidences of a life well spent in peace and contentment.

OUR BOYS AND GIRLS

THE SACRED HEART PICTURE His hand is raised to bless the homes Wherein this pictured Heart may be. That hand is raised to calm their strife, Which calmed the waves of Galilee. His sweet eyes look into your own, His soft lips speak to bless each one of you.

SYMBOL OF GOD'S LOVE

The entire month of June is dedicated to the Sacred Heart of Jesus, and the spread of devotion of the love of God enthroned in the Heart that bled in Gethsemane's garden and broke on Calvary's Cross. A month is all too short to consider, even briefly, the height and the depth and the breadth of the affection that would have enacted the drama of Golgotha, were there but one soul to be saved.

THE LESSON OF LIFE

A crowded street is a gauge on life. The countless thousands that wander, sometimes aimlessly, often hurriedly, always restlessly, through life's crowded thoroughfares almost oppress one with a feeling of loneliness. Every traveler on the city highway feels it as his personal experience and yet long years ago St. Bernard uttered the remarkable truth that he was never less alone than when alone.

Man is often least alone in solitude. Who is there who has not often felt an ache of loneliness as he trudged his way along a crowded city street, peering into countless faces, searching the countenances of the multitude, hoping, even unconsciously praying, for some little sign of recognition or remembrance? And who is there who has not wondered as he went with the surge of the crowd at the expression of worry and trouble that is to be found in the faces of almost every passerby?

embitter it, the long years of toil at Nazareth did not weary it; the culminating brutality on Calvary did not enrage it. Aye, all these but helped to prove man's need of God's love, and so, with man's finger pointing to Calvary and the Cross, God's love murmured: "My desire is to be with the children of men" and instituted the Sacrament of Love to keep Himself on our altars even to the end of time.

"Behold the Heart that is so little loved by men" that its love is questioned; its teachings are rejected; its offers are forgotten. By its own test of affection, "If ye love Me, keep My commandments," the world everywhere places guilty to betrayal of the Sacred Heart and suggests that the Decalogue be revoked because it cannot be everywhere enforced.

At least the Sacred Heart has unfurled a standard of love to which men of good will may aspire, toward which they may aim, and under which they may feel secure. Wars and dissensions, murder and rapine, crime waves and sin waves may sweep this foot-stool of God for those ungrateful inhabitants His Divine Son agonized and died, but they are no longer worshipped as gods, admired as meritorious, or justified as necessary.

A glance back across the ages shows how largely the victories of the Church have been the victories of God's love, the victories of His Sacred Heart. Men were converted by martyrs giving their lives for Christ. The brutal death of gladiators, torn in conflict with wild beasts, ceased when the monk, Telephachus, offered and gave his life in loving protest. Barbarian hearts were softened at the sight of men of prayer, living in defenseless monasteries, petitioning God for their conversion. The childlike love of the martyr, Agnes, hastened the conversion of the aristocracy of Rome.

So the golden story runs on, through every chapter of Church history. The love, which still appeals to the world from Calvary's Cross, appeals also from hearts whose only inspiration is Calvary's Cross. All this justifies the conclusion that God's Faith will ever spread most rapidly and benighted souls will be enlightened most readily when the unbeliever cries in admiration: "How these Christians love one another."

MAKE SURE YOU GET THE RIGHT MEDICINE People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments. Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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LIMBURG CATHOLICS PROTEST

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.) In Dutch Limburg, which is one of the two overwhelmingly Catholic Provinces of the Netherlands, the natives are becoming aroused because of the ever-increasing number of Protestant State employees and officials sent thither from the northern provinces.

They claim that for a century past the policy of the succeeding administrations has been to people their province with men from the North and of the Protestant faith and to ignore the claims of the native inhabitants. Limburgers have practically little in common with their countrymen from the North. They are Limburgers first and last and chafe at being called Hollanders. They are true to the country for all that, deeply attached to its institutions and to the dynasty.

Even the present administration, the first wherein Catholics have a share, which is a coalition of the conservative elements under the leadership of a Catholic Premier, is said to favor Protestants, for the sake of certain advantages accruing from a "bloc." Limburgers see therein a danger for their faith and for their language and time-honored, cherished customs as well. Wishing to maintain that faith, which their forebears kept unshaken through all the years of cruel persecution following upon the introduction of the Reformation in Holland, and to develop their province economically and intellectually along the lines of its own traditional

culture, they have just founded "The Limburg League." It is even now establishing branches in all the cities and villages of the Province.

The coal fields, of comparatively recent discovery in Limburg, which are being extended from year to year and bid fair to make the Province the richest in the country, bring hither many strangers. They buy up much of the land and oust the former occupants from it. The State, which works some of the collieries for its own profit, expropriates other sections. It all goes against the Limburgers' grain. However, as it brings them prosperity, they submit to the unavoidable without overmuch complaining. What they protest against and want by all means to avert is a demotion of the Catholic Faith, the loss of it, perhaps, in their descendants, and the consequent loss of the Province's loveliest characteristics and own culture. Hence their newly constituted league. Broadminded as they are and practical in their Christianity, they have founded it upon broad lines, on lines consistent with the laws of justice and the claims of charity. Its program explicitly states that the aim of the League is not and never shall be to depose a Protestant official of any acquired rights, to oust a single one now holding a government position in Limburg from his post. The League's demands concern present and future appointments. Its members mean to insist that now and henceforth preference be accorded natives, or at least Catholics; that the percentage of non-Catholic State officials in Limburg be not larger than the percentage of Catholic servants of the State in the Protestant Provinces of the North.

One of the most daring protagonists of "Limburg for the Limburgers" ends a series of articles in De Tyd, of Amsterdam, the oldest Catholic daily of the Netherlands, with the words: "We ask for no privileges, only for justice. We mean to be treated in the Netherlands as brothers, not as servants. High up upon our banner we display the motto: 'Limburg with the Netherlands!' But still higher up, 'Limburg to Christ!' When will Limburgers say with one accord: 'We will be true to the former, but claim respect for the latter!'"

JEWES OPPOSE RELIGION IN PUBLIC SCHOOLS

Reaffirming its stand that no religious instruction excluded, the Synagogue of America, holding its annual convention at Atlantic City, nevertheless went on record as opposed to religious education in the Public schools.

Religious training is essential, but it is the function of the parents, the United Synagogue declared. Its resolution was as follows: "The United Synagogue of America takes this opportunity to reaffirm the Jewish principle that no education is complete without religious education, and that it is the duty of all parents to provide their children with spiritual as well as secular training."

"We stand also within the American tradition which maintains the complete separation of Church and State as a means of safeguarding the liberty of its citizens, and according to which the secular training of the child and his preparation for citizenship remains the task of the parent and the church with which he is affiliated."

"We feel that any attempt to link up the Public school system with religious education is a departure from the American tradition which, however innocent in its beginning, may lead to grave consequences."

The resolution was passed after a discussion by Rabbi Samuel M. Cohen of New York, who conducted an extensive survey on the subject. "No amount of external pressure can strengthen real religious living," he said. "If religion is not sufficiently virile to attract and maintain the loyalty of humanity, no pressure brought by the State will help. Mere suasion on the part of the Public schools, equivalent to compulsion, can have no lasting effect. If anything, the ultimate tendency will be toward revolt from all religious influence."

CHINESE MISSION SCHOOLS

The recent action of the China Educational Conference at Kai feng in urging that mission schools be regarded as denationalizing agents and put under a strict curb, has caused widespread interest in China and abroad. The China Press and The China Weekly Review, as well as The Living Age of this country have given the conference prominent editorial space, all stressing the nationalist tenor of the resolutions.

Rev. William F. O'Shea, who has been in China for the past five years as Hong Kong procurator of the Maryknoll Missions, minimizes the importance of the conference and points out the difficulties in the way of substituting government schools for mission schools. He calls attention to a letter of a Chinese educator in The China Weekly Review stating that the number of pupils under missionary training in the primary and high school grades is well nigh half a million. "Although," Father O'Shea adds, "this number is not large compared

to the number of pupils enrolled in all schools, yet the relative permanency of educational work must be considered. Throughout China the necessary money for supporting State schools has for years been so hard to get that these schools have frequently, and for long periods, suspended operations altogether, while the mission schools, being independent of taxation, have been able to keep going steadily.

"Another objection made against mission schools is that curricula are not up to the government standards, and that teachers are not adequately prepared for their work. This charge is equally misleading. There is no question that the government standard is high, especially in the matter of Chinese Classics and physical science, and difficult for the mission schools to attain. On the other hand, this standard becomes in practice a thing to be aimed at rather than achieved, and few will venture to say that the mission schools do not in effect attain it as well as the others. There can be no doubt that they are the closest approximation there is to Chinese government standard, and the best means of education that China has. "As to the charge that foreigners, particularly Americans, finding themselves excluded from other means of influencing the Chinese, have chosen school building and the preaching of the Gospel, to conduct their propaganda, nothing can be more untrue. American missionaries in China whether Protestant or Catholic, are devoted to China's needs rather than to America's. They are in no sense government agents. As for the Catholic missionaries, they are striving manfully to reach in educational fields the same objective that the Church sets before them in matters purely ecclesiastical—the development of Christianity and Christian education as something native, aiming at the time when the Catholic Church cannot be no longer regarded by Chinese as a foreign cult, but as truly Chinese in China as it is American in the United States, or Dutch in the Netherlands, with its own native clergy and government, and its educational system in full accord with the legitimate national aspirations of the Chinese people.

"That time may seem distant, but it is actually at hand, as is shown by the appointment of native bishops, and it is the devout wish of every true Catholic missionary to hasten it."

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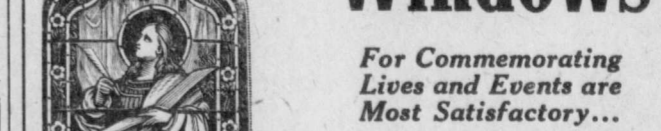
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C. W. L. CONVENTION

The Fifth Annual Convention of the Catholic Women's League of Canada will be held at Hamilton, June 8-12, with headquarters at the Royal Connaught Hotel.

CONVENTION PROGRAMME

MONDAY, JUNE 8TH
10.00 a.m.—Executive Meeting.
12.30 p.m.—Luncheon to National Executive by Hamilton Executive (Dining Room D.)

THE LEAGUE—"FOR GOD AND CANADA"

8.00 p.m.—Opening of Convention. Invention—Right Rev. J. T. McNally, D. D., Bishop of Hamilton. Welcome of Hamilton Subdivision, Miss Florence Barker, President.

TUESDAY, JUNE 9TH

8.00 a.m.—Convention Mass, St. Mary's Cathedral—Celebrant, His Excellency, the Apostolic Delegate. 9.30 a.m.—Convention called to order. The National President, Report of Credentials Committee.

WEDNESDAY, JUNE 10TH

9.30 a.m.—Reports of Diocesan Subdivisions (reports limited to 10 minutes each.) Discussion. 12.30 p.m.—Luncheon, Ball Room, Hostesses the Junior League of Hamilton, Miss A. Jones, President.

THURSDAY, JUNE 11TH

9.30 a.m.—Diocesan Reports continued—Discussion. Reports of Special Committees. 12.00 noon—Recess for luncheon. 1.00 p.m.—Drive by motor to Niagara Falls. Afternoon Tea at Loretto Academy, Niagara Falls.

FRIDAY, JUNE 12TH

9.30 a.m.—Reports of Special Committees, continued. Report of Nominating Committee. Election of officers. 12.30 p.m.—Luncheon. Address—"How Women's Clubs Can Help Their Medical Authorities"—Mr. N. L. Burnette, Ottawa.

OBITUARY

WILLIAM F. YOUNG
Goderich Signal, May 21
The death of William F. Young, a well-known resident of Colborne township, occurred on Saturday, May 16th, after a long illness.

DIED

O'MEARA.—On Friday the 22nd of May, at his residence, Fallowfield, Carleton County, Ontario, Martin O'Meara, aged sixty-five years.

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ton. Music. Address—"Future Problems" Most Rev. Neil McNeil, D. D., Archbishop of Toronto.

THURSDAY, JUNE 11TH
9.30 a.m.—Diocesan Reports continued—Discussion. Reports of Special Committees.

1.00 p.m.—Drive by motor to Niagara Falls. Afternoon Tea at Loretto Academy, Niagara Falls.

8.00 p.m.—Convention Banquet, Miss Florence Barker presiding. Toasts. The Pope; The King; The League.—Speakers to be announced later.

FRIDAY, JUNE 12TH
9.30 a.m.—Reports of Special Committees, continued. Report of Nominating Committee. Election of officers.

12.30 p.m.—Luncheon. Address—"How Women's Clubs Can Help Their Medical Authorities"—Mr. N. L. Burnette, Ottawa.

2.00 p.m.—Unfinished business. Installation of Officers. New Business—Invitation for next Convention. Adjournment.

"God Save The King" Meeting of New Executive.

OBITUARY

WILLIAM F. YOUNG
Goderich Signal, May 21
The death of William F. Young, a well-known resident of Colborne township, occurred on Saturday, May 16th, after a long illness.

Young in early childhood came to Canada with his parents from Braemar, Scotland, where he was born seventy-nine years ago. For many years, until laid aside by feeble health, he was a prominent figure in the township. He served for a number of years in the township council and was noted for his fearless devotion to what he considered the best interests of the township.

Assets are \$3,798 for every \$1,000 Bond. Earnings for many years past have averaged over three times bond interest requirements. Bonds are payable in Toronto, Montreal, St. John, Winnipeg, Vancouver, New York and Chicago. The Bonds are offered to yield from 6.12% to 6.20% according to maturity.

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binding of limp imitation leather, is carefully printed, and is generally attractive. The name of Father Lasance is sufficient guarantee that the contents of the book are selected with discrimination.

The book gives the Ordinary of the Mass in Latin and English, and all the usual prayers, litanies and devotions. It contains as well a generous offering of indulgenced ejaculations, and a brief quoted reflection for every day in the month.

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Upon completion of the additions to its Mills it will have an output of 700 tons a day. A Bulletin from McLeod, Young, Weir and Company of Toronto, a member of the Underwriting Syndicate, gives the following information concerning the Company:

The Minnesota & Ontario Paper Company operates in Northwestern Ontario and in Minnesota. It owns and operates great paper, pulp and lumber mills. Newsprint is only one of its products. It owns vast areas of pulpwood—enough to keep its newsprint machines operating for fifty years. In Ontario alone it owns and is completing its own development of water powers, with a capacity of 95,000 horse power. Not only does it generate power for its own mills but it sells power to the Town of Kenora, and the Kenora mills of the Maple Leaf Milling Company and the Western Canada Flour Mills Company. Finally, it owns and operates over 170 miles of steam railway.

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