

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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THE PEACE OF THE WORLD

AN INTERVIEW WITH HIS HOLINESS PIUS XI.

(By Samuel Crowther in Collier's Magazine)

Some one has said that the Vatican thinks in centuries ordinarily, in generations fairly often, in years only under pressure of unusual circumstances and in shorter periods never. Which in a way is true, and in another way is untrue. But it is sufficiently true to lend extraordinary weight to the solemn judgment of the Holy See that the matter of peace among nations and peace among the classes within nations has now passed from the field of politics into the field of morals, and must be the paramount concern of everyone interested in the preservation of Christian civilization, to the end of finding permanent peace resting in the hearts of men—for force has demonstrated that it cannot bring peace. I have had the privilege of being received by His Holiness Pius XI. and by His Eminence Cardinal Gasparri, the Papal Secretary of State.

One does not ask the Holy Father questions. He cannot be interviewed in the ordinary sense. No sovereign may be. These are his ideas, in perhaps not exact translation:

"The attainment of peace is so important to both the victors and the vanquished that no sacrifice is too great which will bring about its realization. Peoples are struggling and fighting, and we are confronted not only with immense present dangers, but with still greater dangers, which may include the whole human race. They are agitated by divergencies of opinion on internal political liberty and independence, or else they are in almost open warfare as to the interpretation of treaties which were supposed to bring peace.

"Neither to individuals nor to society has come a true peace after the war. For, even though arms have been laid down in Europe, new wars are threatening, and an immense extent of territory is full of horrors and misery. Wherever war has been waged, old rivalries remain and find expression in political or financial affairs. The peoples have had no breathing space.

"And the evil increases in proportion to the delay in finding remedies. The repeated efforts of statesmen have as yet failed to achieve anything, if indeed they have not made things worse. Thus living perpetually under the fear of new and more disastrous wars, all the States are living on war footings. And, in consequence, the finances of the States are exhausted, the strength of the peoples is drained, while the study of doctrine, the habit of religion and the moral life, are being ruined.

"The peace was signed between the belligerents, but it was written only in public documents, and not in the hearts of men. The law of violence has so long prevailed that it is overcoming the feelings of benevolence and compassion given by nature and perfected by the Christian law. The habit of ill-will has become natural to many. Man no longer seems what Christ commands that he should feel himself to be—brother to his neighbor. The sense of personal dignity is being lost. Force alone counts. Men strive to overcome one another solely to get possession of the good things of this life. Nothing is less thought of than the eternal blessings which Christ Jesus offered, unflinchingly, through His Church, for all to gain. Instead all strive insatiably to attain only the material things of this earth.

"Class warfare has penetrated among many nations like a deadly infection, poisoning work, the arts, commerce, everything, in fact, that tends to private and public well-being. And the evil is made worse by the increasing lust for material goods on the one side, tenacity in holding them on the other, and on both sides the desire for possession and power. We have far too many strikes and lockouts, public disturbances and repressions, resulting in damage and discontent.

"Closely allied is the strife of those political parties which do not seek the public good, but rather their own advantage. The teaching of the Church does not prescribe any form of government—as long as it is based on justice and reason. But government itself may easily suffer from the excesses of factions.

"I have before said there is only one sovereign remedy, and it is simple:

"When, therefore, States and peoples shall hold it is their sacred, solemn duty, in home and foreign affairs, to obey the teachings and precepts of Jesus Christ, then at length they will enjoy the good peace among themselves, there will be mutual trust, and they will be able to settle peacefully, any controversies that may arise."

Then he gave his blessing and moved away swiftly and as simply as he had come.

His nephew, Monsignor Bernardini, interpreted, for His Eminence spoke in Italian, and, of course, since the conversation was not taken down and I made no notes, I am not attempting to reproduce the exact words.

First he set out reasons why the Vatican was so anxious to see peace restored. He said:

"The Holy See has no interest in politics, but it has an intense interest in the pacification of the peoples, for this, because it has a direct connection with religion and morals, is a part of its mission. The situation in Europe is extremely bad and may easily become worse in the near future unless a new moral sense comes into international relations.

"The most important affair to settle now is the indemnity problem. The Holy Father has said his word on the present question in order to emphasize a few principles of justice and social charity. It will be unjust on the part of Germany not to make a sincere and serious effort to pay; if this effort is made, then it will be equally unjust on the part of the Allies to insist upon exacting more than Germany can pay. This is what the Holy Father meant in his letter to me in which he said:

"When the debtor with an intention of repaying the serious damage suffered by populations and countries, once prosperous and flowering give proof of a serious will to arrive at a just and definite agreement involving impartial justice as to the bounds of its own resources, and assumes an undertaking to submit to judges every means of true and exact control, justice, and social charity, then the actual interests of the creditors of all the nations weary of fighting and bound to tranquility seem to demand that the debtor shall not be asked for what he could not give without entirely exhausting his own resources and productive capacity, which would only mean irreparable damage to himself and his creditors and cause social upheavals which would mean the entire uprooting of the whole of Europe and resentments which would continue to be a menace of new and more ruinous conflagrations."

"If the amount cannot be agreed on between the parties, then it will be just to both sides to summon a commission of able, impartial men who with all the facts at their disposal can fix the amount. In such a case France is entitled to security and to occupy territory if that be the best security, but the occupation ought to interfere to the smallest possible degree with the economic functions of the country, and it ought to be arranged that as the debt is paid the occupation is lessened. If this is known beforehand, then the occupation will fill all the needs of security and be burdensome to neither side.

"The economic ruin of Germany will undoubtedly produce serious social disturbances, and would be a supreme calamity for civilization in Europe."

The Cardinal explained that the calamity he had in mind was Russia. "The largest danger is to be found in Russia. The present Government will not be soon overthrown. It is supported by a large army, which is easily recruited by reason of the economic condition of the country. That army now numbers nearly seven hundred thousand men. They say that the Soviet Government has ordered for next year that the army be brought to a million and a half. Why does Russia require such an enormous army? No one knows. But it is the Russians' belief, founded on experience, that their country cannot be invaded, so the army must be for offensive purposes. The only country in the line of attack is Poland. If Germany should be broken down, then the door would be open to the Soviet army, and Europe would be invaded as it was in the days of Attila and his Huns."

The Cardinal does not see how any general agreement for peace can be successful, predicated upon a territorial disposition of Europe, which ignores in many cases both racial and economic factors.

"Probably a quicker settlement might be aided if the United States, as a creditor of France, Belgium, and Italy, would be willing to take Germany as a debtor for at least a portion of the amounts these countries owe. This would at least be a gesture of willingness to make sacrifice toward a quick peace, and it is a matter of grave doubt whether any actual sacrifice would be involved. One country will pay about as quickly as another."

"A solution? We shall find it in the words of our Holy Father: "First of all it is necessary to bring peace into the hearts of men. Nor will any sound advantage be found in an outward show of peace, as in certain customary courteous arrangements made between men; a peace if needed which goes right into and tranquilizes hearts, bringing about mutual kindness and love. Of this kind there is none other than the peace of Christ."

"And let the peace of Christ rejoice in your hearts." Nor could His peace be of any other nation, the peace which He gives to His own while God, as indeed He Himself is, beholdeth the heart and reigns there. Well has Our Lord Jesus Christ called this His peace. He who first said to men: "All you are brethren," and proclaimed throughout the world the law of love and long-suffering, putting as it were the seal on it with His very Blood: "This is my commandment, that you love one another, as I have loved you." "Beware one another's burdens, and so you shall fulfil the law of Christ."

SOME STARTLING FIGURES

COMMUNICANTS IN ENGLAND NEARING ANGLICAN TOTAL

R. C. Watts London Correspondent N. C. W. C.

London, August 12.—Is the time within measurable distance when the Catholics in England will be equal numerically to the Anglicans? Only a short time ago Cardinal Bourne told the boys at the Jesuit College at Stonyhurst that their generation would see a more wonderful advance in the Catholic position than had been seen in the past fifty years.

BISHOP OF DURHAM'S FIGURES

The Protestant Bishop of Durham, in the columns of the Morning Post, has been taking the Anglo-Catholics, so-called to task for many things of which this modernistic prelate heartily disapproves. Among other things, this bishop says that the Church of England, meaning the Anglican Church in this country, has not less than two and one-fourth millions communicants.

If the figures are reliable, they are an interesting revelation. To realize the true significance of these figures, one needs to look back a little over the past history of the National Church. Brought into being by the revolt against Rome and founded over the prostrate and outraged body of the ancient Catholic Church, this creation of the State started in life with every conceivable advantage. It enjoyed the ancient Catholic cathedral and parish churches with the pious endowments given through centuries by Catholic benefactors. Numerous Acts of Parliament were passed to its advantage, with the intention at the same time of stamping out and utterly destroying the Catholic religion. No imaginable privilege of the law was omitted. Yet today, on the statement of one of its own bishops, it counts very little more than two and one-fourth million practising adherents.

On the other hand, what is the Catholic position. For more than three centuries the Catholics were the victims of legal persecution and political propaganda aimed to their extinction. Less than a hundred years ago they were practically outlawed, being deprived of their rights as citizens until 1829.

Today, the Catholics in England and Wales number just under two million. The statistics taken for 1921 gave their exact number as 1,965,787—there is no reason for doubting that at the present moment they have reached, and possibly passed, the two million mark!

The average Catholic increase by conversions alone in any one year may be set down roughly at 10,000. In some years this average is exceeded; but ten thousand may be taken as the general average of conversions alone. In the last statistical year the baptisms of children in the Catholic Church totalled some 73,322. So that the total number of souls added to the Church in the last statistical year was 84,743.

CATHOLIC NUMERICAL DOMINANCY CERTAIN

The Anglican Church professes to be the Church of the nation; it is commonly supposed, on account of its alleged numerical superiority, to represent the religious opinion of the nation. But the day cannot now be far off when, if numbers are of any account, the Catholic Church will be the dominant single religious confession of England and Wales.

SIX FRENCH NUNS GET HONOR MEDAL FROM GOVERNMENT

Paris, August 11.—The Prefect of the Department of la Manche recently went to the hospital of Saint-Louis to present the Medal of Honor to two nuns on behalf of the Minister of Labor. He delivered a brief address in which he expressed his satisfaction at being able to accomplish such a mission in the name of the Government. He then spoke in terms of the highest praise of all the nuns who are devoting themselves to the care of children, the aged and the sick of every kind.

"What sacrifices," he said, "what fatigue, what care they

work required! Assuredly all are deserving of praise, but sometimes there are some who have rendered exceptional services, either because of the difficulties they have had to meet or because of the length of their services. The Government is happy to be able to give them a special mark of its gratitude."

THE "LITTLE FLOWER" SHOWN IN FILM

Paris, France.—A moving picture exhibition in Carmel, most secluded of all religious retreats—was given recently.

The remarkable exception to the established customs was made in order to permit the Carmelite nuns of Lisieux to have the first view of a film devoted to the glory of their newly beatified sister—the Blessed Therese of the Child Jesus.

Celebrated already by book, by the brush of artists and by the panegyrics of famous orators, the admirable life of the Little Flower is now to be portrayed on the screen. The initiative for this movement came from the religious of Lisieux themselves. The bishop of the diocese agreed to their wishes and the Supreme Pontiff granted the necessary authorization. The producer of the film insisted that before being shown to the public the new and unusual film should be presented to the pious women who were the companions of Sister Therese. The Bishop of Bayeux authorized the chaplain to install a screen and a motion picture machine in the Carmel. The chaplain himself acted as the operator and received the expressions of appreciation of the nuns. "Could there possibly be a more beautiful picture" one of them was heard to say. It is perfectly true that no more beautiful subject could ever be presented to any expert producer.

STORY OF FILM

The history of this film is extremely curious. The first thought, as I have said, was conceived in the Carmel of Lisieux where the Blessed Therese lived and died. Many of the Carmelites still living there knew her. Two of them are her own sisters. The Prioress of Carmel is Pauline Martin, and the nun now known as Sister Genevieve was Celine Martin. The thought of these holy religious was that if the life of the Little Flower could be shown in a film, the example of her piety would become more widely known and would call forth the homage which her virtues deserved. Their wish was expressed to the chaplain and through him to the bishop, who did not hesitate to give his approval to the plan, provided, of course, that none but Catholics be allowed to cooperate in its fulfillment and that every possible guarantee be obtained as to the manner in which the film would be produced.

The prelate sought the help of a Catholic newspaper man, M. Michel Coissac, who is now attached to a large moving picture corporation but who, for twenty years, was the editor of a publication called Le Fascinateur produced by the Catholic Press Association especially for the benefit of the motion picture interests of Catholic clubs and religious houses. An expert on religious films, M. Michel Coissac, was the first layman ever permitted to show a film inside the Vatican. He showed the first film in the presence of Pope Pius X. and Mgr. Bisleti. A few years later he gave a second performance which was also attended by Pope Pius X. and various prelates, among whom was Mgr. Lemoine.

M. Coissac studied the plan of the film and prepared its production while Mgr. Lemoine, Bishop of Bayeux, got in touch with Cardinal Merry del Val to obtain the necessary authorization. The film was completed in a few months' time.

Views were taken successively in all the places where Therese Martin lived: At Alencon, where she was born in 1827; Lisieux, where she spent her childhood; Bayeux, where she went to confide to the bishop her desire to become a nun; Milan and Venice, where she stopped on her pilgrimage to Rome to obtain the permission of Leo XIII. to enter Carmel at the age of fifteen; Rome, where she viewed the famous monuments of history; the Roman Campagna which, as she said, "left a particularly fragrant memory."

With the special permission of the religious authorities, views were taken inside the Carmel of Lisieux where she lived nine years and six months.

SCENES IN BASILICA

The second part of the film shows the magnificent ceremonies connected with the beatification. First of all there is shown the exhumation of the coffin in the cemetery of Lisieux, the tremendous and respectful crowd which followed the earthly remains of the beatified nun borne by a white hearse, and the final glorious return to the chapel of Carmel where the relics of

the saintly young nun will henceforth be venerated. The actual ceremony of beatification in the Basilica of St. Peter's in Rome, is also shown, together with the reception of the French pilgrims by Pius XI. at the Vatican—the Bishop of Bayeux delivering his address and the Holy Father replying affectionately: "You sent to Rome the little Therese, Rome gives back to you the Beatified Therese."

The Pope deigned to give his personal permission for the filming of this last scene. M. Michel Coissac, who went to Rome with the family of the Little Flower, was told by more than one official familiar with the Vatican that there was absolutely no chance of ever being able to carry his machine into the pontifical apartments. When he was received in private audience with the nearest relatives of the Little Flower, he frankly expressed his wishes to the Holy Father who received them with favor and immediately gave the desired authorization. It is thus that the film in which His Holiness appears was taken in the Ducal Hall.

The film ends with the imposing presentation of the Triduum held in Lisieux under the presidency of Cardinal Vico, the procession through the city streets with the silver reliquary offered by the faithful of Brazil followed by the fifty flags sent by various foreign nations, including the American flag carried by Captain Hufter of the American Legion in Paris.

The first public presentation of the film in Paris will be attended by Cardinal Dubois. In France the presentation of the film will be reserved, on principle, to Catholic motion picture houses.

SIX SONS PRIESTS IN ONE FRENCH FAMILY

Lille, Aug. 18.—An unusual ceremony was celebrated in the Church of the Sacred Heart here recently, a priest saying his first Mass, came to the altar accompanied by his five brothers, also priests.

The director of a large insurance firm in Lille, and his wife, M. and Madame Basquin-Delahaie, had six sons. All six entered holy orders; two belong to the Society of Jesus, one to the Benedictines, one is vicar at Lille, one at Roubaix, and the sixth has just celebrated his first Mass.

A large number of ecclesiastics and faithful attended the ceremony, at the close of which they filed past the parents and their children to congratulate them on the magnificent and rare example they have given. The bishops of Lille and Amiens sent special blessings to this family.

MANY THOUSANDS ATTEND PILGRIMAGE TO CROAGH PATRICK

Dublin, Aug. 11.—Intense crowds attended the pilgrimage to Croagh Patrick. Automobiles and special trains brought contingents from all parts of the country. Among the pilgrims were a large number of officers and soldiers.

Confessions were heard on the mountain side and about 3,000 persons received Holy Communion. Preaching in the morning at St. Mary's Church, Westport, Archbishop Gilman congratulated the people that the peace which now happily existed had made it possible again to hold the annual pilgrimage to Croagh Patrick. He hoped there would be a lasting Christian peace out of the chaos of the last two years.

LAYMEN PLAN DAILY VISIT TO BLESSED SACRAMENT

A movement to have every Catholic make a visit to the Blessed Sacrament each day in anticipation of the International Eucharistic Congress to be held in Chicago in 1926 has been started by a group of Washington laymen, headed by Anthony J. Barrett, prominent in local Holy Name Society activities.

The movement, which is being sponsored by Patrick Haltigan, president of the Archdiocesan Holy Name Society, has the endorsement of Monsignor P. C. Gavan, the Rev. Edward L. Buckley, the Rev. M. J. Riordan, the Rev. J. J. Callaghan and other Washington prelates and priests. Archbishop Curley has given it his hearty approbation.

Mr. Barrett, who is prominent in Catholic lay organizations, in discussing the movement said:

"There will be no specially organized society and the whole aim is to appeal to the sense of personal devotion to the Blessed Sacrament on the part of every Catholic. We have gotten away from personal devotion to the Blessed Sacrament to delve too much in material things. Failure of many Catholic lay societies, in my estimation is due to the fact that the members have lost sight of the essentials of faith and paid too much attention to worldly affairs. Too many Catho-

lics are satisfied to confine their devotion to things obligatory, like Sunday Mass or the Easter reception of the sacraments."

It is hoped to put the movement under the patronage of St. John the Evangelist, whose personal devotion to our Lord was so great that he was chosen as the guardian of the Blessed Virgin.

IRISH NUNS OF YPRES

London, Aug. 20.—Andrew W. Mellon, Secretary of the Treasury of the United States, is one of the most recent contributors to the fund of \$200,000 which is being raised here by public subscription for the benefit of the Irish Nuns of Ypres. Mr. Mellon's donation to the fund was \$500, the largest contribution from an individual which has been received so far. While Mr. Mellon was in London just before his return to the United States, his attention was called to the appeal on behalf of the Nuns and his donation immediately followed.

LORD MAYOR'S APPEAL

The campaign to raise the fund for the Nuns has taken on more than a Catholic aspect here, inasmuch as prominent persons of all denominations have taken an active interest in it and the appeal is made to the British public generally. When the money is raised it will be used to enable the Nuns to establish themselves in their new abbey at Kilmore, Connemara, to replace their Abbey at Ypres which was destroyed during the early stages of the World War. The Lord Mayor of London has issued a special appeal on behalf of the Nuns and the American Ambassador, George Harvey, formally opened a sale of pictures held some time ago for their benefit.

In 1665 the Abbey at Ypres was founded by the mother-house of the English Benedictine Nuns at Ghent. At first it did not prosper and after the death of the first Abbess it was converted into a national foundation for the Irish Benedictine Nuns of the various houses founded from Ghent. During the reign of James II. the Irish nuns, led by Dame Butler, their Abbess, were asked to return to Dublin and take charge of a new Benedictine foundation there. Their work in Dublin was rudely interrupted, however, after the Battle of the Boyne, when William of Orange came into power, and the Nuns returned to Ypres. After many initial hardships their Abbey there prospered until the World War.

NUN'S WORK IN WAR

When the British forces were thrown back on Ypres in 1914, the Abbey of the Irish Nuns was used as a military hospital and the nuns themselves aided in caring for the wounded and dying. Only when compelled to do so by the military and civil authorities did this community of Catholic women agree to abandon their Abbey which, by that time was reduced to ruins.

Following their flight from Ypres they took refuge for a time in England and then went to Ireland where they were given a house in County Wexford. Because of the increasing number of vocations to their order this house became too small and they made arrangements to acquire Kilmore Castle in Connemara. The estate formerly belonged to the Duke of Manchester, whose wife was the daughter of the late Eugene Zimmerman of Cincinnati.

ROYAL BANK ACQUIRES BRANCHES OF BELFAST CONCERN IN SOUTH

Dublin, August 10.—The biggest deal in the history of Irish banking has just taken place. The Royal Bank of Ireland has purchased the twenty branches of the Belfast Banking Company which are situated in the Irish Free State. Hitherto the Royal Bank of Ireland was a purely local concern having, besides its head office, only seven or eight branches, all situated in Dublin and its suburbs. As a result of this deal it will now have branches not only in Dublin but in the counties of Meath, Cavan, Monaghan, Donegal and Leitrim. Its present capital is £1,500,000 and its deposits, according to the last balance sheet, exceed £5,000,000. During its ninety odd years of existence it has always enjoyed prosperity. It has, of course, no connection with the Bank of Ireland, which is the most powerful concern in the country.

To become a Catholic one is not required to abandon any truth which he already believes, because it is the very nature of the Catholic faith that it includes all truth. To become a Catholic is to complete one's belief by embracing in addition to those truths already acknowledged others taught by Our Lord with equal certitude and plainness.

CATHOLIC NOTES

Pittsburgh, August 20.—The Rev. James R. Cox, chaplain of Mercy Hospital, is believed to be the first Catholic priest to receive a degree from the University of Pittsburgh. Father Cox has been awarded the degree of Master of Arts after two years of study in the School of Education at the University.

Baltimore, Aug. 27.—Visitors to the Convent of the Dominican Nuns of the Perpetual Rosary in Maiden Choice Road, near Catonsville, are bestowing great praise on a painting of the Crucifixion, with the Blessed Virgin shown at the foot of the cross, which was recently completed by a member of the community. Art critics are said to value the painting at \$20,000.

Cologne, August 11.—The exhibit of German ecclesiastical art at the Brazil exposition was one of the most notable European Catholic features of the exposition, according to reports received here. The exhibit was under the direction of the noted German Franciscan, Father P. P. Sinzig. The German ambassador took part in the formal opening of the exhibit. Many high dignitaries of the Church in Brazil were present.

A copy of "The Faith of Our Fathers," by Cardinal Gibbons, has been plated by the Braille Transcribers Club of the Kenwood Alumnae and presented to the New York State Library for its blind readers. The presentation was through the generosity of Monsignor Glavin of Rensselaer. At present ten transcribers are working on Papini's "Life of Christ," which is expected to be finished by October. An enthusiastic transcriber who is over sixty years of age has furnished a copy of "The Little Office of Our Lady," which will be used by blind members of the Third Order of St. Dominic.

Washington, D. C., August 27.—Numerous letters telling of favors received through intercession to the "Little Flower of Jesus" were received at the Mount Carmel Retreat House in this city prior to the beginning of the monthly national novena for August, according to the Rev. Paschasius Rizzi, superior of the Carmelite Fathers. A statue of the "Little Flower," modeled by a Spanish sculptor under the direction of the Carmelite Fathers, has been erected in the retreat house, which is possessed of a relic in the form of a part of the bone from the "Little Flower's" hand.

Paris, Aug. 11.—Before leaving Europe for South America, after an absence of eight months, Senor Epitacio Pessoa, former President of Brazil, went to Lourdes accompanied by his family, and placed several magnificent baskets of roses in the Grotto. Received by Count de Beauchamp, President of the Society for the Hospitality of Lourdes, Senor Pessoa and his family heard Mass and attended the evening processions. Dr. Marchand took them to visit the Bureau of Medical Constations of which he is the Director.

Madrid, Aug. 18.—Rev. Don Felix del Campo, pastor of the parish of San Jose, recently baptized an unusual convert, a young Moor named Mohamed Rifi, who had served with the regular troops of the Spanish army at Tetuan. The young neophyte selected the name of Jose Maria, and his godparents were Lieutenant Don Jose Valdez Guzman and Senorita Narcisca Bonafes. The remarkable thing about this conversion is that it was entirely spontaneous. The young Moor of his own accord sought to be admitted to the Catholic Church and asked to be baptized.

Spala, Aug. 9.—The president of Poland is having a Catholic church built here, near his summer residence, the former imperial chateau, and has recently issued invitation for the blessing of the building to the two Polish Cardinals, the army bishop and several members of the Hierarchy. The church is quite large and will not only serve for the religious needs of the President and his suite, but will be open, as a public place of worship, to the people of the surrounding country who have been without a church of any kind to the present time.

Washington, D. C., Aug. 27.—A notable addition to the religious orders conducting Catholic schools in the District of Columbia will be made in October, when the Religious of the Sacred Heart will open a day-school for girls under twelve and for smaller boys in Massachusetts Avenue. A community of eight sisters, under the leadership of Rev. Mother Dikovich, will have charge of the new institution. The plan of studies will conform to that established in all the convents of the Sacred Heart, but will at first be confined to the seven classes of the junior school, to which the intermediate and academic classes will be progressively added. A handsome residence building with provision for a commodious chapel and an auditorium has been secured and is now being prepared for the accommodation of pupils.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.

CHAPTER XXXVIII.
CARTER DELUDED.

Tighe a Vohr, with Shaun at his heels, was pursuing his rapid way to Corny O'Toole's abode. Frequently, however, he slackened his pace...

country intorely, wid the shame she's in. "That's too bad," said Corny; "she was a fine, full woman, with a very dashing way of her own."

lest there should be spectators, or eavesdroppers in the immediate vicinity; there were none, however, and he drew still closer to Carter...

Ireland; and that he had the countenance of the higher authorities to do as he looked with the guards for the sake of intrapping...

his dear ones some degree of comfort and educate his children. And Easton had fallen to him. The past was forgotten. Now for a new life, with new hope, new vigor, new aims...

A TEST OF TRUST

"I will bestow abundant blessings on their undertakings." So it had come at last! Eagerly Philip Wendover scanned the list of changes and promotions to make sure there was no mistake. No; there it was in plain English: "Philip Wendover to be manager at Easton."

"I believe you, Mr. Carther," said Tighe, with feigned earnestness; "didn't I see it in yer face when I ketched a glimpse o' you that night as they pulled the cloak off me? Perhaps—his countenance assumed a very doubtful expression—" a good deal of it is lies that the people tell about you; an' mebbe you were drov' to the one black act you committed, an' mebbe you'd be thrup' to the masher for the future."

Of this Philip Wendover made the happy experience. He completely triumphed over his failing; never, in fact, relaxed into it. But the black mark placed against his name on the company's books by that year's work seemed ineffaceable.

THE Security Afforded by Trust Companies to Investors
In these days of unrest and financial stress there is a comforting sense of security for those who have placed their savings with Trust Companies for investment...

St. Jerome's College KITCHENER, ONT.
Educational
BARRISTERS, SOLICITORS
MURPHY, GUNN & MURPHY
BARRISTERS, SOLICITORS, NOTARIES

Casavant Freres CHURCH LIMITEE
Organ Builders
ST. HYACINTHE QUEBEC
Westlake PHOTOGRAPHER
Opposite the Armouries

appeared the drudgery of desk work that morning. His conscience was at peace indeed, but the voice of the tempter was not stilled. Bravely he struggled and applied himself strenuously to his work, as the best antidote for the despondency he felt so difficult to shake off. It was at a moment of lowest gloom that he heard steps approaching. The next instant Briggs threw open the door and ushered in no less a person than Mr. Hardfert himself, the head of the firm.

"Good morning, Mr. Wendover," he began, accepting the seat Philip hastily brought forward. Then, in his "to the point at once" tones he continued:

"You got my wire yesterday?"

"Yes, sir," answered Philip rather curtly.

"And you understood, of course?"

"Oh, yes, I understood," returned the other, his feelings getting the better of him. "I understood that there is no forgetting my lapse of years ago; no remembering how I made up for it."

Mr. Hardfert frowned. He was not accustomed to be spoken to in this fashion by his subordinates. Then glancing sharply at his clerk, he noted the lines of keen suffering on his face and his own relaxed.

"Hum," he said slowly, "so that was how you read my wire?"

"What other way could I read it? Didn't it say clearly, 'Personal reasons'?"

"Thomas Wendover, cashier at Easton is your cousin isn't he?" asked Mr. Hardfert, abruptly.

"Yes, my first cousin," replied Philip, wondering.

"And you forgot the first rule of the firm, which lays down that no blood relations shall be employed in the same banking house! Yes, you may well start. Well, 'twas only yesterday I learned you were relations. So there was nothing to be done but cancel your appointment at Easton at once, and give you what I originally destined for you—Reading—the pick of the lot. For I've been watching you these years back, and let me tell you, Wendover," he continued, leaning forward and speaking very impressively, "I am not a Catholic, as you know, but if ever I become one it would be, I think, mainly out of veneration for a religion which can strengthen its members to conquer their failings as you have done."

It would be useless to describe the crowding emotions with which Philip listened to the chief's words. Yes, it was true, he had completely overlooked the initial rule of the firm. His mind, riveted on the one supposed cause of his disappointment, had never adverted to any other. And what if he had acted on that first mad impulse—and gone contrary to his conscience and rejected the grace given him that morning by the mighty efficacy of the Adorable Sacrifice? Lost forever would have been his own self respect; lost the chance of bringing a soul to the knowledge of the true Faith; lost, perhaps, for he knew the dangers of that gambling den—his own soul! Lost, also, the aim of his highest hopes, the position at Reading, with all that it meant to him.

"Oh, Mr. Hardfert," he almost stammered. "I thank you with all my heart, and I must apologize for my hasty words a while ago. I went through a good deal since yesterday. No, I don't know how to thank you properly."

"There, there," interrupted the old gentleman in his brusque, but far from unkindly way. "I know all you want to say. Besides, I'm in a hurry now. You know," he added, with a twinkle in his eyes, "the rule won't prevent you and Tom Wendover having a good time together now and then. Well, I'm off. By the way, before coming to you I telephoned to Mrs. Wendover so that she could come and congratulate you. Ah, here she is!"

And without waiting for any more expressions of gratitude the kindhearted old gentleman shook hands warmly with Mrs. Wendover and her husband and hurried away.

"Oh, Mary," said Philip to his wife when they had discussed the providential event of that morning, "through all the bewilderment of my brain while Mr. Hardfert was speaking to me, one thing stood out clearly in my mind. 'Twas those words of our Lord, 'O thou of little faith, why dost thou doubt?'"

"Ah, Phil," she answered, looking up at him with that brave, loving smile, which had brightened many a dark day for him. "'Twas nearly as great a test of trust for myself as for you. But one lesson it taught me, which I never can forget—that the only thing impossible to the loving Heart of Jesus is to be without pity for those who call on It with faith and humble trust."—Irish Catholic.

THE LIGHT

No mariner ever depended more implicitly on beacons to lead him safely into port, than those outside our Church look to individual Catholics to light the way, through fogs of prejudice, to the anchorage of truth. We are firm believers in the principle that truth must prevail. This position, however, premises that the truth be known. This is accomplished by preaching and by example. A comparative few are commissioned to preach, but all may teach the faith that is in them by example. Teaching without a tongue is, admittedly, the most far-reaching of all instruction. Many Protestants and infidels

never meet a priest, never hear a sermon, never read a Catholic newspaper. How can truth reach them except through a Catholic acquaintance? For many, the individual Catholic is the Catholic Church. His practical faith and conduct are the lights which, burning brightly, guide; or vacillating, flickering or half extinguished, confuse the searching mind.

The sailor lays aside his reckoning and compass, and seeks the shore lights before he enters the harbor. So those outside our Church, even when they do read and study, look to the lives of Catholics whom they know for signal flashes leading to the harbor of truth. We cannot escape the fact that your lives are the only religious books which the majority of our fellow-citizens read. Good or bad, they mark our conception of individual responsibility as Catholics.

SUBCONSCIOUS MIND MAY REVEAL ALL OUR SECRET SINS ON JUDGMENT DAY

The author of the article which follows is a former member of the British Society for Psychological Research and an authority on psychic philosophy whose judgments are sought by psychologists of standing here and abroad. His writings explanatory of the Catholic attitude toward Spiritism and kindred subjects and his able exposition of the deceptions and dangers which encompass those who seek, without knowledge and without authority, to investigate these subjects, have won for him a Knighthood of St. Gregory. He has just completed a work entitled "Human Destiny and the New Psychology" which will be published by Peter Reilly, 133 North 13th Street, Philadelphia, who will accept pre-publication orders at \$1.25 a copy although this price may be advanced when the book is issued. The work is an able elaboration of the arguments advanced in the article appended.

By J. Godfrey Haupert, K. S. G. (Written for the N. C. W. C. Editorial Sheet)

It is an instructive and significant circumstance that the very science which, not so very long ago, was believed by many to have dealt the death-blow to some of the most fundamental doctrines of that Christian religion, is, in the present age, becoming an emphatic witness to the truth of those doctrines. We have in this circumstance, surely, a striking illustration of the fallibility of all human knowledge and of the manifold errors to which the human intellect is subject.

It was not so much the acceptance of the principle of organic evolution itself, but rather the rash and wholly illegitimate inferences drawn from it, that brought about the revival and influence of the old materialistic philosophy. The record of its learned-sounding but erroneous teaching makes painful and humiliating reading for us today. The disciples of that school went so far as to assert that matter could well be conceived to have evolved even the most complex manifestations of the mental life and that belief in the existence in men of a soul, independent of and apart from, physical organization, and of a spirit-world, would most certainly have to be abandoned. In the course of time dissent from this view came to be so widely regarded as an evidence of ignorance and of imperfect scientific training that there were few persons of note at that time who had the courage to resist the stream of tendencies and to sound the voice of common sense and of reason.

The non-Catholic religious world made many concessions and compromises and labored hard to accommodate itself to the supposedly newly discovered scientific truths. The Catholic Church alone which stood firm and unmoved in the midst of this intellectual convulsion and which never hesitated to proclaim the falseness of the teachings which were being promulgated.

A NEW PHILOSOPHY—BORN

Our own days are witnessing a complete transformation of ideas respecting these matters and the birth of a psychic or spiritualistic philosophy which is utterly destructive of the materialistic one. And most of the propounders of the philosophy are not men lacking the scientific temper of mind, but eminent physicists who have arrived at their conclusions by the scientific method and who can scarcely be said to have been promoted by personal preferences and predilections. It is to incontrovertible facts and to phenomena, formerly ignored, but now carefully studied and again and again verified, that the reaction of thought is due. Any person in the least skeptical on this point can easily convince himself by a visit to some of our leading book-stores in the larger cities of the country. He will find entire departments set aside for the exhibition of books dealing with a psychic and spiritualistic science, and he will, on the title-page of many of those volumes, discover the names of men of world-wide reputation and distinguished in one or another of the many branches of scientific research.

We have cause, of course, to be thankful for this transformation in the world of ideas, since it is already evident that it has been instrumental in removing from many minds seemingly impossible barriers

to an intelligent acceptance of the Christian Faith. But we cannot, on the other hand, warn too earnestly against some of the pronouncements of this new school of thought since here, too, such pronouncements are often but exaggerations and distortions of observed phenomena, or wholly unwarranted and untenable conclusions drawn from them.

FACT AND SPECULATION

The ordinary and necessarily imperfectly informed mind is only too apt to confound theory and speculation with indubitable fact, and we have only too abundant evidence already that the errors resulting from such a confusion of principles are often of a peculiarly grave and far-reaching character. They may undermine the entire religious life and all belief in the Supernatural. It is, for instance, one thing to admit that scientific research has, by a method of elimination, demonstrated the existence of a spirit-world and of beings of an immaterial nature; it is quite another thing to subscribe to the contentions of one or other of the many exponents of this truth who claim to be able to tell us who these spirits are and how we can place ourselves in communication with them. The first may be regarded as a demonstrated fact, in keeping with the universal belief of mankind. The second is, at best, a mere theory and speculation—in its inferences often productive of grave religious error.

The same applies, and with perhaps still greater force, to the most recent scientific utterances respecting the human mind and its complex operations. It is admitted, and indeed demonstrated, today that there are processes of thought infinitely subtle in their nature, and independent apparently of the ordinary normal operations of the mind, of which our materialistic philosophers were painfully ignorant and of which they would not in any case be able to offer any intelligent explanation. The study of these operations, comprehended under the term "the subconscious," has created the keenest possible interest, and at the present moment a vast amount of literature is in circulation in which there are attributed to the subconscious mind the most incredible powers and potentialities.

Here, too, it is evident that inadequately informed minds are in danger of confounding fact with theory and speculation and of falling into errors which are apt to defy all efforts at correction. With great truth writes a well-informed psychologist (E. M. Caillard) in the June issue of the English National Review:

"The discovery of the unresting activity going on in a region of the human mind, till comparatively recently almost ignored, has awakened so much scientific and unscientific curiosity and experiment that the uninitiated may be pardoned if they fail to perceive limits to what can be accomplished by the jack-of-all-trades who is said to be resident within them."

AN INTRICATE SUBJECT

The subject is, beyond doubt, a most difficult and intricate one and there is still a great deal about it that is very imperfectly understood even by expert investigators. The best of them are cautious in their utterances and are holding their judgment in suspense. They do not, for instance, endorse all the wild statements that are being made respecting the unlimited suggestibility of the subconscious mind. One fact and one alone, would seem to be fully and clearly established and to be endorsed by all accurately informed students of the subject. The subconscious mind of man is a kind of vast storehouse of registry, in which all the knowledge, accumulated during life is preserved, and in which all its events and experiences are minutely and permanently recorded. Careful and systematic experiments have demonstrated that nothing is lost, nothing is blotted out, even though the conscious working mind may be wholly unable to recall it. It can be made to rise into consciousness or to close itself to another by well-known processes such as the association of ideas, or the induction of hypnotic or passive states.

This fact is now so well established and so fully accepted that no modern psychologist of note can be found to dissent from it. The curious thing, however, is that while speculation is rife respecting the yet-to-be-discovered powers of the subconscious and while the wildest theories as to its possibilities are being propounded, the one safe and almost self-evident inference from the simple fact itself is being overlooked and lost sight of. It seems so far to have escaped the attention of our scientific thinkers and to have attracted that of but few of our philosophers. A yet very direct bearing upon some of the most mysterious doctrines of our religion and to be throwing upon them a very clear and unexpected light.

STORED IN THE SUBCONSCIOUS MIND

It is not possible, in a brief article of this kind, to give more than a brief outline of what is contended for. We are told, as has been shown, that all of life's accumulated knowledge is preserved in the subconscious mind and is subjected to its peculiar and subtle operations. But it is equally certain that not a millionth part of it can

be made to come into practical use throughout this present life. While we know that it is there, we do not know how to get at it, only parts and detached fragments of it rising into consciousness under known conditions, such as dream states, in hypnosis or trance-states, by the association of ideas. But since it is preserved and since neither disease nor the decay incidental to old age can destroy it, it is surely reasonable to maintain that it will come into use in another life and that the fact of its preservation is an additional argument in favor of the survival of the soul and of the existence of a future state. It is difficult to conceive of any other intelligent end or purpose which it could be destined to serve.

Again we have our difficulties respecting the events and happenings of the Judgment Day. We believe what has been revealed respecting it and know that there will be a Judgment Day. But when we contemplate the multiplicity and complexity of human lives, our minds are bewildered and we experience a difficulty in conceiving of the mode and the "how" of the great disclosure. The ascertained facts respecting the subconscious mind and its extraordinarily accurate memory clearly go a long way towards solving the difficulty. We can well believe that, quite apart from what God's infinite knowledge may disclose to us on that day, we ourselves shall have to be the revealers of our lives, the subconscious mind, no longer hampered by union with the body, automatically and fully, and perhaps in a moment of time, disclosing all its contents. The same, it will be seen, applies to the other doctrines of the Last Things—to Heaven and Hell and Purgatory. If the subconscious mind records, as experimental study has shown, not merely the thoughts and acts of a lifetime, but also the circumstances, emotions, and intentions attending them, we can well understand what an inevitable Heaven or Hell or Purgatory a man may be preparing for himself and what an immense responsibility attaches to human life and to its seemingly most indifferent acts and events. In the light of the truth how significant become those words of Our Lord: "For every idle word that men shall speak they shall give account of on the day of Judgment!" Let but the imagination picture to itself a state or condition from which the veiling and diverting influences of life have been removed and in which the soul stands face to face with the true and ineffaceable records of its life in the flesh, and many of the difficulties urged against these doctrines will be seen to vanish away. The plausible reasonings of the sceptic and the scoffer will be deprived of most of their force.

It can scarcely be doubted, therefore, that when once the deep significance of this great psychological truth—in all its bearings and implications—has been fully recognized it will be found to be a vital factor in the defence of some of the most difficult and most widely challenged doctrines of our Faith.

THE TROUBLED CONSCIENCE

By Very Rev. George M. Scarce, C. S. V.

It is not my purpose to discuss the misery of the scrupulous soul—a dreary task, though it be so meritorious, for no charity is so sweet as pouring the balm of sympathy upon the distraught soul of a doubting penitent and reaching him the right hand of guidance. But I have some thoughts on the mental condition of one whose confession is troubled, and who is followed by early relapse into grave sinfulness and troubled very reasonably.

It looks really as if these confessions, on which so much time and trouble have been spent, both by priest and penitent, were simply bad ones. As far as the confessions themselves are concerned, they may have sufficed, though of course they are unable to recall it. It can be made to rise into consciousness or to close itself to another by well-known processes such as the association of ideas, or the induction of hypnotic or passive states.

This fact is now so well established and so fully accepted that no modern psychologist of note can be found to dissent from it. The curious thing, however, is that while speculation is rife respecting the yet-to-be-discovered powers of the subconscious and while the wildest theories as to its possibilities are being propounded, the one safe and almost self-evident inference from the simple fact itself is being overlooked and lost sight of. It seems so far to have escaped the attention of our scientific thinkers and to have attracted that of but few of our philosophers. A yet very direct bearing upon some of the most mysterious doctrines of our religion and to be throwing upon them a very clear and unexpected light.

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garnished." That is all, "swept and garnished." It was full of all sorts of evil before; now it is cleaned out, swept and tidied up; but there is nothing in it. It is empty. That is the trouble.

There is an old proverb that "nature abhors a vacuum for empty space." There is some truth in it, in the material world, but a great deal more in the mental and spiritual. We cannot get our minds empty if we try; indeed the more we try, the harder it will be. We have got to think of something.

What follows from this is very plain. It is that if bad thoughts are to be kept out, some other thoughts must be brought in to fill up the empty space. And what shall these other thoughts be? Of course, anything that is not bad will do. And here is one advantage in education, in cultivating one's mind, in acquiring knowledge, that it gives one plenty to think of. And plenty of things that are not of any harm, even if they are not of much good. But after all, every one, especially if living in a city, can find plenty to think about that is not bad. There is plenty, for example, that is right enough in the papers, though there is also plenty that never should be read at all.

But there is a better line to follow than this; and one that must be followed during a good part of the life, if the sinner is going to make a success of his conversion. What this is, is also plain enough. It is to think not merely of things that are not bad, but of what is positively good.

To speak still more plainly. One, who, after a confession ending a long course of mortal sin, expects or hopes to persevere, has got to pray, and pray a good deal. Of course, he has to pray when he is tempted, and that may be very often; but that will not be enough. This kind of prayer is merely to drive the enemy away when he makes his attack; but he needs to be kept away, so that he will not attack so easily.

Nothing will suffice for this except forming a habit of prayer (a habit in the usual sense of the word) to take the place of the old habit of sin. The sinner who wants or hopes to persevere must make up his mind to lead a pious life, to take the place of his former impious one.

If more women are saved than men, one at any rate, that they realize this better. Women, if they wish to lead a good Christian life, are usually willing to pray a good deal, and to approach the Sacraments frequently. If a man who has led a life of sin, was willing to do this, his perseverance and final success would be assured. But a man seems to think he can get along without it. This idea is really an awful, a fatal mistake.

And it is especially so because there is another matter to be thought of, which we have not considered yet. It is that there is not only an old habit of sin to be overcome; beside this, there are real, personal, and inveterate enemies of ours, who are interested in keeping up this habit. There is really an unclean spirit, a devil, perhaps several of them, who have not exactly possessed the sinner in the way properly so called, but still have had much control over him, and led him into innumerable sins. He has got to fight these devils, as well as his own vices; and his own strength is far from being equal to it.

There is really no way out of it except frequent prayer, frequent confession, frequent Communion. But if, in spite of all that has been said, the penitent is not willing to begin at once with this, the least he can do is to pray regularly morning and night, and go to confession once a month.

There can hardly be any reason sufficient to excuse one who really wishes to persevere, from this practice of monthly confession and Holy Communion as a minimum, especially in a city parish, and in most others, where the conveniences for it are ample, and where societies are established, in which monthly confession is the rule. If you have not yet joined such a society, do so at once. If one is really prevented from coming on a Saturday afternoon or evening, or any time when

confections are regularly heard, it makes no difference for men; at any rate, as men can be heard in the priest's parlor at any time.

To confess once a month may be enough; if it is not, one must go oftener. The unclean spirit, the interior vice, and the devil outside who makes use of it for the sinner's ruin, must be driven away for good, if the penitent is to have a really solid hope of perseverance and final salvation. Matters must improve, or they will go from bad to worse. Otherwise the evil will not only himself return, but will bring others with him, and the last state of that man, as our Lord tells us, will become worse than the first.

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LONDON, SATURDAY, SEPT. 8, 1928

THE CATHOLIC TRUTH CONVENTION

The Catholic Truth Society of Canada, under whose auspices an important Catholic Convention will be held in Ottawa the last week of September, is obviously of the same nature as its parent organization, the C. T. S. of England.

Another object that the approaching Catholic Truth Committee might well undertake is the organizing of the society throughout English-speaking Canada. Here the English model cannot be slavishly followed. If the Catholic Truth Society is to function in centres as far apart as Halifax, Quebec, Montreal, Ottawa, Kingston, Toronto, Winnipeg, Regina, Edmonton and Vancouver—to mention but archiepiscopal cities—it is evident that a considerable amount of autonomy must be allowed each local branch.

We heartily recommend those of our readers, both clerical and lay, who can do so, to attend the Catholic Truth Convention in Ottawa, September 25th to 28th. As the Archbishop of Ottawa points out in his gracious letter of invitation, the "large number of his venerable colleagues from all parts of Canada who have graciously consented to take part and the well known priests and distinguished laymen who are on the programme guarantee a wonderful Catholic Congress."

Indeed, since the Eucharistic Congress in Montreal in 1910 no such a distinguished group of English speaking speakers at least, has been brought together in Canada. The Catholic Record extends its best wishes to the Catholic Truth Convention Committee and expects great things of it.

THE ANGLO-CATHOLICS Amongst both Catholics and non-Catholics opinion is sharply divided as to the tendency of the "Anglo-Catholic" movement in England. Elsewhere, also, this interesting school of religious thought is found; but nowhere else has Anglo-Catholicism the magnitude or vitality that it has attained in the old land.

Without attempting here any exhaustive analysis of the movement it is well to recall the fact that it had its genesis in the Oxford Movement of nearly a century ago, which gave life to the dry bones of Anglicanism—life that for a time waxed vigorously then waned but never died out. Its present day manifestation is the Anglo-Catholic movement within the State Church.

There are those—and some of them have come out from the city of confusion into peace and truth—who stoutly maintain that souls that might otherwise find their way into the Catholic Church are held back by the delusion that they are already Catholics; they are satisfied with the ritualistic imitation of rites, ceremonies, even of the sacraments and the Holy Sacrifice itself, never finding the living and life-giving realities of

which ceremonial and ritual are but the appropriate dress and expression.

Others, quite as well equipped by experience, look upon the Anglo-Catholic movement as doing a great work in familiarizing vast numbers, indeed the whole public mind of England, with Catholic truth through the rite and ceremony, and thus preparing the way for the ultimate reunion with the Catholic Church.

However this may be, the Oxford Movement, by whatever name it has come subsequently to be known, has given us a continuous stream of converts. The two great Cardinals, Newman and Manning; Ward, the philosopher of the Movement, and indirectly his famous son Wilfrid; Faber, Dalgairns, Marshall, to name a few of the hundreds of the most cultured of England's aristocracy of intellect.

A short time ago the names of three hundred and sixty-nine living convert clergymen from the Established Church were listed without attempting to make the list exhaustive. That the stream is still flowing is shown by such names as Professor Phillimore, G. K. Chesterton and Sir Edward Elgar, to mention a few of the scores of present-day prominent English converts.

These reflections were prompted by a Canadian press cable we read the other day. The Anglican Bishop of Zanzibar, it will be remembered, was greatly perturbed by the condition which brought on the famous Kikiyu controversy of some few years ago. It was impossible to reconcile the official stand taken with his Catholic conception of the Church. It appeared to him to be an abandonment of essential principles. At the time it was judged from his public utterances that he would be forced into the Catholic Church.

At the recent Anglo-Catholic Congress the bishop, who knew something of both places, declared that London was as pagan as Zanzibar. Immediately there was a storm of indignant protest.

Now, the despatch tells us, the Wesleyan Conference in its address to the Methodist people makes almost an identical declaration: "While there is much to encourage us yet, England still is largely pagan. Unchristian standards still are being applied, almost unconsciously, to social and international questions. Life is interpreted in terms of mammon rather than God."

And the Methodist Conference gets away without trouble with the very thing that put the Bishop of Zanzibar in the pillory. It is a matter of common experience that a Protestant may say without comment what, said by a Catholic, would rouse keen resentment. We take it, therefore, that the Protestant instinct of England senses the Catholic in the Anglo-Catholic Bishop of Zanzibar. And this may throw as much light on the tendency of Anglo-Catholicism as the conclusions of those who have given themselves to a serious study of the movement.

A short time ago Canon Newton of Sarnia gave the Derry Day celebrators this comforting assurance: "We are told by some that the Church of England will go over to the Church of Rome. They will never do that. They cannot do that because the church is built upon its articles, and 10 out of those 39 are written expressly against the heresies of the Church of Rome."

The optimistic Canon must know that the articles are but a flimsy barrier to that large section of the Church of England represented at the recent Anglo-Catholic congress when it was openly advertised that Confessions would be heard in twenty London churches, not of the Church of Rome but of the Church of England. And thousands of ministers of the Church of England openly proclaim through pulpit and press that they celebrate Masses—even Requiem Masses—which the articles roundly and unequivocally declare to be "blasphemous fable and dangerous deceits."

THE WHOLE system, declares the Doctor, is contrary to the provisions of the League of Nations, and came up for discussion and denunciation at the sessions of the conference of the Eastern section of the Presbyterian Alliance at Zurich, Switzerland, from which he has just returned. The existing state of affairs, if correctly reported, is of course reprehensible. We have no comment to make upon it save to say that if on the part of the clerical body concerned it leads to a better understanding and saner appreciation of the causes which have brought upon the priests of the Catholic Church from time to time bitter enmity and active persecution at the hands of infidel governments, it will not be without its good effect.

WHEN the great Cardinal Bellarmine, now declared blessed by the Holy See, lay dying he asked those at his bedside to see that his re-

mains were laid beside those of St. Aloysius Gonzaga, the angelic youth whose confessor the Cardinal had been, and whose ministrations he had received at the hour of death. Three centuries have come and gone since then, and it is only now that the wish of Blessed Bellarmine has been accomplished. This has been brought about by direct act of His Holiness, Pius XI. The translation took place on the feast of St. Aloysius, 21st June, when the remains of the newly Beatified were carried in procession through the streets of Rome from the Church of the Gesu to that of St. Ignatius, where St. Aloysius is entombed. The bodies of the two Saints, therefore, so closely associated in life, now lie side by side awaiting the resurrection.

DISPENSATIONS OF MATRIMONY HOLY FATHER ISSUES DECREE DEFINING METHODS OF PREPARING CASES

By Mgr. Enrico Amedeo One of the most important recent legislative acts of the Roman Curia is the establishment of the new procedure to be followed in the granting of dispensations of matrimony "ratum non consummatum."

As is well known, cases of this kind—aside from the so-called Pauline privilege which applies only in the case of non-Catholics—are the only ones in which the Church has the faculty of annulling a true, real and valid marriage. All the other causes of annulment of marriage do not concern the dissolution of a real marriage but only the proof that in certain attempted marriages there was a defect existing from the beginning which rendered them null; hence they consist in the juridical recognition and proclamation of such pre-existing nullity.

In the case of a marriage "ratum non consummatum," however, there is a true and real dispensation from the matrimonial bond contracted through a valid marriage, a dispensation which can be granted by the Apostolic See when that marriage, although valid in itself, has not been integrated by the consummation.

REGULATING PROCEDURE The Holy See has now felt the need of regulating the procedure for these dispensations because this procedure has been developed in the past more according to practice than according to fixed and set rules. The necessity for these rules was very great, inasmuch as the procedure for such dispensations was developed so far as all the preliminary stages are concerned, in the various dioceses in which the matrimonial investigations were not always carried on in a sufficiently exact juridical manner. It has often been necessary to have recourse to supplementary inquiries which rendered the judgments uncertain and the proceedings very long.

In view of all these reasons the Sacred Congregation of the Sacraments has established a new method of procedure and has made it law by a decree in which are explained the reasons which have made such action advisable and the Catholic belief concerning the nature and consequences of the dispensation of matrimony "ratum non consummatum."

The text of the decree of the Sacred Congregation of the Sacraments reads as follows: "The Catholic doctrine is that matrimony 'non consummatum' between persons baptized or between one baptized and the other not, is annulled either ipso jure for the solemn religious profession, or for dispensation granted by the Apostolic See for just causes, at request either of both the parties or of one of them, even if the other is not consentient. (Cod. Jur. can. 1119).

"However, in order that the Apostolic See may grant such dispensations, it is necessary that two things should be proved: that is, that the marriage has not been consummated and that there exists a just cause for granting the dispensation.

"Although the granting of the dispensation is within the legal capacity of the Roman Pontiff, the Holy See is in the habit of entrusting to the local Ordinary the preparation of the proceedings by which the truth of the facts may be ascertained as regards inquiries and proofs concerning not only the non consummation of the marriage, but also the legitimate nature of the demand for the dispensation.

"From this two consequences of great importance are derived. The first is that such causes, not being provoked by a judicial action, contentious or criminal, but by the benign concession of the Holy See, which consents to the prayers of the applicants, are not really judicial cases but rather concessionary or administrative. Since, however, they tend to show that the Pope can legitimately use his supreme power to grant dispensation of a marriage 'ratum non consummatum' with the full knowledge of the facts, the truth in such cases must be sought for with an exactitude and diligence not inferior to that used in really judicial affairs. Therefore

NOTES AND COMMENTS

MUCH PROMINENCE is being given in Catholic papers in the United States to the fact that the late President Harding once spoke from a Catholic pulpit, and the incident is characterized as an "almost unprecedented honor for a layman." It is not altogether without precedent as we shall presently show, but may be considered as such in the President Harding case, he being a Protestant. That, however, occasions have arisen where the pulpit was opened to Catholic laymen is quite demonstrable.

IT MAY BE well to give the facts as to the Harding incident, and we do so as we find them in an exchange: "St. Mary's Church, Marion, was about to dedicate its new high school in 1918. They were looking about for a speaker for the occasion and the name of Senator Harding was suggested. It was doubted that he would come to speak for the Catholic high school, but Father Denning and the trustees invited him and to the surprise of many he accepted. When it became certain that the Senator was to be there, nearly all of Marion crowded to attend the Catholic high school dedication and it was found the building was far too small, so the celebration had to be held in the church and the speakers had to speak from the pulpit."

IN ILLUSTRATION of the fact that Catholic laymen have sometimes occupied a Catholic pulpit it will be sufficient for present purposes to cite the case of Hon. D'Arcy McGee. It was during the stirring struggle for separate schools in Upper Canada in the fifties of last century. Mgr. de Charbonnel, a prelate of great zeal and capacity, occupied the See of Toronto which then comprised the whole western half of the Province. The fight, as all who have studied the history of the period know, was carried on with determination and with a clear conception of constitutional rights and the issues at stake. D'Arcy McGee had championed the case in Parliament, in the press and on platforms throughout the country, with that force and eloquence which have made his name famous in Canadian annals. Wishing to give his people an opportunity of hearing the case fully stated the Bishop invited McGee to discuss the subject from the pulpit of St. Michael's cathedral, and this he did on a Sunday, at High Mass, on at least one occasion, the incident being chronicled in a contemporary diary now in our possession.

THE FOREIGN Missionary Secretary of the Presbyterian Church in Canada is much exercised over what he terms the persecution to which Protestant congregations are being subjected at the hands of the Roumanian authorities in Hungary. As outlined by Rev. Dr. Mackay the state of affairs is as follows: A system of espionage has been established by the Roumanians in Hungary, particularly obnoxious to the latter people. Spies from Roumania are in constant attendance at the Hungarian services, and whenever anything is uttered which they construe as being contrary to the Roumanian Government the Hungarians are forbidden to hold meetings. Under this system one minister was prosecuted for repeating the Lord's Prayer, because the phrase occurs, "Thy kingdom come."

the dispositions and the orders constitute some precedents of truth which it is necessary to obey, so that he who refuses to obey becomes contumacious.

WHEN DISPENSATION IS VOID "The other consequence, which must be deeply impressed on the minds of the judge and witnesses, and above all on those who ask for the dispensation, is that if things are in reality different from what the petitioning parties affirm, that is if the marriage was in fact consummated, but the truth, through the fault or negligence of the tribunal, or through fraud or negligence of the parties concerned or witnesses, is not revealed during the process, the pontifical dispensation obtained in such a manner has no value because it is without foundation. The marriage, moreover, in such a case, remains valid, so that if the parties think the marriage is annulled and contract another before the Church, this second marriage is really invalid and, therefore, those who are reputed husband and wife, and their children, will be implicated in a position almost inextricable from grave evils. This fact, therefore, must be foreseen by the judge before the oath is taken and the parties solemnly warned, and it must be well understood and meditated upon by those taking part in such cases, especially at the moment in which the sworn replies, the attestations and the relations are respectively given by the parties petitioning, the witnesses and the experts.

Therefore, so that the Ordinary inquiring into these causes can proceed more accurately and more quickly according to the common law, the following rules have been established. They were subjected to careful examination by the Cardinals placed over the Sacred Congregation of the Discipline of the Sacraments, and in the Plenary Meeting of April 27, of the present year. They were approved and destined to be promulgated if conformable to the will of the Holy Father. Our Holy Father, Pius XI., in the audience of May 10th, granted to the undersigned Cardinal Prefect, deigned to approve and confirm the sentence of the Cardinals and in order that such rules be exactly and religiously observed by those who have the duty, ordered that they should be published in the Official Bulletin Acta Apostolicae Sedis, dated Rome, at the head office of the Sacred Congregation of the Discipline of the Sacraments, the day of May 7th of the year 1921. M. Card. Lega, Prefect, A. Capotosti, Bishop of Terme, Secretary."

This decree was published yesterday and together with the accompanying laws and formulae takes up the entire eighth number of the Acta Apostolicae Sedis.

RULES TO BE FOLLOWED The rules to be followed in the processes and the principal formulae prescribed for the different acts of the procedure are contained in 15 chapters comprising in all 108 articles. They cover all the elements and acts that may be brought out during the course of the proceedings and in the dispensation to be granted. The rules provide that the only office competent to interest itself in such a subject and to grant the dispensation is the Congregation of the Sacraments, and that no judge can direct the process if he has not been given faculties from the Holy See. The only persons who have the right to ask the dispensation of "ratum non consummatum" are the married couples themselves, and the local tribunals charged with the conduct of the process must be constituted by the Ordinary authorized by the Holy See. Most exact an opportunity rules follow about the exercise of the office of judge, the citation and order of the process, the oaths and depositions of the parties, witnesses and experts and their examination, about the criterion to be followed in the examination of the witnesses and the proofs. The process can only be closed after the defender of the marriage bond, whom the Bishop must have nominated when forming the tribunal, has declared that he has no further inquiries to make, and after the parties have been warned of this. All the acts, however, must be transmitted to the Congregation of the Sacraments, together with the votes of the Bishop and of the lawyer defending the marriage.

The rules finally, declare (reg. 103) that the dispensation of marriage ratum non consummatum takes effect from the moment in which the Sovereign Pontiff, on the day of the audience, grants the dispensation, provided that at that moment the circumstances by virtue of which the dispensation was granted, that is, the non-consummation of the marriage and the causes which induced the dispensation, are still unchanged.

The formulae include many typical examples corresponding to the various phases of the inquiry and of the process as well as the initial application to the Pope, the information asked for from the Bishops and the parish priests, the constitution of the tribunal, the wording of the oaths, the citations, the interrogation of the parties concerned, the witnesses and experts, the declarations of the conclusion of the process and the authenticity of the acts transmitted to the Congregation of the Sacraments.

PESSIMISM We have had occasion to record, from time to time, the deep pessimism of politicians and publicists who have discarded Christianity. It seems that when one abandons religion, one abandons hope. If Christianity be a fool's paradise, as unbelievers maintain, it seems to us that even a fool's paradise is better than an inferno of hopelessness and pessimism.

Take, for example, H. G. Wells, who makes some claim to be a prophet, but certainly is not a "Prophet of the Better Hope." Addressing a meeting in Manchester, England, some months ago, he said: "I would like to talk to you about what is going on in Europe and in the world today. Professor Weiss spoke about my having a vision of a better world. I wish I had, but at present the vision that I see before me in the world is not of a better world, but of a worse one. I have a conviction in my bones that things are going from bad to worse in Europe and in the world generally, and that at the present time we are only beginning to realize the extraordinary gravity of the state of the world's affairs."

"Just a year ago, I made a speech to the Labor Party in New York, and I said then what I am saying now: that the system under which we have grown up, the system we call modern civilization, is heading very rapidly downhill towards disaster, and people living as we do, in habit, wont, and use, are not realizing with a very strong conviction just what that downward movement amounts to. A year ago I called attention to what is to me the most astonishing fact in my life: the fact that in Russia I had seen, visibly, a modern civilized system broken down. I saw railways falling out of use. I saw a great city visibly dying, houses tumbling down, roads falling into the drains below, all the methods of urban transport going out of use. That process of collapse, which was going on in Russia last year, had already spread—was visibly spreading—into Austria, Hungary, and Poland. I said it would come farther and farther west—that it was an urgent matter. Today you can see the process of collapse laying its hands upon Germany; you can see Germany on the very verge of following Russia along the same path of disorder and decay."

But for pessimism of the deepest dye, we must leave H. G. Wells and have recourse to Bertrand Russell. In the March number of The Catholic World, as our readers will recall, Mr. Watkin quoted Bertrand Russell as follows: "That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system; and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

But even that dismal wall of despair is surpassed by Bertrand Russell in an article written for the New York Nation, of July 11th. He utters these few sentences. "At the moment of writing, the French are in the Ruhr with the benevolent neutrality of England. "For the sake of our imperialistic aims in the Near East we are willing to see Germany annihilated. All thinking people in England, of whatever party, are strongly anti-French, but most people are unthinking and are still anti-German as the result of war-time propaganda. "The French will be drawn further and further into Germany. Gradually the Germans will be driven into the arms of the Bolsheviks. "In that case, the French peasants who have lent to the Government will ultimately become indignant, and there will be civil war. "We shall have 1914 over again, with France in the place formerly occupied by Germany. The end can only be complete collapse of all the belligerents, decay of industry, death by starvation of the professional classes, and survival of a much-reduced population almost exclusively composed of peasants. From that stage it will be possible to begin reconstruction, as in Charlemagne's time. "It is possible for us to remain spectators and survive as a satellite of America, just as Holland survived as a satellite of England after her brief glory in the seventeenth century. "The only question to my mind is whether American intervention shall happen now, while there is still something to save in Europe, or whether it shall happen some years hence, when we shall have sunk to the level of Haiti and be treated in the same way. "If America intervenes now and 'saves' Europe, will Europe be any

better off than if she damns herself? "After a half-century of horror, during which the non-agricultural population would be dying of hunger in the intervals of killing each other, the reduced population might become fairly happy, and be forced into sanity by penury. This is the most optimistic view of the future if we are left to ourselves at this crisis.

"Only two alternatives remain for us: mutual extermination or slavery. If we were wise, no doubt we should choose slavery. But we are not wise."

There! We know that our readers will be thankful to have some such pleasant thoughts to take away with them on their vacation. Our own view is that there is a great deal of humor in these sentences. But, of course, Bertrand-Russell cannot see it. If he insists that all he says must be taken seriously, we have only to add that since despair seems to be the inevitable fate of non-Christian philosophers, we shall cling to Christianity, if only that we may be permitted to cherish hope in our hearts.—Editorial Comment in Catholic World.

CATHOLIC SPORTS IN FRANCE

By M. Maslani

The cordiality and spirit of co-operation manifested by government authorities in connection with the international competition of Catholic societies organized to celebrate the twenty-fifth anniversary of the Gymnastic and Sporting Federation of the Patronages of France, is highly significant of the changed attitude of France toward the Church during the past few years.

Far from attempting to hinder the parade of the Catholic athletes, as they had done on other occasions, the authorities organized traffic so as to permit the 25,000 members of the Catholic sporting societies to parade during a whole hour, with banners and chaplains, up the main thoroughfare of Paris.

The President of the Republic and the President of the Council consented to act as patrons for the event, and were officially represented at the meet by the Minister of the Navy, M. Raiberti, who presented the flag to the winning Society, and congratulated the Federation in the name of the Government on the work it had accomplished on behalf of the physical and moral training of the youth of France. He urged the young men "to continue to work in order to acquire suppleness, strength and discipline which will never be led astray by the appeals of hatred but which will be permanently placed at the service of the most generous ideals."

GOVERNMENT PROVIDES CHAPEL

The Cathedral of Notre Dame was not large enough to hold all the young athletes who attended the solemn High Mass celebrated by one of the auxiliary bishops of Paris, and the Government therefore, permitted the hall of the Grand Palais of the Champs Elysee to be converted into an improvised chapel. This hall is very large and 15,000 men were able to attend Mass there.

Frequently, in the past, when the question was raised as to whether the State should accept the co-operation of Catholic organizations in the movement for the physical education of the young, this cooperation especially during the Combes administration, was not only formally rejected, but the work of these organizations was actually impeded by official opposition. They were refused subsidies, they were refused the right to use public stadiums and gymnasiums and they were never admitted to compete in the general athletic meets organized under State auspices.

The Government later proved more liberal, but the politicians continued to maintain that the Catholic societies should not enjoy the same advantages as the official or neutral groups, and claimed, furthermore, that from the point of view of athletic training, they were greatly inferior to the others.

This is an opinion which no one will dare to express now, in view of the fact that the sporting editors of all the leading papers of every shade of opinion have been forced to recognize the admirable results at the recent meet.

Six hundred and seventy societies met in Paris, and for three days young men in white sweaters and caps, with blue, red or green insignia were seen everywhere.

Many foreign societies came also: Belgian, Dutch, Swiss, Italian and Jugoslav, and much attention was attracted by the famous "Orel" and "Orlices" (Eagles and Eaglets) from Prague.

SALUTE UNKNOWN SOLDIER

In all there were 28,000 of these gymnasts. On Sunday they marched up the Champs Elysee to the Tomb of the Unknown Soldier, who may have been one of their former comrades, in faultless order and absolute silence, without a break or waver in one of the lines, without a single false movement.

In front of the great slab, where one of the vicars-general of Paris had just finished reciting the De Profundis, the flags and banners dipped, the athletes saluted, and the wreath bearers silently placed their wreaths on the Tomb. Then,

with the same faultless precision, the same flexibility of manoeuvre, the athletes marched to the great parade ground of the Champ de Mars, along streets lined on both sides with people.

Twenty-eight thousand men arrived suddenly in an already greatly over-populated city, without disturbing anybody! Everything had been planned in advance to accommodate as many as possible in the Catholic schools and colleges, and the surplus were housed in the great hall of the Palace of the Beaux-Arts, which was placed at the disposal of the Federation by the Government and converted into a dormitory. The same skill solved the food problem. During the meet 28,000 men were served and consumed within an hour on the parade ground, without any disorder and without a single delay. Furthermore, the program was prepared with such foresight, that every event went off without one minute's delay on schedule time.

SITE OF FIRST HOUSE OF THE BENEDICTINES IN ENGLAND DISCLOSED

London, August 25.—Discoveries of great interest to Catholic archaeologists have been recently made during the excavations carried out on the site of St. Augustine's Abbey at Canterbury. For the site marks the spot where the first Benedictine monastery in England was built.

When St. Augustine and his monks, sent from Rome by Pope St. Gregory the Great, set up their little monastery on the land presented to them by King Ethelbert, they did not introduce the monastic life in Britain. Monasteries had already been in existence for considerably more than a century, peopled by the Celtic monks, and in Wales and West of England in very close intimacy with the Celtic monks of Ireland. Indeed, the lives of the old Saints show that many an Irish monk settled in the western part of Britain as a religious solitary.

But the recent discoveries, though highly interesting, do not go further back than the early part of the Norman period. Thus they do not uncover any very ancient remains as at famous Glastonbury. But a few remains have been found that go back to Saxon times, and according to the outline of some of the foundations, the experts believe that the plans of this early monastic church were derived from the historic monastery built by St. Benedict himself at Monte Cassino.

TO FULFILL HER VOW

Paris, July 27.—The last number of the "Annales de Sainte Germaine," published at Pibrac, where the Saint lived, contains the following:

"On Sunday, June 3, there came to us in the sacristy a lady from Toulouse, who had come, not only on foot, but barefoot, to Pibrac, a distance of about ten miles, on a pilgrimage in execution of a vow which she had made to St. Germaine in order to obtain the recovery of a child suffering from congestion of the lungs and despaired of by the doctors. With her was a young girl of sixteen or seventeen years of age, who had made the pilgrimage also, not barefoot, but with such thin sandals that they had been insufficient to protect her feet from the hard road, for both feet were badly bruised and swollen.

"An improvement was observed in the condition of the child immediately after the vow was made, and a few days later not a trace of the illness remained."

IRISH COMMISSION REJECTS FISCAL LAW FRAMED BY BRITISH

The most important Commission yet appointed by the Irish Free State Government has just issued an interim report. This body, the Fiscal Inquiry Committee, consists of five distinguished economists, presided over by Professor T. A. Smiddy, Dean of the Faculty of Commerce in University College, Cork, a well-known contributor to Catholic magazines and lately Envoy Extraordinary to Washington. The interim report deals with the question as to whether or not the Free State should continue to operate the Safeguarding of Industries Act, 1921.

This Act was, of course, passed by the British Parliament and was designed to protect British industries against unfair competition and more particularly against dumping. It enabled an ad valorem duty of 33 1/3% to be placed upon any goods being imported into the United Kingdom. The Commission, from the evidence placed before it, has had little difficulty in agreeing unanimously that the industries chiefly protected by the Act are essentially British and not Irish industries and that one of the effects of the law has been to leave Irish industries unprotected while placing a heavy tax upon goods which Ireland does not manufacture and would therefore have to import in any case. The Commission finds that the return to the public revenue has not been at all proportionate to the inconvenience caused to the consumer. The revenue raised from duties under this Act in the Free State during the first quarter

of the current year has totalled only £1,625. It is therefore recommended that the Act should be repealed, but that a period of six months should be allowed to expire before the repeal takes effect in order to avoid inflicting hardship on the holders of stock purchases while the duties were in force.

The Commission further urges that the law restricting the importation of all synthetic organic dyes, colors and coloring matter should also be repealed. The report has been favorably received by the press and the public.

WEEKLY CALENDAR

Sunday, September 9.—St. Omer, bishop, was born toward the close of the sixth century in the territory of Constance of a wealthy and noble family. After the death of his mother he entered the monastery of Luxeuil, whither he persuaded his father to follow him, after his parent had sold his worldly goods and distributed the proceeds among the poor. He was called from his solitude to take charge of the government of the Church in Terouenne and through his efforts the diocese soon became one of the most flourishing in France. He died in 670.

Monday, September 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother and promised before his birth to the service of God, never lost his baptismal innocence. His austerities were conspicuous even in the austere order, the Hermits of St. Augustine, to which he belonged. He died in 1310.

Tuesday, September 11.—St. Paphnutius, Bishop, was an Egyptian who, after having spent several years in the desert under the direction of St. Antony, was made Bishop of Upper Thebas. He lost his right eye in the persecutions under Maximin Daus. At the Council of Nice his advice was greatly sought after and he was often called into private conference with Constantine the Great. He also took part in the Council of Tyre and strenuously combated the Arian heresy.

Wednesday, September 12.—St. Guy of Anderlecht left his humble home in Brussels to seek greater poverty and closer union with God. About the year 1093 foreseeing that his end was near, he returned to Anderlecht in his own country. When he died a light shone round his head and a voice was heard proclaiming his eternal reward.

Thursday, September 13.—St. Eulogius, Patriarch of Alexandria, was a Syrian by birth and while quite young embraced the monastic life in that country. He remained steadfast in the Faith during the confusion of the Eutychian heresy. He was a close friend of St. Gregory the Great and several letters written by the latter to St. Eulogius are still extant. He died in 606.

Friday, September 14.—The Exaltation of the Holy Cross of Our Lord Jesus Christ. Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens bearing the inscription, "In this sign shalt thou conquer." He became a Christian and triumphed over his enemies. A few years later, his saintly mother having found the Cross on which Our Saviour suffered, the feast of the Exaltation was established in the Church. Later on, however, after the Emperor Heraclius had recovered this precious relic from the Croisades, King of Persia, into whose hands it had fallen, the feast of the "Finding" was instituted in memory of the discovery of St. Helena and that of the Exaltation was reserved to celebrate the recovery of Heraclius.

Saturday, September 15.—St. Catherine of Genoa, the daughter of noble and wealthy parents, was extremely beautiful. After a marriage to a nobleman of dissolute habits, who treated her cruelly, she somewhat relaxed the strictness of her life and entered into the worldly society of Genoa. At length, enlightened by divine grace as to the danger of her state, she broke with the world and gave herself up to a life of rigorous penance and prayer. A long and grievous malady during the last years of her life only served to perfect her union with God. She died in 1510.

GOD'S GIFT OF JOY

Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life which unexpectedly brighten our days and fill our eyes with light. He drops this added sweetness into His children's cup, and makes it run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word or encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought these and a hundred others that everyone's experience can supply are instances of what I mean. You may call it human goodness—it often is, but always, always call it God's love, for that is always in it. These are the overflowing riches of His Grace; these are His free gifts.—Longfellow.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE WORTH OF A CHAPEL

Leipzig, Sask., July 30, 1928.

Right Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell: I beg to acknowledge with sincere thanks the receipt of cheque No. 5873, covering a donation, five hundred dollars, received from Mr. Thos. J. Hindelan, of Quebec, P. Q., for the erection of a chapel. This chapel will be immediately erected at Round Prairie, some 14 miles south of Saskatoon. I gave Confirmation last fall in that locality, but as there was no chapel, I had to perform the ceremony in the school. You may well imagine how these poor people will be happy when they hear of the good news, that soon they will be able to worship their good Lord in a modest chapel, but in a house exclusively dedicated to God's service. The first Mass said in the chapel will be said to the intention of Mr. Thos. Hindelan.

Believe me, Dear Father, yours very sincerely in Christ,

JOSEPH H. PRUD' HOMME, Bishop of Prince Albert and Saskatoon.

The Bishop points out here the very practical value of a chapel. He tells the story in brief form but the meaning is evident. We point out a similar need, not yet answered, for another mission and ask our friends to read the following appeal.

Vernon, B. C., Aug. 10, 1928.

Right Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell:

This is an appeal for help to erect a chapel in one of my missionary districts. Circumstances associated with my appeal give me hope, Dear Monsignor, that in your charity you will see fit to grant in some future time such a favour to a poor and

isolated people. The place is called Falkland, thirty miles from Vernon. It is situated in the heart of a pioneer country, where a few families are settled in the secluded valleys adjacent to it. Be assured, Dear Monsignor, their present condition is a struggle for existence, carving out homes on homesteads in the heart of the forests; a railroad is supposed to pass through some time, and already the sects are busy organizing themselves, with the result they are weakening in some and destroying in others their Catholic religion, by enticing them to their Sunday schools and delivering by correspondence, Bible lessons and other doctrinal teachings peculiar to themselves. Some of them have not been inside a Catholic church since coming West many years ago. In fact some, apparently of good families in the East, say they would be ashamed if it should be known to their relatives the lives they are leading. Such persons are hard to seek out and it is only by chance I find out that they are actually Catholics. People in the East who have reason to fear that their relatives out West are careless in their religion, ought to write the nearest parish priest. It would indeed be a great blessing if you would bring such a thing to notice of these people in the East, through the columns of your valuable paper.

Awaiting the goodness of God and generosity of those to whom you appeal through the medium of the Extension for assistance, to such a needy and deserving cause. I am, Dear Monsignor O'Donnell, Yours, etc.,

P. CARROLL.

I gladly endorse the above appeal of Father Carroll.

T. CASEY, Archbishop of Vancouver.

DONATIONS

Previously acknowledged \$6,548 47

Michael Short, Shubenscadie..... 10 00

Reader, CATHOLIC RECORD..... 4 00

It is necessary to raise one's self again towards heaven, when stricken down upon earth.

BURSES

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

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,811 88

S. J. Nott, New York City..... 2 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,577 96

Thos. McNeill, New Waterford..... 1 00

Mrs. P. Cunningham, Eureka..... 2 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,835 98

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$406 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$3,042 88

E. C. Ricard, North Bay..... 1 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$474 06

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$883 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$805 00

HOLY SOULS BURSE

Previously acknowledged \$1,654 89

Friend, Pictou, N. S..... 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$1,070 89

SACRED HEART LEAGUE BURSE

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FROM OUR

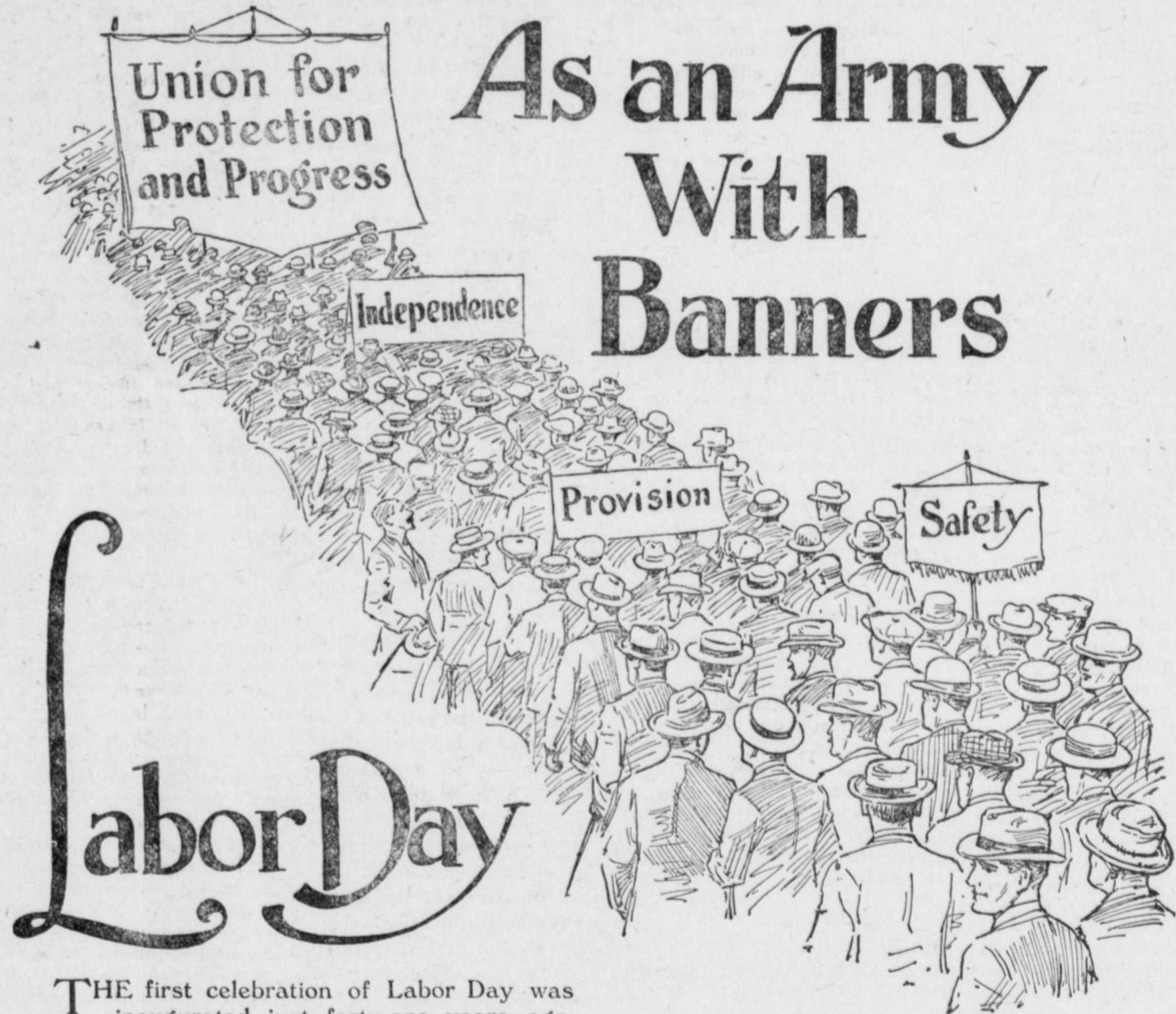
September List

| Security | Rate | Due | Yield | |
|---------------------------------------|-------------------|---------|-------|-------|
| Dominion of Canada | | | | |
| Guar. C. N. R. | 3 1/2% | 1958 | 5.00% | |
| Prov. of Ontario | 6% | 1935 | 5.15% | |
| Prov. of Ontario | Guar. H. E. F. C. | 4% | 1957* | 5.10% |
| Prov. of Saskatchewan | 6% | 1936 | 5.25% | |
| Prov. of Alberta | 5% | 1943 | 5.20% | |
| Prov. of British Columbia | 6% | 1941 | 5.25% | |
| Montreal R. C. Schools (Maison-Neuve) | 5 1/2% | 1953 | 5.25% | |
| City of Toronto | 6% | 1935 | 5.25% | |
| City of Toronto | 4 1/2% | 1945* | 5.10% | |
| City of Kingston | 5 1/2% | 1949 | 5.20% | |
| City of Port Arthur | 5% | 1938 | 5.60% | |
| City of Niagara Falls | 5% | 1924-51 | 5.30% | |

*Payable in New York as well as in Canada.

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THE REV. F. P. HICKOX, O. S. B.

SIXTEENTH SUNDAY AFTER PENTECOST

CHRIST'S MIRACLES ON THE SABBATH DAY

"Is it lawful to heal on the Sabbath Day?" (Luke xiv. 1)

There was a very special motive in our Blessed Lord's acting contrary to the Jewish law, in working cures on the Sabbath day. It was a rebuke to that spirit of keeping the letter of the law in such a hard and uncharitable way. Moreover, it was to show for all time the love and mercy that mankind could hope to receive on Sabbath days in the Church that He was to establish.

There are no less than seven occasions recorded in the gospel on which our Saviour worked miracles on the Sabbath. The first occurred in the synagogue at Capernaum. "There was a man, who had an unclean devil, and he cried out with a loud voice, saying, Let us alone, what have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Thee, Who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and go out of him; and he went out of him and hurt him not at all" (Luke iv. 34). And immediately Jesus went from the synagogue to Simon's house. "And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever and it left her. And immediately rising, she ministered to them" (ibid. 38). And at sunset—that is, when the Sabbath was over—all that had any sick brought them to Him and He healed them.

The third event is thus recorded. "And there was a man, whose right hand was withered. And the Scribes and Pharisees watched Him if He would heal on the Sabbath day. That they might find an accusation against Him. But He knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. And Jesus said to them; I ask you, if it be lawful on the Sabbath day to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored. And they were filled with madness, and viewed one to another, what they might do to Jesus" (Luke vi. 6). This miracle is also recorded by St. Matthew (xii. 10) and St. Mark (iii. 1).

The fourth cure is thus related by St. Luke. "And He was teaching in their synagogue on the Sabbath. And behold there was a woman, who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upwards at all. Whom, when Jesus saw, He called her unto Him, and said to her: Woman, thou art delivered from thy infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue being angry that Jesus had healed on the Sabbath day, answering said to the multitude, Six days there are wherein you ought to work; on them therefore come and be healed, and not on the Sabbath. And the Lord answering him said: Ye hypocrites, doth not every one of you, on the Sabbath day, loose his ox or his ass from the manger and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him" (Luke xiii. 11-18).

The very next chapter of St. Luke's is chosen for this day's gospel. You remember we are told that Jesus went into the house of a certain Pharisee; and they watched Him. What an invitation, full of guile and deceit! "And behold there was a certain man before Him, who had the dropsy." Jesus asked them in the words of the text, "Is it lawful to heal on the Sabbath day? But they held their peace. But He, taking him, healed him and sent him away" (Luke xiv. 1).

And then our Lord rebuked them. The sixth and seventh miracles are recorded by St. John. The scene is at the pool of Bethesda, "where lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, who had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been there a long time, He saith to him, Will thou be made whole? The infirm man answered, Sir, I have no man to put me into the pond, and whilst I am coming, another goeth down before me. And Jesus said to him: Arise, take up thy bed, and walk. And it was the Sabbath that day. Therefore did the Jews persecute Jesus" (John v. 2).

The seventh and last miracle took place immediately after the Jews had taken up stones to cast at

Jesus. "But Jesus hid himself, and went out of the Temple." And passing by He saw a man blind from his birth. Persecuted. His life sought after, yet the Sacred Heart was heedful of the miseries of others. You remember our Lord said to him, "Go wash in the pool of Siloe." He went, he washed, he came back seeing! Now it was the Sabbath when Jesus opened his eyes. The Pharisees cross-questioned the man; rebuked him and cast him out of the synagogue because he spoke in defence of Jesus. Our Lord meeting him afterwards, revealed Himself to him as the Son of God, "and falling down he adored Him" (John ix. 1).

In all this manifold revelation of the tender love of Christ is there no lesson for ourselves? Yes, indeed! Sunday after Sunday are we not here present before Him? His merciful eyes are looking down upon our souls; ah! if we saw the state of our souls as He sees them, should we not recognize ourselves amongst those sad cases whom He cured on the Sabbath day? What He mercifully did then, He is willing and longing to do now during Holy Mass. Let us humbly own our infirmities, and beg of Him to make us whole, strong to re-enter His service, strong to persevere.

TUTANKHAMON AND THE ISRAELITES

Joseph Huslein, S. J., in America

Never perhaps did the announcement of antiquarian discoveries so awaken the spirit of romance slumbering within the heart of every man, as when the news of the royal treasures brought to light from the tomb of Pharaoh Tutankhamon, in the Valley of the Kings, was flashed across the wires of the world. The outer chamber only had as yet been opened by the discoverers, Lord Carnarvon and Mr. Howard Carter, but what a wealth of riches! There, with carved and modeled figures of the King and Queen, was the throne itself on which the Pharaoh had sat in all his magnificent state. There were the splendid ceremonial couches of Hathor, the Lion and Typhon; the gilt chair sparkling with turquoise, the beds designed with all the artist's and the lapidary's skill to bring happy dreams to the monarch's rest. There, bright in gilt and rich with precious stones, were the four chariots in which he rode, often drawn perhaps by his attendants. From these he viewed the thousands of slaves, with backs bare to the scorching sun, who toiled beneath the rods of their drivers, that with the utmost haste they might complete the monuments of their lord's ambition. There even were the brilliant robes at whose rustle all the court was awed, and the instruments of the musicians who celebrated the royal praises in the days long ago. There, too, most precious of all these precious things, were the rolls of papyrus, not yet scanned, whose secrets would in time be revealed to all the world. And then to think that beyond this chamber there might still be a next, and a next, and a next! No one could tell.

No wonder then that Pharaoh Tutankhamon was suddenly raised to a posthumous notoriety greater than any he had ever established in his own days of life. But among all these objects one was singled out as of special interest by the former Inspector General of Antiquities for the Egyptian Government, Mr. Arthur Weigall, himself one of the discoverers of the tombs of Yuaa and Tuau, the parents of Queen Ty, as also of the burial place of Akhenaton, the father-in-law of Tutankhamon. The object in question was an elegant footstool, inlaid with a row of figures of slaves or captives, some of them with pronounced Semitic features. Quite possibly, remarks Mr. Weigall, these were the "actual Israelites of the Exodus," and lo, forthwith, Tutankhamon becomes the Pharaoh of the oppression!

Here then a new field of interest is thrown wide open to us. The fate of the Hebrew workers under the Egyptian bondage, and their liberation through Moses, are not merely incidents of profound religious importance, they are also viewed in our day as one of the most striking episodes in the history of labor. As such they have long engaged the attention of social historians as well as of Bible students. Unfortunately, throughout these studies the miraculous and the supernatural are commonly ignored and implicitly, if not openly, denied. What alone is accepted as worthy of consideration is the historic basis of fact, which even the rationalist thinker cannot refuse to see. This also is in a manner the attitude of Mr. Weigall in the special article cabled by him to the New York World for January 23.

In the fact that Tutankhamon, whose reign began about the year 1350 B. C., was without a son to succeed him, and in the recurrent failures of the male line among the Pharaohs of this entire period, Mr. Weigall sees a confirmation of the Scripture account of the death of the first-born of the Egyptians at the hand of the Lord: "From the first-born of the Pharaoh who sitteth on his throne even to the first-born of the handmaid that is at the mill." Not Pharaoh only, but the Egyptians as a nation, had mocked and afflicted the children of Israel and as a nation they were also punished. In a similar way

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confirmation of the ten plagues narrated in the Scriptures is sought purely in the frequency of plagues in the Egypt of this period. We do not quarrel with the historic fact he cites. We all know such purely natural visitations to have been common not in the century of Tutankhamon only, but in the succeeding century as well. In reference to both the subjects just mentioned, Mr. Weigall says: "Biblical students will find herein a confirmation of the Exodus story of the death of the firstborn, or at any rate likely basis for the fact on which the tradition grew up. I notice too that in the great inscription of Tutankhamon, to which Horemheb also inscribed his name, reference is made to the fact that Egypt was overridden with plagues and that the gods had neglected the land. Egypt indeed was in a bad way during that period, and even if the biblical story of the plagues is doubtful we can well understand on what that story is based."

The intelligent Catholic well knows that the frequent occurrence of plagues, purely natural in their origin, in no way conflicts with the occurrence also of other plagues, perhaps in most instances entirely similar although more intense and terrible, sent expressly by Almighty God as a sign to confound the idol worship of the Egyptians and to liberate his children from the hands of their oppressors. To consider these manifestations miraculous it suffices that under such circumstances they were sent instantly and as instantly allayed for no reason, except God's command. Yet we may add that, because of the fatal consequences to the Egyptians, the turning of the waters into blood could in no way be accounted for merely by the natural phenomenon known as the "red Nile." Those who believe in God and in His inspired Word find no difficulty in the Scripture miracles.

But to return to the Pharaoh whom we have left sleeping in his Valley of the Kings. Is Tutankhamon in reality to be accepted as the Pharaoh of the oppression? The conditions pointed out above as existing in the period of his reign existed also during the reigns of the other princes of this period. They could not therefore single him out alone as the Pharaoh whose oppressive measures finally led in the natural order to the Exodus that took place under his successor. Neither can the picture of the Israelite captives give us any clue, since Tutankhamon was but one of a series of Pharaohs who lived in an age of religious fanaticism which may well have led to many and serious troubles with the vast colony of Jews in the Gessen district, east of the Delta of the Nile.

The period of internal disturbances began with the reign of Akhenaton, who sought to change the religion of the Egyptians by turning them from the cult of their god Amon to the worship of Aton, or the Sun's Disk. He overthrew the monuments sacred to Amon or erased his name. His son-in-law and former courtier Tutankhamon came to the throne in the backwash of all these troubles. This is plain from the fact long familiar to Egyptologists that, probably under popular pressure, he had changed his own name from Tutankhaton, "the live image of Aton," to the form by which now we know it, signifying "the live image of Amon." In the same way his wife, one of the daughters of the old Pharaoh, altered her name from Ankhnespaaton, "she lives by Aton," to Ankhnesamon, "she lives by Amon."

"A plague on both your gods!" was naturally the Jewish attitude towards these contentions. We may well believe, too, that the Egyptian Know-Nothing movement which was to become so pronounced against all foreigners had already broken out. The Semitic foreigners, moreover, were not merely hated but also feared because of the aid they might give to any Asiatic invader against the tyrannical kings. They occupied a strategic position.

But there is one reason why Tutankhamon cannot possibly have been the Pharaoh of the oppression, and that is the brevity of his reign. The exact length of this is not known to us, but the dates of subsequent reigns make clear that it

could not possibly have been of long duration. Professor Newberry of the University of Liverpool, long connected with Egyptian studies and excavations, believes that "the probability is that he reigned only six years." Even were his reign found to have been much longer it could not attain to the length required for the Pharaoh from whose wrath Moses fled after slaying the Egyptian. Probably forty years elapsed between this event and the appearance of Moses as the messenger of God before Pharaoh. If moreover we take the Pharaoh of the infanticide as identical with the Pharaoh from whom Moses fled as a grown man, a claim which is made by our commentators, the duration of his reign was enormous. "Now after a long time," says the Scripture, "the king of Egypt died."

In the history of this period there is one Pharaoh who, for this and for many other reasons, has by modern scholars been generally accepted as the Pharaoh of the oppression, and this is Ramesses II., who reigned for sixty-seven years and lived to be about eighty-four years old. He was succeeded, about 1225 B. C., by his son, Minetaph I., who would thus be the Pharaoh of the Exodus, before whom Moses and Aaron appeared. On the gigantic statue of this king, too, it is noted that his eldest son had been associated with him and died before him. Nothing of course is said in the Scripture that would require us to assume that the Pharaoh of the Exodus had perished in the waters of the Red Sea.

The difficulty alleged in this connection is the inscription found on the famous stele of Minetaph I., that: "Israel is desolate, her seed is not." Yet this might readily refer to a small remnant of Israelites exterminated by him after his own disaster, which we would not expect to find recorded among his achievements. Those who know the methods of the monarchs in the valley of the Nile would not look for such records. Minetaph's reign, we may add, began more than a century after the death of Tutankhamon. The question of the oppression and the Exodus is too vast to discuss here, save for the few remarks already made. Our knowledge of dates and rulers, too, is still so vague and uncertain that it would be rash to speak with positive assurance on these events. Egyptology itself is still at its dawn, but there need be no dread that the biblical narrative will be in any way reversed by the discoveries of Egyptian antiquities.

DAILY MASS

"Every day, sweet son, hear Holy Mass!" So spake the father to his son in the days of chivalry. It was the usual custom in those days, Leon Gautier tells us in his beautiful book on that period.

Good Christians are eager to hear Holy Mass every morning. Like the mother of St. Augustine who says himself, that she never failed to assist daily at the altar, they neglect nothing in order thus to sanctify the beginning of their day. Had they numerous occupations, they rose earlier, thus rendering their action more meritorious. During his stay at Laghouat, General Sonis, of whom Gallifet says: "No one knew better than he both how to command and how to obey," never failed to assist at the Holy Sacrifice of the Mass. "At six and half, or seven," wrote one of his attaches, he went to church in silence. I used to accompany him." This habit never interfered with the discharge of the important duties of his position. On the contrary, he found himself better disposed to fulfill them, as is always the case when one has peace of conscience and joy of heart.

"The best way to economize time," wrote Ozaanam, "is to lose about half an hour every morning at Holy Mass. How much dissipation does not this half an hour conscientiously lost during the rest of the day?" La Roche Jaquelein, expressing the same thought in his military language said: "When I have lost my morning Mass, I live on a lower level all the rest of the day."

The illustrious Daniel O'Connell, in spite of his busy life, was constantly faithful to this pious habit; and the Dominican, Father Burke, declares that what greatly contributed to his entering the priesthood was the devout attitude of the great Irish orator during Holy Mass.—Southern Cross.

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A fortunate purchase of this popular make enables us to offer this exceptional value. Act quickly, as our supply is limited. The Catholic Record LONDON CANADA

CHATS WITH YOUNG MEN

THE DAY IS DONE
The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er
me

That my soul cannot resist:
A feeling of sadness and longing
That is not akin to pain,
And remembers sorrows only
As the mist remembers the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And tonight I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of
summer,

Or tears from the eyelids start;
Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured
volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with
music,
And the cares that infest the day,
Shall fold their tents like the
Arabs,

And as silently steal away.
—LONGFELLOW

STOP

Stop shirking your religious and
home duties.
Stop procrastinating.
Stop giving way to fault-finding.
Stop looking at the dark side of
life.

Stop neglecting to return
borrowed books.
Stop silly vulgar flirtations.
Stop supposing that the world
could not get along pretty well
without you.

Stop taking pessimistic views of
men, things, and the theory of the
universe.

Stop furnishing your friends with
the minute particulars of your
bodily ailments.

Stop sending to newspapers
"something I've just dashed off
and haven't stopped to correct."

Stop telling a busy man, "I know
you're busy, so I'll only keep you
a minute," as a prelude to an hour-
and-a-half's attempt to take his arm
off.—Fae Pilot.

IN OURSELVES

How many men ever take upon
themselves a self-examination to
see what they are doing with their
own lives, and what influence they
have on others? To do this a man
must gauge himself honestly, and
see in how far he is master of his
own habits and powers.

To know all we can of ourselves
in relation to the world about us,
to take nothing for granted except
by reason of our limitations, to
watch every word and act carefully
this is the manifest duty life makes
on us.

In this generation we must be
men and women who are not afraid
to live according to the inner voice
of conscience, who are directed by
a common faith and a perfect
understanding of it, if we are to
take this world about us as a sculptor
takes his marble and fashions it
to the ideal within him.

THINGS TO FORGET

Forget the slander you have heard;
Forget the hasty, unkind word;
Forget the quarrel, and the cause,
Forget the whole affair because
forgetting is the only way.

Forget the storms of yesterday;
Forget the chap whose sour face
forgets the smile in any place;
Forget the trials you have had;
Forget the weather if it's bad;
Forget the "knocker" he's a
freak—

Forget him seven days a week;
Forget the home team lost the
game,
Forget the serum-half was to
blame,

Forget the coffee when it's cold;
Forget to kick, forget to scold;
Forget the plumber's awful charge;
Forget the teamman's bill is large;
Forget the coal man and his ways;
Forget the frost in winter days;
Forget, wherever you may roam,
Forget the guy who wrote this
poem.

Forget that he, in social bliss,
Forgot himself when he wrote this;
Forget you ever get the blues,
But DON'T forget to pay your dues.

IT IS USELESS TO FRET

We are so apt, when we realize
that we have made a mistake, to sit
down and weep over the spilled
milk, instead of picking up the pail
and carrying it more carefully

through the rest of the journey. It
doesn't do a bit of good to fret over
the past; worrying never helps in
any case. When one has irremediably
erred in judgment, the best
plan is to forget as soon as possible
all about it and set your face
against the future rather than
towards the past. No one of us is
perfect, and even the highest type
of manhood or womanhood is liable
once in a while to prove that it is
only human after all.

Young wives and housekeepers
aim for perfection, and are woefully
disappointed when they find that
experience is the only trainer that
can be relied upon. If the bread is
burned they weep, if the first dinner
party is not a success they brood
sorrowfully for days over an incident
that is apt to happen to the best of
us. It is sufficient to weep over the
really great trials, but it is useless
to wear one's self out in unnece-
sarily grieving over what cannot be
helped. Put on a bright face, laugh
instead of crying, keep up a brave
heart, and the world will become so
much more delightful to live in, and
you will be much pleasanter to live
with.—Southern Cross.

OUR BOYS AND GIRLS

MOTHER'S LOVE

The counsel sought at mother's side
In vanished years of happy youth,
Should check the angry word of
pride,
And hold us in the path of truth.

We loved her then, we love her
still,
The dear, sweet face, the tender
eyes,
Her voice of love that chained our
will
And led us on to fairer skies.

If what is pure we hold today—
The richest gift the heart retains;
Her precept fanned the feeble ray,
Made captive with her rosy chains!
If o'er the path where honor sheds
A lustre won from bravest deed,
Soft glory o'er our forehead
spreads—
Her's the honor and the meed!

Fame's chaplet on our brow may
glow,
The world's applause be yours and
mine,
Yet words of praise from high or
low,
Are naught when mother's arms
entwine!
And sweet as chime of passing
bell—
Rich in that love a mother holds,
Her lips the deepest feeling tell,
A love that cherishes and folds.

Than thine O mother, never hand—
With pleasure softer or lighter—
Carress'd the brow, by fever
fanned,
Made gloomy hours the brighter.
O mother love! our hearts recall,
How joyous was its beaming,
In youth, beneath ancestral hall,
In manhood richer—gleaming.

—The Pilot

HENRY'S OPPORTUNITY
"Henry," said the priest to the
boy in the Catholic boarding school,
"now often do you go to Holy Com-
munion?"

"Every Sunday, Father, and
every Wednesday morning with the
Sodality."

"Very good. But how often
does the Holy Father want you to
go?"

The boy smiled. He knew the
correct answer.
"Well, why don't you go every
day?"

"Oh, Father, I wouldn't pre-
sume."

"Wouldn't presume? Do you
presume to take your breakfast?
Holy Communion is your spiritual
breakfast. Oh, my dear boy, don't
deprive yourself of the strength
and grace you will derive from
daily Communion. You don't com-
mit mortal sin, and as your soul is
always in the state of grace, our
Lord longs to come to you. Later
on in life you will enjoy the oppor-
tunity that you have now, when
you live under the same roof as
Jesus in the Tabernacle. All the
more reason why you should now
strengthen your soul as much as
possible with its Heavenly Food."—
Catholic Universe.

SPREADING SCANDAL

"I hear," or "They say" becomes
by the time it has passed over a
few lips a full-fledged indictment,
garnished and trimmed with the im-
aginary circumstances. A story that
began "I wonder" or "perhaps" takes
the shape of "Everybody says" or "It
is the common report," or "It is
understood." The first gossip says,
"I wonder now," the second says,
"I heard," the third says, "It is re-
ported," the fourth says, "People
are saying," the fifth asks with
surprise, "Didn't you hear? Oh,
yes, every one says so," the sixth
says, "It is so."

"Long before the victim of the
charge has a chance to deny it, if
he ever gets such a chance, the
thing is settled. Someone ventures
to suggest that perhaps there is no
truth in it and mildly asks for some
proof. He is laughed at. It is
hinted to him that he is soft, credu-
lous, easily deceived. A dozen
reasons are produced, founded on
nothing, why the charge is probably
true. One objects that nothing was
ever said against this person. The
others point to him: "That is
always the way; the sly ones are the
worst. But I always had my doubts
about that person," etc., etc. Do you
not recognize the procedure? Of
course, you do. It is as familiar as
breakfast, dinner or supper, almost

as common as the wearing of shoes."
—Catholic Transcript.

A GREAT WRITER'S FAITH

The inspiring words of counsel and
encouragement uttered by the Holy
Father to the one thousand Boy
Scouts of Italy who had recent audi-
ence with him, are replete with the
wisdom which is so necessary in
this age of false propaganda and
commercialism. His Holiness
suggested the thought of human
respect as the great bugbear which
is strong enough to stifle the most
noble impulses of the human soul
and to lay waste the fair flowers of
virtue. His Holiness cited the in-
stance of a great Italian Catholic
writer whose memory has been re-
cently celebrated on the occasion of
the centenary, and whose piety
equalled his talent, as an example
of that disregard of human respect
and of the advice of the world
typical of the perfect Christian.

The beautiful faith of Nanzoni is
well exemplified in a letter which he
wrote to his little daughter, Victo-
ria, who had announced to him
that she was about to receive First
Holy Communion.

"My dear Victoria," he wrote in
reply, "your letter afforded very
great consolation to me, since I
learned that the Saviour, in His
mercy, is going to visit you in a
special manner. Yes, my Victoria,
the sentiments of ineffable thank-
sgiving which you describe give me
the sweet hope that this is the be-
ginning of graces which will be in-
terrupted, of blessings never to be
interrupted. The joy you have
already experienced and which will
be further augmented tells of the
true content which comes from
union, most intimate and indis-
soluble union, with God. Love
and thanksgiving, confusion and
courage! Confide all the more
as you realize your weakness, be-
cause the Saviour will never desert
those who know Him and pray to
Him. Promise that in all and
above all you will be faithful to His
holy laws, promise Him without fal-
tering, since He to Whom you have
allied yourself has also promised
His gracious assistance. Ask Him
with firm hope for whatever you
need, ask Him in anticipation of
the dangers which will come from
the world which will try to intimi-
date you and cause you to adopt
contrary practices from those which
ensure salvation. On this happy
occasion, feel a most lively grati-
tude, a most tender affection, a
most humble reverence for that
Holy Virgin of whom was born our
Redeemer and our God, Who be-
came through her our Brother.
Pray that you may have her pro-
tection all through your life. Your
angelic Mother will thus look upon
you with complacency from Heaven,
and will supplicate for you and
offer thanksgiving with you."—The
Pilot.

SECRET OF SUFFERING

There are many Christians who
chafe at suffering, and, often, in its
acute stage, are apt to question the
providence and even the justice of
God. The mental confusion caused
by pain can alone be responsible for
such thoughts. They are neither
logical nor just. Suffering is the
coin with which heaven is bought.
If the grave put an absolute end to
life and all its hopes, there would be
sound argument in the revolt
against suffering. But it does not.
The Christian knows that death is
the portal to our next existence—a
beginning, not an end. And in that
existence, the Christian knows that
an eternity of bliss will be his; but
surely, not for the asking or expect-
ation. Every desirable objective
in life requires the fulfillment of
certain conditions, in direct ratio
to its desirability or value, real or
imaginary; whether it be wealth,
fame, station, or pleasure; and no
one ever dreams of questioning the
price paid for its attainment; in-
deed, no price is thought too high
and no endeavor is thought too
great that will ensure its posses-
sion.

And yet we find numbers of Chris-
tians—that is professed followers
of Christ, the Man of Sorrows—
quarrelling with the proportionally
small price that they are called
upon to pay for an eternity of bliss,
like which there is no possibly
earthly comparison. How illogical,
to say the least. Suffering that is
the denial—voluntary or submissive
—of the natural leanings, is not
only the price asked, it is also, and
primarily, the means by which the
old leaven is purged, and the soul,
thus purified, may become more
fitted for its heavenly destiny. For
heaven is the destined lot of all;
and those who do not fulfil that
destiny will have none but them-
selves to blame. Far from looking
on suffering, as so many erroneously
do, as a burden, an infliction, or an
evil, the Christian should recognize
it—what it really is—as a boon, a
mark of Divine favor: "Whom He
loveth He chastiseth," not in wrath,
but in mercy, that we may be better
fitted for His love and that reward
which all desire, but so few are
earnest in the endeavor to deserve.
God gives nothing for nothing, as
He accepts nothing without com-
pensation; but though our gifts
and efforts will always fall very far
short of the magnitude of His
reward, His love, and His mercy
will always supplement the defi-
ciency, in the recognition of our
earnestness to give the best that is
in us. Let us, therefore, welcome
suffering, however undesirable or
discomforting in itself, for in it are

the keys of the Kingdom of Heaven.
—The Monitor.

GIVE US MEN

It is a common thing nowadays to
hear men declaiming of the family
and national security. It is better
to find practice than theory. The
stability of the family surely spells
security for the nation. But the
family must be encouraged, not
frowned upon and penalized. The
lot of the poor man is none too
light. And when his honesty of
purpose and fidelity to sworn obli-
gations bless him with a large
family it is none too inspiring to
find that both he and his depend-
ents are sooner or later occupying
a berth on the sidewalk instead of
a comfortable tenement.

A casual reading of the daily
journals clearly shows that large
families are at times the subjects
of discrimination. We refer to no
single or individual cases. We
refer, rather, to a practice that has
become all too common in society.
It may be useful to recall that
during the War when soldiers were
wanted to fight our battles amid
shot and shell on foreign fields, no
such hue and cry were raised
against his families. Then the cry
was "Give us men." The national
honor was at stake, our reserves
were called upon. Money in the
billions and men in the millions
were sent across the wide ocean.
The money is spent. The boys who
went to War, in large numbers, lie
in unknown graves from the North
Sea to the Adriatic. Others have
returned maimed for life. Of those
who returned, sound in body, surely
the memory of what they endured
will ever remain with them, for the
terror and frightful privation of the
battlefield surely can never be for-
gotten.

If the doctrine of small families
were taught and practiced in the
past, where would America ever
have recruited the most glorious
army that ever fought under
national banners? No, there is no
grave fault to be found with big
families. They are the blessing of
God on honest and conscientious
parents and are the one great asset
to any nation. Surely, we should
encourage, not penalize large
families. Aside from the morality
of the case, which is the chief factor
to be considered, when irrational
pets take the place of children,
there is something radically wrong
and the nation will suffer sooner
or later. "Be fair to honest and
large families" is a legend that
should be in honor today, even as
it was during the great World
War.—The Pilot.

HIGH MASS

All Catholics worthy of the name
assist at Mass at least once a week.
It is the direct command of
Almighty God, no less than a pre-
cept of the Church, that one day
out of seven should be sanctified
and set apart for sacred service.
The faithful in general obey the
precept of their religion prescribing
attendance at Mass, though this in
itself is only the minimum required
under the pain of mortal sin.

In the ceremonial of the Church,
elaborate and detailed, rubrics are
prescribed for the reverent and

solemn celebration of the world's
great act of worship. These rubrics
are of great antiquity and were
primarily intended for the celebra-
tion of the sacrifice in which many
of the parts were sung. Hence the
Mass is best understood when it is a
High Mass. In itself it is a great
liturgical action, with a beginning,
a middle and an end, and all these
parts are intended to stand out with
significance and impressiveness, in
the remarkable ceremonial which
has been built up around the great
act of the Consecration of the Body
and Blood of our Lord. The Low
Mass came later. While there were
many excellent reasons for its intro-
duction, the fact remains that the
idea of the Church is better carried
out in the celebration of what we
know as the High Mass.

It is deplorable that a preference
for what is known as the Low Mass
has become so noticeable among the
Catholics of our time. To be gener-
ous in God's service means more
than to assist at the shortest Mass
we can find and that, but once a
week. There is a mine of religious
instruction simply in the ceremonies
of the Church, and when these are
followed intelligently, not only does
there come to minds a better appre-
ciation of the Holy Sacrifice, but
also into hearts a deeper love for
the mystery of the Mass and more
sincere gratitude for the graces
purchased by Christ's redemptive
death, perpetuated to us in His
immolation on the altar.—The
Monitor.

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The Catholic Record
LONDON, ONT.



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THE CHARM OF THE DESERT

By Rev. Dr. Wilhelm Baron von Caplaine

The excavations made in the desert of Lybia by the noted archeologist, Monsignor Kaufman of Frankfurt-on-the-Main, are the subject of a new book published by his cousin and companion, T. C. Ewald-Falls, and called "The Charm of the Desert."

Monsignor Kaufman's work in the desert of Lybia in 1905 enriched Christian archeology immensely and gained for him the reputation of being one of the world's foremost archeologists. Particularly important was the discovery and establishment of the identity of the tomb of St. Menas, for more than one thousand years a famous Christian sanctuary stood in Northern Africa.

All of Egypt, with its bishops and priests, took part in the consecration of this church and the first building later proving too small was augmented and a wonderful basilica erected by the Emperor Arcadius. Pilgrims came from near and far to visit the tomb and many miracles occurred. Even Alexandria is said to have lost its glory by comparison with the great throngs that flocked to this basilica.

The coming of Islam and its floating population saw the end of Christianity in Lybia. The town that had sprung up around the tomb was destroyed and other Christian colonies were wiped out. Most of the vestiges of Christianity were buried in the desert sands. Few witnesses of the Christian occupancy of Lybia were preserved, the most famous of these being the very old fortified monastery of the Monophysite Copts of Wadi-Natron in the desert west of Cairo.

It was about one thousand years after the tomb of Menas had disappeared that it was discovered by Monsignor Kaufmann. He was on an expedition through the North-eastern part of the Lybian desert. This desert was in ancient times much smaller than it is now. The sphinx and the pyramids near Cairo, which are now surrounded by desert sand, were up to the time of the Christian era as free and uncovered as in a cultivated land.

Between the Nile and Barka, where today the Auladali bedouins, with their horses and camels, roam, there were once Christian settlements and fertile, well-tilled lands. Monsignor Kaufmann's discovery of the fragments of an old pilgrim's bottle with an image of St. Menas, surrounded by camels, arrested his attention, and caused him to begin excavations. After two years of active work the German excavators succeeded in freeing the buildings from sand and dust. The Menas tomb, the basilica erected above it, an imperial palace and a large group of other buildings were recognizable. That the memory of the old sanctuary had not been forgotten in local traditions was proved by the fact that the name given the place by the Auladali bedouins, was "Karum Abu Mina," or the "Vineyard of Father Menas."

Monsignor Kaufmann was compelled at first to carry on the work with whatever resources he could command personally. The town of Frankfurt and the German Professor Bodes gave him some aid and later as the authenticity of the revelations was established, he was increasingly assisted by benefactors.

The new Ewald-Falls' work has very interesting descriptions of Monsignor Kaufmann's travels across the desert, of his visits to the monastery castles in Wadi-Natron, of the discovery of the Menas tomb and of life among the Auladali bedouins. The book follows lines similar to "Three Years in the Desert of Lybia," written by the same author which is now out of print.

CATHOLIC SHRINES

OUR LADY HELP OF CHRISTIANS SHRINE

By Joseph J. Dornoy

The story of the foundation of this pilgrimage chapel, which has become a refuge for the afflicted, is full of rare interest, and contains a shining example of aid obtained through the intercession of the Blessed Virgin.

In November, 1836, John Batt, a native of Alsace, sailed from Havre, France, for America with his wife and eight children. In a few days a terrible storm arose and the sailing vessel, Marie, was in danger of destruction. The sails and masts were torn off, the rigging blown away and other parts of the ship wrecked. The pious and God-fearing man, who was seeking a home in the new world with his family, always had deep love and veneration for the Mother of God. In his hour of extreme peril he called on Mary, Help of Christians and Star of the Sea, invoking her aid and protection. He solemnly promised if the Blessed Virgin would save him and his family in their great

danger he would, on arrival in America, erect a shrine in her honor.

His prayers were answered. The storm subsided and although experienced seamen said the vessel couldn't last until they reached land, they managed to reach the Irish coast, where, after a few weeks, they sailed again and arrived at New York on the Feast of the Purification, February 2, 1837. Mr. Batt began to fulfill his promise as soon thereafter as his means allowed. He had taken his family to what is now the suburbs of Buffalo and in 1851 donated three acres of land to Right Rev. John Timon, Bishop of that diocese, and erected a small brick shrine chapel.

In 1853, on the Feast of the Holy Rosary, this chapel was dedicated by the Rev. A. Neumann, pastor of Williamsville, under the title "Our Lady Help of Christians." In 1871 a structure was built from stones taken from the old Williamsville church in which the venerable Bishop Neumann, of Philadelphia, had often celebrated Mass while still pastor of Williamsville and the surrounding country.

In the course of time the little Shrine of Our Lady became a great place of pilgrimage and many who have received aid from the Blessed Virgin there have presented votive offerings which partially line the shrine chapel.

Father Francis X. Scherer has been in charge of the Shrine since 1893 and pilgrimages to it have increased from year to year. These take place principally on the feast days of Our Lady which are observed with great solemnity, with multitudes seeking help and relief from all kinds of sickness and distress.

The Shrine is situated in the town of Cheektowaga, N. Y., (Forks P. O.) at the corner of Genesee street and Union road, two miles east of Pine Hill, a suburb of Buffalo and is reached by interurban cars from that city.

"ON ACTIVE SERVICE"

When the Great War was at its height and stern facts made us realize that the conflict was to be long and bitter, the whole nation was placed on a "service" basis. Every adult was "registered for national purposes." Personal service became the test of our interest in the titanic struggle. Life was then worth but the amount of service given to the Cause. Yet alone the soldier in our training camps or on the battlefield was on "active service"—while we "kept the home fires burning," we gave his very life as the price of victory.

In the "Great War" of the militant Church, should it not be the duty of every Catholic "to be registered for Catholic purposes?" The recognition of this duty is a credential of our Catholicism. For, the measure of our Faith is our willingness to serve in the ranks of Christ's great army.

The missionary endeavor of the "Sisters of Service" offers to our Catholic womanhood the honor of "active service." Like the Master and with the Master they wish to give to the cause of the salvation of souls their very life. This is the greatest honor and greatest joy of a soul truly devoted to God and His Church.

Facing the mission fields of our "Great West," where the harvest is plentiful and the workers so few, they will have but one ambition, that of the Virgin Mother, their ideal and their help. To God and to His Church they will say by their life of service: "Behold the handmaid of the Lord, be it done to me according to Thy Word."

"Sisters of Service," 2 Wellesley Place, Toronto.

Correspondence is invited.

THE LIGHT OF THE WORLD

There are many little things in life that escape our observation, yet they give most eloquent testimony to the truths to which we all must cling unflinchingly if we are to gain the great goal of existence. Especially in our day there are broadcast systems and theories that would upset the founded calculations of the ages and plumb the depths of materialism introduce us to new ideas whose acceptance would subvert existing order and place a premium on destructive action.

Some deny the reality of a God. Yet the very sands of the seashore, the towering mountains, the mighty waves that roll upon the shore, all proclaim the Divinity and give to us testimony from nature itself that there not only exists a God but that He rules this great universe and is the Master of life and death. As we gaze in admiration into the vast expanse of the heavens and behold the stars twinkling in the ethereal vastness, did it ever occur to us that these little lights that throw their brilliancy into space have been put there by God. Have we ever reflected that each star, planet and heavenly body has its sphere of activity, its orbit within which it exerts a potent influence? Surely such order must have behind it some ruling intelligence, for order denotes intelligence and intelligence is found only in a person. Hence there must be some supreme, overruling intelligent person and that supreme Being we call God.

Likewise, the moving things of heaven and earth are not in motion because of any inherent principle that set them going in the beginning. They all were set in motion. The planets have their motion. The tiniest star has its orbit which it traces year in and year out through the centuries. Animal life has its motion as has intellectual life. Vegetation also has its motive powers. There must have been some first moving principle which itself is unmoved from eternity and that first moving principle itself unmoved is God.

As we take our recreations on the seashores or in the hills what better time to contemplate the things that God has given us for the proclamation of His existence and presence among us. While great tomes illumine the mind of the theologian and deep philosophical treatises open up new vistas to the reflecting research of the student, these profound studies, essential as they are, are in a wise manner a preparation for the eternal truth of the existence of the Godhead. No, there are around and about us from the rising to the setting of the sun evidences that lead us to God. In the waking and sleeping hours of the night, those evidences are still present. And to gain the goal of existence, it is totally unessential that we delve into the abysses of theological thought. God made the way for us the roadway over which we must go, life eternal and He has in His goodness been mindful of the least among his children. Before their constant gaze He has placed milestones that show them whither they are going and whence they came.

One of the favorite arguments for the Incarnation is that God would come when the charity of the world was growing cold and the needs of mankind could be most fully satisfied with His advent into the world. And at the time of Christ's coming we all know from history the sad condition of the world. Slavery was rampant; woman was degraded and the conditions surrounding society were worse than deplorable. Kingdoms, dynasties and monarchies had fallen already into the discard and their own history was for centuries buried in oblivion due to the degradation that had fallen on mankind and the consequent weakening of the social and family fabric.

And this was largely due to the systems of thought and action that had eaten their way into high places and low making a mockery of the moral law and substituting that of man. Naturally in the course of time without moral safeguards society was bound to retrogress and leave in its wake wrecked thrones, kingdoms and monarchies and build its own sepulchre.

But what a change came with the coming of Christ! The world was transformed. The catacombs tell the story of martyrs by the tens of thousands, the confessors by the myriads, the virgins who saw the light and followed it giving their bodies to save their souls. And the blood of martyrs has been the seed of Christians. During the centuries, long records of faithful have trod the doleful way of persecution and death for an ideal. And that ideal was God and religion.

There were always, however, besetting the path of the righteous snares and pitfalls. But they were made stepping stones to higher things. Hence our glorious martyrology and hidden saints who from time to time as the testimony justifies are brought out for the edification and emulation of man kind as well as for the glorification and exaltation of the ideal for which they lived and died.

He entered the station as the train was steaming in and took a seat in a compartment next to the engine. As the train was starting, Daniel saw his brother at the end of the platform, and in order to secure his rosary he jumped out and ran to meet him, and then ran back in time to board the last carriage of the train. Finding that he was alone he lay down to sleep and had been asleep for about an hour when a violent shock threw him to the floor. Terrified he regained his feet and jumped from the carriage.

A shocking sight met his gaze. His train had collided with a freight, and apparently no one except himself had escaped unhurt. The front carriage in which he had been at first was a heap of wreckage, and he trembled as he thought how very near he had been to a terrible death. He thanked God fervently for his miraculous escape which he owed to his devotion to the Rosary.—The Sentinel of The Blessed Sacrament.

A MYSTERY OF LOVE

On reading the story of Christ in the Gospels one often is struck at the miraculous power exhibited by the Saviour in the most casual way. A simple man, without the trappings of court or the panoply of luxury. He went about humbly, healing the sick and raising the dead. Without advertising or self-seeking He wrought wonders that astounded and amazed the learned and confounded the proud.

There is, however, one incident which seems to overshadow all the other manifestations of power: it is the miracle of love in the Holy Eucharist. Christ might have decided to erect a marvelous palace in which He would appear at times, or wherein He might reside for all time. He might have drawn upon His omnipotence to make this abode the most dazzling imaginable in order to overawe and to draw men. In a word, He easily might have reduced His yearning for men to any one of an indefinite number of compelling forms. But love does not act in that way. Love strikes at the heart; it shuns display and eschews superficial attractions.

OBITUARY

MRS. MARGARET MCGRATH

Mrs. Margaret McGrath passed away in Collingwood at the home of Mrs. M. J. Gaughan on August the 3rd, at the advanced age of eighty-four years and ten months. She was the youngest daughter of John Malone and May Curtin and was born in Brock Township in October, 1848. She married Martin L. McGrath in 1870 and moved to Penetanguishen, living there for ten years engaged in the mercantile business, then moving to Sheguandah on the Manitoulin Island, opening a general store there and continuing in business until Mr. McGrath's health failed. They sold out in March, 1898, and he died on April 15th of the same year; then Mrs. McGrath moved to Little Current and remained there until the year 1914 when she made her home with the Community of the Daughters of Mary Immaculate of St. Joseph's Industrial School, Spanish, Ont., remaining there until last May.

Her remains were taken to Little Current by her daughter, Mrs. C. R. Atkinson, accompanied by Mr. and Mrs. Gaughan, and her funeral Mass was said by Rev. Father Papineau, S. J., her beloved pastor, priest for many years, and her remains laid to rest beside those of her husband in the family plot in St. Vincent de Paul's Cemetery, Little Current.

The deceased has several nephews in the priesthood, amongst them being Rev. Fathers Stanislaus and John McGrath, Toronto, Rev. Wm. Roach, Toronto, Rev. Thomas Roach, Owen Sound, and Fathers James and Timothy Malone, Southern States, and is the last of a large family of four sons and three daughters. She was an ardent Catholic and generous to the Church and all charities and will be missed by her old friends.

The Church of St. Vincent de Paul in Little Current, Manitoulin, contains many mementoes of her piety and generosity.

BRUSH YOUR TEETH ON BOTH SIDES

Care and cleanliness of the teeth is absolutely essential, therefore secure a perfect tooth brush marked "Nobility."

Each brush is guaranteed to last at least six months and is manufactured of the finest bristles possible to secure. No matter how severe you use the "Nobility" Tooth Brush it will not injure the teeth in any way. Not one case of pyorrhea has ever been reported when the "Nobility" Tooth Brush is used.

Ask for the "Nobility" Tooth Brush which are guaranteed at all drug stores.

SAVED THROUGH HIS ROSARY

Daniel Hogan was leaving town on a long trip. He was some distance from home when he remembered he had forgotten his rosary. His mother had told him never to go on a journey without his beads, so he asked his brother who was accompanying him to return for them.

He entered the station as the train was steaming in and took a seat in a compartment next to the engine. As the train was starting, Daniel saw his brother at the end of the platform, and in order to secure his rosary he jumped out and ran to meet him, and then ran back in time to board the last carriage of the train. Finding that he was alone he lay down to sleep and had been asleep for about an hour when a violent shock threw him to the floor. Terrified he regained his feet and jumped from the carriage.

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TEACHERS WANTED

PRINCIPAL wanted for Plantagenet High school, Salary \$2,000. Apply to H. Lecue, Sec. Plantagenet, Ont. 2314

WANTED a qualified teacher for Separate school No. 4 Asphodel, Duties to commence Sept. 4. Apply stating salary and qualifications to J. C. Thomson, Sec. Treas., Northfield, Ont., R. R. 2. 2314

HOUSEKEEPER WANTED MIDDLE-aged widow, without children, on a small farm, desires a Catholic housekeeper, neat and thrifty. Address Box 122, Catholic Record. 2312

POSITION WANTED WANTED, position as caretaker of a church or college. Experienced. Can furnish references. Apply to G. Broderick, care City Hotel, Owen Sound, Ont. 2312

WANTED WANTED ambitious man or woman to distribute samples and take orders for high class household specialties. Big money. Honorable proposition. Lucas Products Co., Dept. 14, Hamilton, Ontario.

WANTED to hear from Catholic man experienced in gardening and poultry raising, for share taken on farm in New Ontario, near prosperous city with excellent market. Man must be willing to work and able to give best of references from parish priest and school community where he lives. Address Box 42, Catholic Record, London, Ont. 2311

FARMS FOR SALE 100 ACRES choice land, Lot 10, Con. 2, Arthur Township, 1 1/2 miles from Kenilworth and Church, 1 mile from Separate school, new red brick house, 7 rooms, hard and soft water, big nearly new stove, good stable with good water, small orchard, good fence, farm well-drained. Will be sold on easy terms. For further particulars apply to John J. Lehmann, R. R. 2, Kenilworth, Ont. or to Francis Lehmann, Mt. Forest, Ont. 2317

AGENTS WANTED AGENTS—men or women. Sell knitting yarn. The article that is most in demand today. Thousands of pounds of yarn will be sold every day and night. Get your share of this business. We supply sample cards showing 55 samples, the best two and four ply knitting yarn on the market. This yarn is suitable for both hand and machine knitting. We supply 200 cards free with printed instructions for knitting popular, up-to-date garments and show you large profits on your sales. Write today for sample card and also particulars of our special yarn at 80c per pound. Donnan Manufacturing Company, Dept. 152, Toronto, Ont. 2317

Christ chose the Tabernacle as the home of His love. The humility of God is as awesome as His power; abasing Himself to the form, with reverence we say it, almost of a nonentity. Under the simple appearance of bread, closed in a small receptacle, ignored by many, laughed at by the wise and usually abandoned even by His own followers, the miracle of the hidden God surpasses belief. With power to annihilate, He refrains from striking. With infinite loveliness, He yet refuses to force the human will to love. Capable of setting forth the most enticing allurements to those whom He would win, He remains in a state of utter simplicity, content to be loved by the chosen few, willing to suffer the contempt and the scorn of the unbeliever, and, what is far more poignant, the neglect of the so-called believer.

Many of our churches are open throughout the day. How few avail themselves of the high privilege of a visit to this imprisoned Lover! Rushing hither and thither, panting after distractions, lost in a whirl of business and pleasure, even the faithful prove oblivious to the presence of Him whom they will cry and long for on their bed of death. Truly, the miracle of the Tabernacle is beyond our belief, but it should not escape our notice, even in the bustle of life. It is another kind of miracle how Christians, professing belief in this God of the altars, persist in ignoring Him, passing His abode without so much as a thought or a nod. Will not all this neglect be marked up against us on the terrible day of reckoning?—The Sentinel of The Blessed Sacrament.

DIED

LANGEVIN.—At Northfield Station, Ont., on July 14, 1923, Edward Langevin. May his soul rest in peace.

GOUTHRO.—At St. Joseph's Hospital, Glace Bay, N. S., on Friday, August 3, 1923, Wilmut Gouthro, aged forty-five years. May his soul rest in peace.

CORCORAN.—At the family residence 149 Cowan Avenue, Toronto, Ont., on August 7, 1923, James L. Corcoran, a life-resident of Stratford, Ont. May his soul rest in peace.

STOREY.—Drowned July 10, 1923, Charlotte Isobell Storey, in her fourteenth year. Only daughter of William C. Storey, Toronto, and the late Mary Shelt Storey of this city. May her soul rest in peace.

RANKINE.—At the Victoria General Hospital, Halifax, on July 29, 1923, John J. Rankine of Inverness, N. S., aged fifty-four years. The funeral took place Monday, July 30th, from the family residence, Inverness, to Stella Maria Church, where Requiem Mass was sung by Rev. A. McDonald who also conducted the services at the grave. He leaves to mourn his loss his wife and five children, a one sister, Sister M. Colletta of Mount St. Vincent, Halifax. May his soul rest in peace.

As the idea of the heart of a friend suggests the highest idea of his affection for us, so the idea of the Heart of Jesus suggests the highest idea of God's love for us. It brings very forcibly to our minds, then, the most transcendent ideas of charity, sympathy, tenderness, and compassion.

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