

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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EDUCATIONAL RIGHT OF PARENTS

AUSTRIAN LAW RECOGNIZES RIGHT TO CHOOSE SCHOOL AS INCONTESTABLE

ARTICLE IV.

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

The laws of Austria relating to the rights of parents with reference to the education of their children reflect the legislation of other Continental countries. Since it is an admitted principle of Austrian law that parents have the right to choose between sending their children to Public or to Private schools, there have never been any legal decisions regulating this right.

The school legislation of Austria, dating from 1868, not only recognizes parental choice in the matter of education but formally states the State's obligation in the matter of religious education. These laws likewise grant to religious bodies the right to found and maintain religious schools. In Austrian jurisprudence, therefore, the parents' right is incontestable. There is but one legal restriction placed on parents with reference to education—they have no right to prevent their children from receiving formal religious instruction. So strict is this law that even in schools which are maintained by the Masonic bodies, the so-called "free school" (Freie Schule), religious instruction must be provided for the children, due account taken of difference in creed. In this way the Austrian law not only protects the rights of parents to select the kind of education they wish their children to have, but likewise the religious teaching which is given to the children themselves.

PARENTS MUST HAVE VOICE

Many famous Austrian legal authorities were interviewed with direct reference to the so-called Compulsory Education Law passed in the State of Oregon. Doctor Max Hussarek, Professor of Jurisprudence and former Prime Minister of Austria, who is recognized as the most distinguished authority on school law in Austria, said to the correspondent of the N. C. W. C. News Service: "It is quite natural that the parents upon whom devolves the care of educating their children to become efficient members of society, should have a voice in school matters. Home and school will be the more linked together the more a community is full of life and vigor, and the more its citizens are inspired by a public spirit and readiness to sacrifice themselves for the common weal on the conviction that all must stand for one and one for all, if both the whole and the part are to prosper. Conceivably the right spirit of the school is not an institution which has to turn out a certain number of pupils a year, educated after a fixed pattern by the State and fashioned for the purposes of the supreme power in the State. The school represents the parents' rights and for this reason the parents should and must be allowed to demand that the school be such as a good father and good mother would wish it to be in order to provide the best education possible for their children."

Doctor Hans Karl Zensner, a functionary in the Department of Constitutional Law of the Office of the Austrian Chancellor, has stated: "The basis for the legal relationship between the school and the home is that the school in the first place exists for the child. State control of schools which offers no guarantee for religious teaching, nor for the existence of private and religious schools is a mockery of the rights of man and of liberty. Moreover, it is a great mistake to rely upon the State completely for elementary teaching. It is true that it devolves upon the State to see that elementary education be general and free and that a minimum of educational standards be generally accepted. Complete control, however, of education is not a function of the State. Schools must be maintained in keeping with the intention and the spirit of the parents and of the religion of the children who attend the same. The rights of parents and the rights of children must be considered first of all in education. It is an unjustifiable act of violence to suppress them."

GENERAL AUSTRIAN VIEW

The following statement which appears in the Encyclopedia of Pedagogics, edited by Doctor Josef Loos, represents the common viewpoint of German and Austrian scholars. "The undenominational school is either a compromise in districts which have a population belonging to different creeds or it is founded upon a compromise made between two different views of life. From the pedagogic point of view uniformity and concentration are the chief necessities of teaching. Even when we admit that the school is a product of the people's need of instruction rather than education, we still must demand that it should promote the fundamental aim of

education, hand in hand with the two principal factors of education; namely, the family and the Church."

The greatest living scholar in Europe in the science of education, the celebrated Swiss professor, Friedrich Wilhelm Foerster, in his book "Education and Self Education," declares on page seventy-four: "The widespread movement of the present time, which seeks to give the State control of education, shows us how important it is for every one to possess a clear conception of the place of the individual in education. This movement insofar as it is justified and valuable, must, however, be understood with one important qualification always kept in mind, that such a doctrine must be preserved free from every fetish and built upon the fact that the State is not the highest aim in life. The rights of the individual must be protected, otherwise the State itself will break up on the rocks of its own absolutism. The great danger is that in the future the principle of State organization will be greatly exaggerated and in consequence the individual, when attempting to join in the collective life of the community, can only do so to the detriment not only of his own individuality but that of the State itself."

COMPETITION LIFE OF PEDAGOGY

Speaking of the system of education in vogue in the United States, Doctor Foerster has stated: "Undoubtedly American pedagogy owes its truly progressive spirit to the competition between the Public schools and a widespread system of private institutions. Private schools in America have been the pioneers of pedagogy. Naturally this freedom of teaching makes absolute State control impossible. A certain measure of State control, however, is indispensable in order to secure common educational standards. Beyond this, however, there should reign freedom. If, with us, the separation of State and Church would lead to a giving up of a State monopoly of education, a decisive step in the direction of educational progress would be made. The mere dechristianization of the State school, without granting educational freedom as it is done in America, would be looked upon as a violation, even a destruction of the religious life of the community itself."

ORTHODOX SCHISM AFFECTS UNITED STATES

New York, June 29.—The Metropolitan Platon Rodzevsky, head of the Russian Orthodox Church in the United States, was excommunicated by the All-Russian Church Convention in Moscow, it is reported here. The action of the convention together with the identity of the successor to Dr. Platon, alleged to have been named at the Moscow meeting, were kept secret. It is reported that the successor is on his way to the United States where he will attempt to displace Dr. Platon and obtain possession of church property in this country.

The Metropolitan Platon claimed authority over the church in the United States by virtue of a secret appointment which, it is asserted, he received from the Patriarch Tikhon who was himself unroofed and deposed by the Moscow convention.

News of the impending controversy over control of the Russian Church in the United States became known simultaneously with dispatches from Moscow telling of the action of the Third Internationale in rejecting the plea advanced by some of its members that religion was a matter of the individual conscience. The Internationale declared that while this might be true in "bourgeois" States, religion was entirely incompatible with Communism.

FIRST LOURDES CURE OF THE YEAR

Paris, June 30.—The Lourdes Medical Bureau has registered the first officially recognized cure for the year 1923, that of Sister Scholastique, Prioress of the Servants of the Poor, at Angers.

Sister Scholastique arrived June 12, and had been in a plaster cast, fastened to a stretcher for six months. She had suffered from Pott's disease and could not even eat without assistance.

On June 13, at the pool, she felt an improvement, and was completely cured on the 15th after leaving the pool. Three physicians, who came to the hospital to give the nun a thorough examination, recognized the cure. Sister Scholastique no longer has any rigidity in the spinal column. She can move freely and without pain.

The three practitioners and the physician of the Medical Bureau have concluded unanimously: (1) That the disease undoubtedly existed, (2) That the cure is absolute, (3) That its instantaneous character does not permit it to be attributed to normal evolution and natural causes.

THE INTERVENTION OF THE POPE

The Springfield Republican, July 9

Europe, while America has averted its eyes, has been falling into desperate straits, and to the gravity of its case must be ascribed the earnest effort of Pope Pius to reconcile the nations or at least to keep them from beginning a new competition in hatred and the deeds which hatred inspires. There was need of a voice, and he speaks out. There was lack of moral leadership, and he courageously takes the lead. Desperately needed was advice from a neutral and benevolent source, and the head of the Catholic Church gives to all involved in the tragic ruin advice the sanity and humane spirit of which cannot be questioned however irritating to the passions of the moment may be the recall to sanity and humane-ness.

The first move, taken after long consideration and careful study of the facts from first-hand sources, was a calm and well-reasoned plea for a settlement of the menacing controversy between France and Germany. No attempt was made to distribute blame; the imbroglio was simply treated as calamity to be dealt with in a rational and humane spirit. It was assumed that Germany should pay all that was possible, and that France should demand no more—assumptions which neither side would care openly to challenge. And to convert general assumptions into practice the Pope gave his approval to the adjustment of Germany's burden by an impartial commission as urged last January by Secretary Hughes, the sound common sense of whose plan has never been impugned.

Precisely because common sense was on the side of ending a wrangle harmful to all concerned and to the world at large this suggestion by the Pope made a tremendous stir. It ran counter to the policy of Premier Poincare, which has been increasingly to regard the controversy much as Austria in July, 1914, regarded the controversy with Serbia, in the light of a domestic affair in which interference from outside could not be tolerated. The Paris press was very bitter and the premier himself replied to the papal letter in a speech in the French Senate reaffirming his policy, declaring that the Vatican was misinformed, and putting the blame for the troubles in the Ruhr upon the German government for failing to put an end to resistance of the Franco-Belgian occupation.

To meet this protest Pope Pius turned his attention next to Germany, denouncing the acts of sabotage and crime in the Ruhr, and calling upon Chancellor Cuno to end them. This step perhaps took the French and Belgian governments by surprise; they met it by making a peremptory demand, backed by veiled threats, upon the German government to take just the action for which the Pope had asked on moral grounds. Their diplomatic purpose may be assumed to be maintenance of prestige because otherwise in might be said that Germany had yielded to persuasion rather than force.

Having met criticism from the French side by his denunciation of sabotage and crime, the Pope was free to take the no less important third step of calling upon France and Belgium to refrain from reprisals. This action was taken Saturday and its effect is not yet known, but it is a perfectly logical step in an effort, evidently carefully considered and not readily to be abandoned, to persuade both sides to refrain from reproducing on a vast scale in Europe the conditions which in Ireland gave the Pope such distress, and to enlist the moral forces of the world in support of a rational and humane effort to restore genuine peace. Pope Pius may fall as Pope Benedict did in 1917, but he has a better chance of success, and the earnest persuasiveness with which he has undertaken his task will have a great influence.

FOUR BROTHERS JESUITS; MOTHER A NUN

St. Louis, July 9.—Among the thirty-four members of the Society of Jesus ordained to the priesthood by the Most Rev. John J. Glennon, Archbishop of St. Louis, was the Rev. Edward A. Scott, of Chicago, the third member of his family to be ordained a Jesuit priest. A fourth brother, Francis Scott, is now pursuing his studies in a Jesuit scholasticate and will be ordained two years hence. The mother of the four Jesuits is a member of the community of Visitation Convent, Springfield, Mo., which she entered several years ago.

The Rev. L. A. Wheeler, S. J., of Baltimore, who was among those ordained, has two brothers in the priesthood, the Rev. David Wheeler, S. J., president of Holy Cross College, Worcester, Mass., and the Rev. Francis Wheeler of Rochester, N. Y.

Included in the class ordained here was the Rev. Simon Tang, said to be the first Chinese priest to be ordained in the United States.

JUDICIAL REFORM IN IRELAND

A commission was appointed by the Free State Government to inquire into and report upon a judicial system suitable to the Free State. That commission has recommended a complete reform. It divides the Judiciary into four branches, namely: (1) District Courts, (2) Circuit Courts, (3) High Court, (4) Supreme Court or Court of Appeal. The District Courts and the Circuit Courts are to administer justice locally. It is proposed gradually to extend the jurisdiction of the District Courts.

The Circuit Courts which are to replace the County Courts are to have much larger powers than the old tribunals. The Free State is to be divided into eight Circuits with a minimum of eight judges.

The High Court will try all cases of importance and also all appeals on the civil and criminal sides from the Circuit Courts. The right of appeal in criminal cases is an innovation.

Six judges are to be assigned to the High Court while the Supreme Court shall consist of three judges. The corresponding Courts now functioning consist also of nine judges, five of whom are Catholics and four Protestants.

Under the reformed system there may be two or three Protestant judges in the Supreme Courts in the capital. In proportion to population this would be quite a fair distribution.

The right of trial by jury is to be retained but in civil cases a modification is to be made. Hitherto a jury verdict had to be unanimous. The disservice of one crank could make a jury trial abortive. It is proposed that in civil actions a majority vote of nine shall be sufficient to carry a verdict. Another proposal is that official stenographers should be attached to the courts.

Broadly speaking the tendency of the report is to expedite and cheapen the administration of justice, and to make it easier and simpler for the poor man to assert or defend his rights.

GLENAVY PRAISES CATHOLIC TOLERANCE

The commission consisted of twelve members, eight Catholics and four Protestants. Lord Glenavy, Chairman of the Free State Senate, presided over the commission. He is a Protestant. Formerly he occupied the positions of Lord Chief Justice and Lord Chancellor. In a note submitted to the Government he said the commission had striven to provide for the establishment of a Judiciary which would command the confidence and respect of every class in the community. It is the intention of the Government to introduce a bill on the lines of the report.

Addressing a public gathering in Dublin on the eve of the publication of the report Lord Glenavy declared:

"I have lived all my life in Southern Ireland, all my life amongst my fellow-citizens of Dublin, and I wish to record, not for the first time, my experience that never once during that long time have I ever had to complain either of religious intolerance or religious persecution."

THE PRESIDENT OF POLAND

The recent trip of President Wojciechowski along the western frontiers of Poland has produced a very happy effect on the population of that part of the country.

The Polish President is both an excellent politician and a fervent Catholic. During his trip he made a pilgrimage to the celebrated shrine of the Virgin and was a daily attendant at Mass. He was accompanied by His Eminence Cardinal Dalbor, the Primate of Poland, and it was a touching sight to see the masses of the people lining the roads to see the Chief Executive kneel to receive the blessing of the first dignitary of the Church in Poland. The President's trip has been of especial importance in that it has tended to restore the confidence of the western section of Poland in the Warsaw Government, a confidence which had been somewhat shaken by the sending of inexperienced and irreligious officials to a part of Poland which is profoundly Catholic.

President Wojciechowski was elected by the radical Left, and there has been considerable consternation in the Red camp over some of the speeches made by him on his trip, notably those delivered at Thorn and Stargard, when he declared that he greatly desires a union of parties and the formation of a Polish majority in the Parliament. The entire policy of the Left has hitherto been to prevent the

union of the Right and the Center, which is composed of groups of peasants of moderate tendencies. Such a union would mean the formation of a stable national majority in the two Chambers and the end of a radical regime hostile to Catholic interests.

DISCUSS BIRTH RATE AT SOCIAL WEEK

Following instructions of the Supreme Pontiff, Cardinal Gasparri has sent to the organizers of the Social Week of France a letter congratulating them on having selected as the subject of their conference this year "The Problem of Population and the Birth Rate Crisis."

"This subject," the Cardinal writes, "deserves, in the highest degree, to retain the attention of Catholic sociologists, to study the disquieting phenomenon of the diminishing birth rate in order to formulate remedies, is to seek the means of restoring the family. There is nothing, truly, which is of as much importance to society of which the family is the 'mother-unit.' Nothing is of more importance to the Church which expects the first training of its members to be given to Christian families and to whom Christian families are accustomed to furnish priests and missionaries."

"Any effort, even incomplete, to preserve or protect the family institution will always be considered with benevolence by the Holy See. All the more so when this benevolence is assured to men who, famed for their science, undertake to study in the light of faith, the laws of the family, and who do not fear to proclaim the concordance between the attachment of peoples to Christian practices and the normal accomplishment of the views of Providence by the happy multiplication of human lives, nor to point out the loss and weakening of faith in such and such a country and the more and more deplorable decline of the birth rate."

It is in Grenoble that the Social Week will be held this year, from July 30 to August 5.

According to the traditional custom of these Weeks, the program includes three kinds of lectures. Sociologists, professors and men of action will study the crisis in the birth rate in all its aspects, according to their own information and in the light of the extensive survey made recently among the study circles of the Catholic social leaders of France. Theologians will next explain the doctrines of the Church on the questions under consideration and, lastly, theologians, professors, leaders in organization work and legislators will study the political, economic, social and moral reforms which should be proposed in order to promote the restoration of the family and bring about a new and favorable policy on the subject of population.

FARM LABORERS STRIKE

In the South of Ireland an acute conflict has arisen between farmers and laborers in the county Waterford. The agricultural industry in Ireland, as in other countries, has come in for a period of depression and farmers bearing in mind what America has done by means of liberal credits to assist agriculture, have been clamouring for some form of State aid or protection.

Finding outlay heavy, they sought to cut down wages. The workers would not agree to the reduction. Hence the big strike in Waterford recently.

Speaking on the rights and obligations of workers, Dr. Cohagan, Bishop of Cork, said in a recent address:

"Societies and unions were founded to protect the individual workers, and undoubtedly were needed. Free trade in labor used to be an economic theory that meant that wages were to be determined solely by supply and demand, and that when the supply of workers was over-plentiful and competition for employment keen the great industries could employ workers even under the minimum wage, under a living wage.

"That would be unjust. Workers are within their right in preventing action by members of their own class which would lead to the injustice of employment under a minimum wage. The purposes of societies should be to ensure that employers should discharge their obligations towards their employees, and especially that they should pay a good wage.

"But all things human are liable to abuse, and when one considers the present economic situation of Cork one may fairly ask if there is not something wrong with labor societies and unions. There is unemployment in Cork, and yet thousands of tons of manufactured articles are being imported. Is it legitimate to limit output in a way that it is not limited anywhere

else? Is it legitimate to demand the highest wage for this limited output?"

MR. BELLOC GIVES HIS IMPRESSIONS

Speaking to a large audience here for the benefit of a fund which is being raised to relieve the poor of Dublin, Hilaire Belloc disclosed the impressions of America which he received during his recent visit to the United States.

"Irishmen in America," he said, "have created in another world and amid other influences, a singular, separate, and intensely conscious body."

"But the intense nationalism of Americans generally appears in profound ways. It is manifest in the manner in which an American approves or disapproves of a thing. It is 'un-American' if he disapproves of it and vice-versa. This is Nationalism in excelsis.

"America can have civil wars of religion, of race, of region, or wars arising from differences of economic position; but they will be American in character and will work within the framework of American unity, and it will be a profound error on the part of any European nation to think that such a conflict means the dissolution of American culture or the disruption of American society."

Mr. Belloc did not believe that the bond of language was an important link amongst peoples. It would not prevent conflict or war or hate. England's attempt to get an American alliance based on the community of language was being made on a weak bond.

The much more important bond of sympathy between Europe and America was religion. But what were the spiritual forces at work today? Mr. Belloc answered this question as follows:

"Firstly, governing American society the major influence is profoundly Puritanism. That is increasing. Secondly there is skepticism. Outside the Catholic body and a small, curious, very determined, rather wealthy, landed nucleus the whole of America is skeptical. It is being swept by a wave of skepticism which is rapidly spreading across to England. The Catholic body represents certainly more than one-fifth of the people of the United States. It is mainly in the towns in the industrial regions. It is largely emigrant and it does not control the traditional sources of power.

"Those who won the greater part of wealth, those who for the most part direct politics and finance are not in proportion to the magnitude of the Catholic body and are not connected with that body.

"From all these considerations it seems inevitable that there is going to be a conflict of the spirit between the Catholic body and the rest of the American community. I do not say that it will be a violent conflict, but one of these two spirits will ultimately absorb the other."

POPE FAVORS WOMAN SUFFRAGE

Pope Pius XI. expressed his approval of the women's suffrage movement to a group of twenty-five members of the American, English and French delegations to the Congress of the International Women's Suffrage Alliance who called on him, but he made it plain that he could not approve of some portions of the program of the Congress, especially that relating to divorce.

Because of the Pope's attitude toward features of the programme which he considered unworthy of his approval, he explained that he could not receive the delegates to the Congress officially. Members of the Catholic Woman Suffrage Society were included among those received in audience by the Holy Father and later visited the Vatican galleries, which were especially opened for them.

Mrs. Corbett Ashby, of England was elected president of the Alliance, succeeding Mrs. Carrie Chapman Catt.

FAVOR SCHOOL COURSE IN CHRISTIAN MORALS

Winona Lake, Ind., July 6.—Intelligence divorced from moral and religious considerations will bring the world to chaos, was the declaration made by Dr. Nathaniel Butler, dean of the School of Education of the University of Chicago, in an address before the International Conference on Christian Citizenship here. Dr. Butler declared that a democracy without religious and moral training for its citizens could not long survive.

The conference adopted a resolution, introduced by Dr. W. I. Wishart of Pittsburgh, declaring that patriotism demands that attention be given to the teaching of Christian morals in American schools.

CATHOLIC NOTES

Cologne, July 2.—Continental Europe is witnessing an enthusiasm for missionary work among students of high schools and colleges that is comparable to that displayed by the Catholic Students' Mission Crusade of the United States.

Paris, June 30.—The appointment of Canon Beaupin, Secretary of the "Comite Catholique des Amities Francaises a L'Etranger" as Domestic Prelate of His Holiness has caused great satisfaction among those interested in international Catholic relations.

New York, July 6.—Seven teaching sisters, all natives of Ireland, were admitted to citizenship in Justice John M. Tierney's court here last week. Judge Tierney, who declared that he was proud to boast that he is Irish and Catholic, said it was an honor to confer citizenship on "the most self-sacrificing profession in the world."

Washington, July 6.—Daniel J. Callahan, Supreme Treasurer of the Knights of Columbus, has been elected president of the Board of Education of the District of Columbia. His election was unanimous. He succeeds Dr. Abram Simon, President of the Washington Hebrew Congregation.

Chicago, July 6.—Rev. Daniel J. McHugh, C. M., head of the department of astronomy at DePaul University, has received the rare distinction to be elected a fellow in the Royal Astronomical Society of London. There are only 70 fellows of the society in the United States, and besides Father McHugh, only one priest.

Montevideo, June 21.—An endeavor to have every Catholic home in Uruguay consecrated to the Sacred Heart is being made by the "League of Catholic Ladies of Uruguay," with a view to counteracting the corrupt and pagan spirit of the times. Groups of members of the organization are visiting from house to house and promulgating the pious work.

Cologne, July 2.—The distinguished leader of the Centrist Party, Herr Herold, celebrated on June 16 his twenty-fifth anniversary as a member of the Reichstag and Landtag. He has served uninterrupted since June 16, 1898. Now at the age of seventy-five he has the confidence of all parties and is beloved for his moderation and gentleness, which have contributed much to his success as a statesman.

The new editor of the London Tablet, whose appointment has now been announced, is Mr. Ernest James Oldmeadow, a novelist of distinction and an authority in musical biography and criticism. He is a convert to Catholicism and entered the Church in 1900. Previously he had been a Nonconformist minister at St. John's, Halifax. His wife, a daughter of the Rev. Joseph Dawson is also a convert.

Paris, June 30.—The Catholic Union of French Railroad Employees has just celebrated its silver jubilee. Mgr. Reymann, the president, founded the organization in 1878, not as a labor union for the defense of material interests, but as a purely religious organization for the spiritual uplift of the French railroad personnel. Mgr. Reymann was then vicar in a labor parish in the suburbs of Paris, and began his Union with one hundred and eleven railroad employees whom he assembled at Montmartre. Today the Union has more than 100,000 members and 466 branches. It served as a model for the creation of similar unions among the metallurgists, employees of the big department stores, etc.

Buenos Aires, June 18.—The great project of building homes for Catholic working men, sponsored by the Catholic Popular Union of Argentina, which collected \$1,000,000 for that purpose, is finally being brought to a head. Sixty-four of the first group of 111 houses have been completed and are ready for occupancy. In addition, a commodious collective dwelling, comprising ninety-three flats, has been finished and arrangements are now being made to rent the houses and flats to worthy families at a very small cost. Special preference will be given to large families of small means.

Milwaukee, July 2.—Excavation work on sites of two new buildings for Marquette University will be started within the next two weeks, according to an announcement of the Rev. Albert C. Fox, S. J., president. A four-story science and administrative building will be erected at Thirteenth street and Grand avenue, next to the Church of the Gesu. A three-story building for the College of Law will be erected at Eleventh street and Grand avenue. Both sites are in the heart of Milwaukee. A new two-story home for the Marquette Union, students' centering club of the university, also will be built this summer.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XXX.
A STARTLING DECLARATION

"It's little you have to do when you can sleep till this hour in the morning!"
The words, somewhat crossly spoken, came from Rick of the Hills, who was standing beside Carter's bed in the private lodging which he sojourned in Tralee. Carter started up, rubbing his eyes and looking in a bewildered way from his visitor to the dull daylight which struggled into the room.

Carter you'd take as many false ones as would make a grave mound over a coffin!"
Carter bit his lip to stifle his anger, resuming haughtily: "How much will you gain if you refuse to serve me? To whom can you apply to find Cathleen for you, and who can force me into an acknowledgement that I know of her whereabouts? I would laugh at the story and pronounce it a mere fabrication of your own; and you know that past circumstances would bear me out in my statement."

"I know it," he responded, "and now as I am here, and tired and hungry in the bargain, will you give me a meal?"
"Be sure, and welcome! just sit down before the fire,—the rain has made it so chilly,—and I'll have a supper for you in no time." And the kind-hearted girl cheerfully bustled about the preparations.

"Come home with me," she said hoarsely, still clasping Rick's arm. Come home, and I will tell Father Meagher."
Rick neither objected nor remonstrated, but walked on quietly by her side.

"Again? I should think you could find something better—"
"There isn't anything better! Not when you want a good laugh. You know, Julia, opening the book and looking over at her with bright, amused eyes, "I think one of my chief delights when I go to London will be finding some of these old Dickens landmarks. Some of them are still there, no doubt, and to eat a meal in the Blue Lion Inn at Muggleton... well!" He laughed a little as he began to turn the pages.

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LONDON, ONT.

GOING AROUND THE WORLD

By Helen Moriarty in Rotary Magazine

Mrs. Marchand smiled in a superior manner. "No," she stated calmly. "My husband doesn't care about traveling. We are incorrigible stay-at-homes. Always have been."
"Or... I thought I understood Mr. Marchand to say—" began the caller doubtfully.

THE COACH'S JOB

Something of the taskmaster, the general and the diplomat, and a lot of the doctor must be hidden away in the man who would be the coach of a successful football or track team.

Emergencies of all kinds are his daily routine. A thorough knowledge of first aid is as essential as a knowledge of the game played by his men.
Bumps, bruises, strained ligaments and muscles are every day happenings, but the coach never becomes contemptuous of them. He knows that if neglected, they may result in anything.

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Still, he held to his intention as the days went on and the chill atmosphere at home persisted. And he found it hard to hold to it too, for he was an easygoing man and loved his peace. But underneath the gentleness of his nature there was a stubborn fibre which forbade him to give up this long-dreamed of trip merely to cater still further to his wife's selfishness. She wouldn't, he said to himself grimly, keep him tied to her apron-strings forever! Wherefore he talked about the trip at all times, discussed its various phases, asked her opinion about this and that, in the face of the most determined unresponsiveness and a cold air of detachment that amused while it angered him. But he did not let her see that. He only kept assuming that she was interested and that when the time came to make reservations she would change her mind and go along.

"I haven't made up my mind," she would say carelessly to an inquiring friend, for by now it was known that the trip was an assured thing. "But Wilbur will go whether I do or not. I'm insisting on that for he needs the change."

"Well," longingly, "I only wish I had the change!"

"But you see," with a resigned smile, "I'm such a poor traveler."

"How do you know?" was her mother's blunt retort when this little play was staged for her benefit. "You've never traveled any as far as I can see." And, "You're terribly foolish, Julia," was her frank conclusion after they had talked the matter over. "You ought to go if only to please Wilbur."

Julia said sarcastically, "Whether I'm able or not, I suppose."

Her mother expressed impatience. "Able! Ridiculous! . . . I just wish Wilbur'd ask me to go!"

"I wish he would. I'll speak to him about it," she replied.

Mrs. Fenlon, who had come from her home in Chicago for a visit, was a straight, slight woman of sixty-six, alert, vigorous and professedly youthful. She was acquiring maturity and not age, she would insist smilingly, and her friends were constrained to agree with her. Eight of the nine children she had reared were married. Sam, the youngest, had been in France for two years, where his job with a rug importing house had sent him, and her one desire lately had been to go over and see him. She had not said much about it to the children, who would raise horrified protests at the idea of the trip, but when Julia languidly suggested to Wilbur that he take her mother instead of her, every eye was amazed at the celebrity with which things arranged themselves. Almost before she knew it Mrs. Marchand was left alone in the house which she had preferred to the trip, and as she looked about her in her loneliness she began to wonder what had impelled her to act as she did. The handsome rooms that she had made her god mocked her with their emptiness, bereft of the living presence that had made them home.

Perhaps the bitter tears Julia Marchand shed that day washed her eyes for a clearer vision,—at any rate she caught a salutary glimpse of her own selfishness, which glimpse left her chastened in spirit and profoundly repentant.

Still, the month that followed found her strangely restless and unhappy. To her loneliness was added the harrowing thought that it would be so long before she could make up to Wilbur for her past selfishness—she had tried to tell him something of how she felt in a letter, but could not. It was difficult, she found, to put some things on paper. If she could only see him! Into this yearning mood broke her brother Sam, raging amusedly at his mother's absence. Here he had come home to surprise her and found her gone on a foreign trip with the amiable desire of surprising him. It was too funny, but wasn't it exasperating, he wanted to know.

"Why didn't you go along?" he demanded breezily. "And how- ever did old Wilbur manage to break away? Say, just for a penny I'd take you back with me and make it a surprise all around!"

Sam was due for a surprise right there, when his sister, her heart leaping, exclaimed with every appearance of delight: "Oh, Sam, wouldn't that be fun? When are you going? I can be ready any time!"

Sam gave a prolonged whistle. "What's coming off here?" he asked helplessly. "And if you're so keen about it—, noting her flushed eagerness—" why on earth didn't you—Oh, all right," as his sister's lips began to quiver, "if you really want to go I'm the boy to travel with. We'll catch them somewhere—if that's what you want."

His sister was fervent. "Oh, I do! I should have gone with Wilbur. Sam," hesitatingly, "I was an idiot—and selfish—who have no idea. And I've missed Wilbur so! You can arrange about my ticket, can't you? Oh, won't it be glorious to surprise them!"

Sam grinned. "You mean him, I guess. All right, I think I can manage your ticket. I have my reservation for I have to go right back."

All the way over, while Sam walked the decks with various interesting young women, Mrs. Marchand planned just what she would say to her husband. She was not going to be emotional, or

sentimental, or anything like that. No, things like that were silly. As casual and nonchalant as possible—that was the idea, passing it off as the most natural thing in the world that she had changed her mind and followed with Sam. She would say airily, "Sam said, 'come along, and so I came.'" Or, maybe this would be better, with a demure smile, "Here I am, Wilbur. I got tired of my groove, too." There would be a lot of laughter and fun. She could visualize the scene perfectly, only, as sometimes happens, it did not turn out exactly as planned.

It was a small hotel in London where the travelers were spending their last week in London. Wilbur and his mother-in-law were the most congenial of companions and they had browsed to their hearts' content. Today they were resting. Wilbur was in his room writing to his wife, when after the usual soft knock, the polite maid entering said, "Lady to see you, sir."

He looked up surprised. "Lady?" he said. Then as the maid withdrew he saw his wife glide in and close the door. He went limp all over and stared at the apparition in ghastly silence. He arose unsteadily, grasping his chair with shaking hands. That at least was real and substantial.

But in a second the supposed apparition had flung herself at him through the dusk of the big room. "Don't you know me, Wilbur?" she cried weepingly. "It's Julia. Don't be angry because I followed you. . . . It wasn't home without you. . . . There was much more in the same strain and there was no nonchalance about it."

After a moment Wilbur said with a tremulous laugh: "So you want to go around the world too, dear."

His wife smiled and nodded happily. "But listen, Wilbur," she said, sobering instantly. "I've been around the world, since you left—the world of my own selfishness. . . . It was a hard journey, but—I learned a lot. Wilbur. . . . Her voice broke and she raised her eyes wistfully.

Wilbur folded her in his arms with a happy laugh. "Well, I travelled with you every step of the way!" They were smiling at each other in a new and perfect understanding when Sam and his mother came in.

THE "LIVING CHURCH"

Moscow, May 1.—An offer of considerable financial support from American Methodists to the "Living Church" of Russia for the purpose of organizing "schools of enlightenment for Russian pastors" has been made by Bishop Edward Blake of the Methodist Episcopal Church, whose authority to speak for American Methodists was challenged by the Board of Bishops of that Church meeting in Wichita. The action of the Board of Bishops followed reports that Bishop Blake had defended the Soviet revolution and approved the "Living Church" of Russia.

Bishop Blake's offer of financial assistance, it is stated, carried an assurance of \$50,000 to cover a period of three years. The money is to be expended by Russian theological schools, probably through correspondence courses, to educate candidates for the priesthood.

Bishop Blake told the Russian conclave that he would carry to the Bishops in America the feeling and good wishes expressed by the conclave.

"We will make no effort to dictate what sort of theology they should teach," said Bishop Blake in speaking of the assistance he had pledged to the Russian theological schools on behalf of the American Methodists. "I am satisfied that the conclave is bona fide."

CHANGES OF CALENDAR

The All-Russian conclave decided at its sessions here to adopt the Gregorian calendar for all church holidays. The Gregorian calendar was adopted by the Soviet Government in 1918 and its adoption by the church is significant of the revolutionary character of the ecclesiastical movement started in Moscow.

An attempt was made at the conclave to abolish all sacred relics on the ground that they served to foster superstition, but this was defeated through the efforts of Bishop Antonin, who defended the thesis that the bodies of some saints have remained in a state of preservation.

The conclave granted the petition of a group of Bishops that they be permitted to remain unmarried, resolved to close all monasteries that were not organized on the basis of a commune, and installed the revolutionary priest Vedensky as Archbishop of Moscow.

Vedensky, who conducted the prosecution which brought about the unfrocking of Archbishop Tikhon and who was stoned by Petrograd women recently for his efforts to overthrow the old religion, made an address in which he said that "the Church must break with its old traditions and associate with the new social reconstruction." He told the assembly that when young, he had studied anti-religious philosophy and had tried hard to be an atheist, but his faith was too strong.

In commenting on the conclave, the Pravda, Communist organ, said: "It is self-understood that our party shall not give its blessing even

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to such a religion as is trying to give our party, just as it does not bless the communistic label to the group of bourgeois which abandons the old frame of mind and supports us."

DRESSED AS ABRAHAM

London, June 18.—English Protestant pastors, no less than their American brethren, are obliged to take radical measures to fill their churches.

Recently the Rev. Ernest Thorn of Peckham, appeared before his congregation in theatrical garb, being dressed as Abraham, and leaning heavily on a staff. A man with a black beard, supposed to be Abraham's son, stimulated conversation by addressing a few questions to Abraham, who then delivered his autobiography. He recited how he had lost his wife one hundred and twenty-seven years before and in telling phrases narrated the fate of Sodom and Gomorrah. The crowd was so large that a second presentation had to be given.

Mr. Thorn announced his intention of appearing next in the role of St. Paul.

One newspaper criticizes what it describes as a "church filling stunt," saying that anyone could fill St. Paul's if given the requisite notion.

FOR SPIRITUALITY IN HIGHER EDUCATION

Washington, June 25.—A circular letter urging college graduates to exert their influence to bring about proper instruction in spiritual affairs in their respective colleges, has been sent out by Robert W. Babson. The appeal is based on the statements that "Education unless guided by a religious purpose is a very dangerous thing. Giving wrong economic teaching to the average man is like giving a gun to a maniac."

Calling attention to the fact that his organization for many years past has stressed the importance of the spiritual factor in business, even at the cost of considerable criticism of its attitude, Mr. Babson writes:

"If statistics have taught us one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome and even Spain have possessed land, labor and capital in abundance but fell for want of this far more important quality—the spiritual factor."

Explaining this contention, the letter goes on: "Land, labor, and capital, and even education are mere tools which can be used either for good or evil. Two men graduate from the same law school and get the same degree—one uses his education to uphold the law, and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class;—one uses his training to make foods pure; and the other uses the same training to adulterate foods."

"However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right. Rather the purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in Alumni Associations should at once bring this question to the front. Members of Boards of Trustees have a wonderful opportunity to do

something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business."

The letter concludes as follows: "One thing more: do these colleges realize by whom and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah! How far some of these institutions have fallen from the high ideals for which they were originally founded! Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach—namely, the true fundamentals of prosperity."

GERMAN WOMEN LEGISLATORS

Catholic women are taking their place in the forefront of German political life and promise to be a potent factor in the reconstruction of the nation, according to Frau Hedwig Dransfeld, a member of the German Reichstag, and Frau Helene Weber, a member of the Prussian Landtag, who are visiting the United States for the purpose of studying Catholic women's organizations here and establishing closer contact between American Catholic women and their German sisters.

The entry of women into the political life of Germany, according to the visitors, has been one of the most significant developments brought about as a result of the revolution and the influence that women have been able to exert has been of great benefit for the protection of home life and sane reform.

Four Catholic women hold seats in the German Reichstag and seven hold seats in the Prussian Landtag; a large number in view of the Catholic minority in Prussia.

Unification of the opinion of Catholic women the world over and their mutual co-operation in working for the principles of Christian peace is spoken of as one of the ideals of German Catholic women's organizations by the visitors, who bring a message of gratitude from their sisters to the Catholic women of America who have aided them in the dark days of the past few years. Frau Dransfeld and Frau Weber were accompanied here by Mrs. Wilhelmine Scheppgrell-Keppler, the personal representative of Bishop Keppeler of Rotenburg, for the United States. While in Washington they were entertained at the headquarters of the National Council of Catholic Women. They plan to visit many of the most important cities of the United States, including St. Louis, Kansas City, Milwaukee, Cleveland, Detroit, Cincinnati, Baltimore, Philadelphia and Pittsburgh. En route they will deliver addresses on the Catholic women's movement in Germany and on the manner in which Catholic principles of social life have been applied since the revolution.

Frau Dransfeld is vice-president of the Centrum, the Christian Party of Germany, which is 95% Catholic in its membership.

Frau Weber, who came originally from Westphalia, now holds a seat in the Prussian Landtag as representative of one of the Berlin districts. She occupies an important post in the Ministry of Welfare for Germany, which maintains under its supervision thirty social service schools. Frau Weber was previously the head of one of these schools and has had wide practical experience in social service work.

Education and social welfare work will be studied particularly by the two distinguished German women who will be in the United States about two months.



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LONDON, SATURDAY, JULY 21, 1923

THE INTERVENTION OF THE POPE

When France moved her armies across the Rhine and occupied the Ruhr district the world gasped with horrified apprehension. Does this mean a new war or a renewal of the old war that was never effectively terminated by a real, genuine peace? The gravest fears were expressed by the most responsible statesmen and publicists. Britain, that had stood shoulder to shoulder to France with all her man power and all her resources, was confronted with a new problem. Public opinion in Britain backed the judgment of British statesmen that this new move of France was away from real peace and in the direction of renewed war. Mr. Bonar Law, then Prime Minister, chose the position of formally dissociating Great Britain from France's portentous and perilous action. This never entirely satisfied British public opinion which has grown more and more dissatisfied as the situation dragged out its slow length with less and less prospect of a satisfactory conclusion. In the United States and elsewhere throughout the world whatever of moral support France received might be expressed thus: If by strangling industrial Germany France can force the payment of reparations who can blame France? But France got no reparations; and Germany became less and less able to pay.

As time went on and no upheaval followed the drastic action of France public apprehension was in great measure allayed. A recent cartoon represented the world as an old woman, her head the globe; and the Ruhr situation as a bomb with its sputtering fuse burning short; the old lady first jumps in startled horror; then looks on in surprise that the expected explosion does not take place; next she sits down looking half apprehensively at the bomb, but without real fear; and finally sits down, resolutely turning her face away from it and goes on with her knitting. Through this graphic representation pretty accurately represents the feeling of the busy masses of the peoples, the statesmen of the world, the thoughtful students of the world's political and economic condition never ceased to realize that the anomalous Ruhr situation held a real menace to the world's peace and was an insuperable obstacle to the world's economic restoration.

Amongst these none read more deeply the signs of the times, nor gauged more accurately their tendencies than Pius XI. The capital of Christendom is now perhaps as well served diplomatically as any other capital in the world; but in addition it has obvious sources of reliable and unbiased information possessed by no other capital. This, even in the moment of pique and vexation at the Vatican, was publicly acknowledged by Premier Poincare while he vigorously dissented from the counsel of Rome. This counsel Pius XI. gave in no uncertain tone or equivocal terms. There have been a thousand references in the press to "the Pope's letter;" but the letter itself was either not given space at all in our newspapers, or was not given that prominence that its evident importance and universal influence have subsequently shown that it deserved. We give here that part which bears directly on the Ruhr situation which is again assuming

an importance of the first magnitude:

"Considering the grave responsibilities resting upon us and upon those directing the destinies of peoples, we once more entreat them to examine the different questions and especially those of reparations; with a Christian spirit, uniting in right and justice that social charity upon which rests perfect civil intercourse.

"Should a debtor in order to repair damages suffered by population of towns once prosperous and flourishing show a sincere desire to reach a definite and equitable accord, justice and charity as well as every interest of the creditors seems to counsel, not exacting from the debtor what it cannot give.

"Likewise if it is just that creditors should have guarantees proportionate in importance to their credits and such as will assure collections, from which vital interests depend, we leave it to such creditors to consider whether it is necessary to maintain at all costs territorial occupation, implying heavy sacrifices for both the occupied and occupying countries, or whether it is rather preferable to resort, even though gradually, to more proper and less odious guarantees.

"Once both parties accepted such peaceful terms and ended their bitterness and territorial occupation, it would be possible to reach that sincere pacification and peace which is indispensable for economic reconstruction and is ardently desired by all.

"This pacification and reconstruction is such a great blessing for all nations as to justify any grave sacrifices."

Apparently France, or at any rate official France, angrily rejects the Pope's counsel. But it is to be noted that the Premier expressly disclaimed any intention of breaking off diplomatic relations with the Holy See, pointing out with sarcastic common sense that it was not only with those powers that agreed with France that diplomatic relations were kept up, and making the admission, referred to above, that not only had the Holy See great international influence, but that it had extraordinary and exceptional sources of reliable information.

In another column we reprint an editorial from the Springfield Republican, which, as an expression of enlightened American public opinion, requires no comment.

From the very nature of things, however, it is not in the public prints that we shall find adequate expression of the wide and deep, the universal influence of the Pope's plea for peace. For it is a plea for peace, nothing more, nothing less.

However pro-French or anti-German one may be, one must be blind not to see that in the military occupation of the Ruhr which gives the power to strangle Germany industrially and economically, France appeals to force, and to force alone. This may be a step removed from war; but it is closely akin to war. And if Germany were not defeated and disarmed and militarily powerless it would mean actual war.

While it is quite certain that the Vatican was fully informed of the views of Great Britain, of Germany, of the United States, as well as of other countries, it is equally certain that the Pope's letter to his Cardinal Secretary of State was not written at the instance of these governments or of any of them. Yet the Pope's letter was so timed, and probably purposely so timed, as to smooth the way for the action already outlined, proposed to be taken by the British government. This is sufficiently indicated by the following extracts from the very deliberate and carefully considered speech of the Prime Minister:

"The French and Belgian Governments assure us that their whole object in occupying the Ruhr is to secure the payment of reparations. If that be so, the difference between us is one of method rather than of aim, but we are convinced that the indefinite continuation of this state of affairs is fraught with grave peril.

"Germany herself appears to be moving fast toward economic chaos, which may itself be succeeded by social and industrial ruin. Local populations are in many cases suffering severely, and there are genuine apprehensions of a shortage of food.

"Nor is this a situation that concerns Germany alone. . . .

"Every country in Europe is paying the price for this condition of affairs. . . .

"Public opinion throughout Europe, and not the least in Great Britain, is becoming more and more sensitive to these conditions, and alarmed at their continuance. It is not too much to say that the recovery of the world is in danger and that the peace for which so many sacrifices were borne is at stake.

"It is in these circumstances that the necessity for action has been increasingly impressed upon His Majesty's Government. . . .

"If the situation has been at all correctly described in the preceding paragraphs, it cannot be left to right itself. . . .

Carefully guarded and restrained as it obviously is, the language of Prime Minister Baldwin is deeply significant, ominous, supposing that France obstinately adheres to her insensate policy of force regardless of the menacing consequences that it involves.

To this ever-widening breach between France and England no nation can remain indifferent; and we in Canada have an especial interest peculiarly our own.

It is just here that we may thank God for the intervention of the Pope. No doubt the utmost effort was put forth in the diplomatic clearing of the way. If Britain succeeds in her present attempt to end an intolerable condition and give to Europe and to the world the blessings of peace, at least the British Foreign Office, the chancelleries of Europe and the informed statesmen of the world will understand how much of that success must be attributed to the opportune intervention of the Pope.

PROPHETS AND PROHIBITION IN NEW YORK

When Governor Smith signed the Bill repealing the Mullan-Gage Act—the State measure to enforce the Volstead Act—the wall of the Prohibitionists was heard throughout the States and was echoed in Canada. The prophets predicted wide-open cities and general disregard of the law. "Nullificationist" and "secessionist" were amongst the opprobrious epithets hurled at the "wet" Governor. We pointed out at the time the exaggeration and misrepresentation that found its way into Canadian newspapers.

A few days ago Police Commissioner Enright of New York City issued new regulations to his men to take the place of those that obtained under the Mullan-Gage Act. The order just issued reminds the police that the Volstead Act "is still the law of the land," and warns the members of the Police Department that if they "neglect or omit" to perform their duty under that law they will be guilty of a misdemeanor and liable to indictment. The order further requires them to investigate places suspected of violating the Volstead Act. The wording of the Police Commissioner's order is clear, explicit, peremptory. A paragraph or two will serve to illustrate:

"The charter imposes on every member of this department the duty to enforce and to prevent the violation of all laws and ordinances in force in the City of New York. Any place where intoxicating liquor is sold or given away, or where a number of people congregate to obtain intoxicating liquor to be used as a beverage, is maintained in violation of the Federal prohibition act and is a common nuisance. It is the duty of each and every member of the force to suppress such places. The duty imposed upon members of this department is not discharged by the mere detection and punishment of crime after it has been committed. There remains the duty of preventing violations of the law, and this duty of prevention is no less important than the duty of detection. . . .

"The law makes it the duty of every member of this department carefully to observe and inspect all premises suspected of being maintained for an unlawful purpose, or where persons gather with intent to violate the law. Any facts collected in the discharge of this duty can be used for only one of two purposes—either to repress such disorderly place or to hold the proprietor thereof in fear for the purpose of collecting tribute. If, instead of using his knowledge to repress the maintenance of such a place, an officer keeps the facts to himself, or conceals them from the

officials having the power to repress such a resort, or if such a place is reported to his superior officer as not being a disorderly house, or as affording no evidence of a violation of law therein, when in fact such evidence is easily obtainable, such reports will be assumed to be knowingly false."

Despite the dire prophecies of an alcoholic deluge following the repeal of the State law the Federal Prohibition Director said to the New York Times:

"The police have been co-operating with us in a most satisfactory manner ever since the repeal of the Mullan-Gage law. Two weeks after the repeal of the State enforcement law they seized five liquor-laden trucks and turned them over to the prohibition authorities. They have been turning over an average of from two to three trucks of liquor to us every day since the repeal of the Mullan-Gage law.

"Only yesterday the police furnished to the prohibition authorities the evidence on which two places were raided by the police and prohibition agents. . . .

"I have no complaint to make of the way in which the police have been co-operating with us since June 1. Whether the order just issued by Commissioner Enright will stimulate any greater activity on the part of the police remains to be seen."

So the prophets of evil, and the sanctimonious imputers of sinister motives to Governor Smith, despite his clear and definite declaration at the time, have been once more shown to have as little of the gift of prophecy as they have of the virtue of charity.

And, an interesting coincidence, the Superintendent of the Anti-Saloon League of New York is being investigated—not yet indicted—on charges of "graft." He was, of course, one of the chief prophets of evil and imputers of motives

"IF HE WERE NOT A CATHOLIC"

In an article in the World's Work, Mark Sullivan discusses the strengths and weaknesses of the potential aspirants to the Democratic nomination for President of the United States. From such a list no one omits the name of Governor Smith of New York; but it is interesting to read what this widely-known and well-informed writer has to say about the Catholic Governor as a presidential candidate. The question of religion is not one merely of sympathetic interest in a coreligionist outstanding in American public life; but it is a hard fact that must be taken into account as a very real and very practical political consideration.

Mr. Sullivan writes: "If Governor Al Smith of New York were not a Catholic, neither this nor any other of the articles on Democratic Presidential possibilities would need to be written. If it were not for the taken-for-granted handicap of this church affiliation, it would be universally recognized that Smith would be the Democratic nominee. It would be assured to him on his record of having been twice elected Democratic Governor of the largest State in the Union, a practically certain winner in the State which, more often than any other, determines the results of presidential elections. Merely to have carried New York twice, to have carried it (in one of the cases at least) against an extraordinarily strong Republican opponent, and to have carried it by a spectacular majority—merely that record would make Smith so surely the Democratic man of destiny that it would be possible to predict his nomination almost positively. This is accepted by Democratic politicians everywhere. Nothing is more common than to hear the phrase, 'If Smith were not a Catholic'—"

Nor is it exceptional political good fortune such as may occasionally come, unmerited, to any one in public life that makes Smith stand out—but for the bar of his religion—as the inevitable candidate; but his unquestioned integrity, his great capacity for public life and his solid achievement in the public service would put him in the forefront even if the popular recognition of these things and his genial yet forceful personality did not ensure his carrying his native State.

The article goes on:

"Not only has Smith made a spectacular record as a vote-getter in the past; in addition it is conceded that he could carry New York just

as surely again, for his record as Governor has attracted the generous approval not only of his own party, but of many Republican leaders and Republican papers as well. The writer has hardly ever found a Republican leader in New York who failed to speak highly of Smith. In the course of a State constitutional convention in New York some years ago, in which Smith was a delegate, it was stated privately by one of the three or four most prominent Republican leaders in the country, that Smith was the most useful man in the convention."

The exceptionally well informed and acutely observant political writer whom we have been quoting gives a brief history of Governor Smith's political career from which we take the following extract describing his initiation as leader of his district:

"In every material or spiritual complication that persons of simple lives run into, they turned to Smith for help; and Smith had the personality which included both the capacity for practical help and pleasure in the act of helping. Granted that a man happens to have, as Smith does have, the right endowment of intellectual and moral qualities, this sort of life-long contact with the economic needs and spiritual and emotional aspirations of plain people, people in the mass, constitutes probably the best conceivable equipment for understanding democracy and leading it.

"It is, to be sure, the common function of New York district leaders to provide for their essentials that make a man a vote-getter, there is among them, in Smith's case, a curious capacity to evoke sentiment. . . .

"But for the bar—or what is assumed to be the bar—of his religion, the Democrats next year would name Al Smith on the opening ballot of the convention, and would go home with a more complete confidence of success in the subsequent election than they can have probably, with any other candidate."

We make no apology for our interest, or for the interest we assume on the part of our readers, in the man who, for being a good, practical Catholic, is barred from being the candidate of his party and most probably the choice of the people for the high position of Chief Executive of the great Republic. If through dullness of spiritual vision or through lack of moral courage he had lapsed into religious indifferentism, his nominal affiliation with the Catholic Church would not bar his way in American public life. That in the greatest of democracies such a condition should obtain is perhaps regrettable, but it is by no means discouraging. We feel no resentment and it is far from our intention or desire to arouse resentment in our readers. Rather is it a matter for congratulation that the progress made has been so great. It is not so long ago when the wave of fiercely intolerant Know-nothingism swept, unresisted, over the whole country. The Ku Klux Klan of today is a puny and disreputable thing in comparison. This we may show at another time.

John W. Davis is another outstanding possibility candidate for the Democratic nomination. He served in Congress with distinction; as Solicitor of the Department of Justice he was held in high regard by the Justices of the Supreme Court; and as Ambassador to Great Britain he added to his reputation, but reduced his life-savings to such an extent that he was understood to be in debt. He took up the practice of law in New York.

Mr. Sullivan notes how this, too, runs counter to a popular prejudice:

"Just as in the case of Governor Smith of New York, the phrase is used, 'If he were not a Catholic'—so in the case of John W. Davis the phrase is used, 'If he were not a Wall Street lawyer'."

"Here too, as in the case of Smith of New York, it may be possible for the Democratic leaders to develop enough courage to treat a prejudice, not by bowing before it, but by looking it in the face and disinfecting it and dissipating it with facts."

Whether or not this will be done at the next Democratic convention it would be rash to predict; but that it will be done, sooner or later, is a prediction that rests on the solid basis of many accomplished facts which a generation ago would be considered rash prophesies.

THE STORY OF A STORY

McLean's Magazine and Hodder and Stoughton gave a prize of \$2,500 for the best Canadian novel submitted by June, 1922. The stories submitted were referred to a literary committee who awarded the prize to Gordon Hill Grahame, author of "The Bond Triumphant." This is an historical novel dealing with the early days of New France just after the saintly Laval was appointed Vicar-Apostolic of Canada. There is internal evidence of considerable reading of early Canadian history on the part of the writer; but his treatment of his subject can only be explained by an ingrained anti-Catholic prejudice which his researches served but to deck out in the diaphanous drapings of superficial historical reading.

At another time we may refer to the story itself; here, suffice it to say that it is coarsely offensive to Catholics in general as well as to French Canadians in particular.

At once letters began to pour into the office of the CATHOLIC RECORD. Scarcely had we procured a copy of the Magazine and seen for ourselves the pitiful prejudice, the gross and coarse anti-Catholic spirit that pervaded letter press and illustrations when the publisher and editor made known their sincere regret that the first installment of the story had appeared in McLean's, and promising that the first installment would be the last.

Following is the letter which, in identical terms, was sent to several of our subscribers:

I wish to thank you for your letter calling my attention specifically to some of the doctrinal errors and historical inaccuracies, which I now realize might readily give offence, in Mr. Grahame's serial, "The Bond Triumphant."

Ordinarily articles and fiction are accepted and paid for only after very careful reading and consideration by the editors. But in the case of "The Bond Triumphant" it was taken entirely on the judgment of experts outside our organization. It was awarded the first prize by a committee of literary experts. Technically, from a literary point of view and as a piece of fiction, it may have deserved the prize, but it has been found in more careful reading that the detail of the story is dependent upon these historical and doctrinal inaccuracies which tend to create errors and unjust impressions, and add fuel to a vicious campaign of misrepresentation that has been going on for some time throughout Canada, and which is in essence opposed to the spirit of real Canadian Nationalism for which McLean's Magazine has always stood.

I have, therefore, ordered publication of the story stopped, as the financial loss involved in so doing cannot be allowed to weigh in the balance against the foundation principles of "McLean's Magazine." A Canadian Magazine which will be welcomed in every Canadian home, regardless of religion or race.

It was far from our intention to hold up to ridicule any of those gallant figures who took such an active and constructive part in the building of Canada when it was New France. The fact that we have withdrawn the serial without argument or delay is, I think, the best evidence of good faith on our part. We will appreciate your cooperation and influence in the eradication of an unfortunate impression which may have been created in your community, and in dissemination of the fact that the serial by Mr. Grahame has been definitely and instantly withdrawn.

We purchased only first serial rights to this story, and should there be any further publication in any shape or form it will be entirely independent of this magazine or the McLean Organization.

Very sincerely yours,
(Signed) J. VERNON MACKENZIE, Editor.

For ourselves we accept unreservedly this adequate explanation and apology. Moreover, from widely separated parts of Canada several correspondents, including two Bishops and the Catholic Truth Society of Toronto, confirm our judgment. Taken all together, we may safely assume that the verdict of our correspondents reflects Catholic opinion in Canada. And we are glad that it is so. We have the assurance of an intimate and life-long Catholic friend of Col. McLean that his action was not due to the indignant protests received; no one was more indignant, more deeply pained, than he himself; and he had decided on suppression of the story, had destroyed 40,000 copies of the magazine not yet sent out, before the protests began to pour into the office.

Of course the story was and is coarsely offensive; but when publisher and editor make sincere and adequate apology and, at great cost to themselves, make all possible

reparation, refusal on our part to accept would simply be to reject ourselves down asses or boors.

THE SPIRITUAL IS INERADICABLE
By THE OBSERVER

Practically all philosophers, in all ages, have acknowledged one aim, however much their methods and theories may have fallen short of it; Catholics, Protestants, pagans, nominalists and realists, naturalists and humanists, formalists and social-realists, realists and sense-realists, Aristotelians, and Schoolmen and Ciceroians, Conservativists and Radicals; they have all admitted one principle; however much or however little they may have approached truth in their application of that principle; and that principle is, that the main object of education is to make a virtuous man. They have differed as to what virtue is; but even the atheists have adopted the Christian terms "goodness" and "virtue," and "moral and immoral." Differ as they may they all hold that the great purpose of education is to make a good man. Look at the savages: Fundamentally, their conception of education is the same as ours in principle; it has its utilitarian side and its moral side. "The savage tribes," says Mr. Bird S. Coler, "teach their boys to hunt and fish, to fashion implements of the chase and of war; to build shelters and to fashion clothing; just as we teach our boys to read and write and figure; and in some cases to use their brains and hands in mechanical work. The savage lad is taught to take a living from his environment and the child of civilization to earn a living in his. But this is not all; even among the savage tribes there is a dim perception of a further need; the soul has its necessities; a man must be something more than strong and skilful in war and in the chase in order to be a useful member of the tribe. Human nature is nowhere without some moral idea, and the savage instinctively feels the need of inspiration; he must learn to endure without flinching, to fight without fearing, to reverence the old, to worship the spirits his fathers worshipped. Therefore, the schooling of the youth, the exercises attendant upon his initiation into the adult tribal society, are conducted by the priest-hood of his people around the totem pole. The groping of the unenlightened mind towards the truth, the natural phenomena personified in sun-gods, and air gods and wood-gods, and river-gods, which are the symbols through which the dark, uncultured soul strives to express its vague but ever-present conception of a Creative Controlling Power. These are the things that affect his education. Far from civilization, where the intellect hardly throbs, where there has been no revelation and no light, some mysterious power weeds these two things, the secular education and the religious aspiration. . . . It is not enough that the savage lad shall be a useful member of his tribe; he is taught to be a good member of the tribe." These are the remarks of a non-Catholic and they express a great truth. Even the atheist educator cannot get wholly away from this system of morality. They attack other systems on the pretence that they are immoral; that is, they mean, contrary to what they, without any ability or any authority to define morality, choose to call moral. But it is noted that practically no one who thinks of teaching at all whether in a great university or in a savage kraal in darkest Africa, is ever content with claiming to give a useful education merely; he wants it believed that his system will make the spirit, the soul of man, better. And the curious thing is, that even when atheists deny that there is any such thing as a soul they always put in its place something else, something above and beyond the mere body of man, to which they give another name, since they will not give it the name of soul; something which demands other education than the mere instruction in things that are materially useful. They may call it by a name that is not accurate—mind, intellect, heart, or something else, but in their very terminology, in their efforts to describe without making a Christian admission, they unwittingly pay homage to God and to the natural law which they cannot wholly evade, because it is not God's will that it should ever dis-

appear entirely from the consciousness of any man.

Rev. John Roach Straton, a Baptist minister in New York, does not believe the Baptist Church is the better off for having been the recipient of so much of the wealth of Mr. Rockefeller. In his sermon on his fifth anniversary in Calvary Baptist Church in New York, he made an attack on the influence of the Rockefeller wealth in the Christian world, particularly in the ranks of the Baptists. "I think," he said, "it is not only humiliating but also harmful to the Church of Christ and to our Baptist cause to see a Church influenced by one man's money. For one I do not believe that the Rockefeller money in the religious world is doing any good. In the radical divinity school of the University of Chicago the Rockefeller money is being used in training a generation of preachers who more and more are departing from the faith; and certainly the present situation in the Park Avenue Baptist Church demonstrates to a complete show-down that the Rockefeller money in New York is doing harm and not good." What may be the facts of the cases he refers to we do not know; but it is instructive to note the trend of opinion in cases where non-Catholic bodies have sought great advancement by means of the endowments from men of immense wealth.

NOTES AND COMMENTS

THE ANNUAL deluge of advertisements in the daily papers for "Protestant" teachers for Public Schools, emphasizes once more the Protestant character of these schools. Of what avail under such circumstance to call them "Public" schools at all?

WHILE THREE of the leading Protestant bodies in Canada have been debating the expediency of union, Protestants in other lands have been similarly engaged. In the East Indies the discussion has reached the acute stage. A writer in a leading Calcutta paper taking part in it advocates a rather new plan. He urges unity of organization before attempting unity of creed, and argues for the inclusion of Catholics. His idea is an organization that would "consist of an interdenominational fight for the Kingdom of God against the forces of evil."

COMMENTING ON this, our contemporary, the Catholic Herald of India, puts the weakness of the whole scheme in a nutshell. Any plan that makes for the healing of divisions is welcome, so long as the Catholic Church is not expected to join. "As with her 300,000,000 adherents she has all the unity she wants, both external and internal, she cannot sacrifice that unity by joining all the little churches that fell out among themselves precisely because they separated from her."

"WE ARE often blamed for being stand-offish," continues the Herald, "but what would you, my masters? If you join us, we shall all be one, and if we join you, we shall be as many as before, and even more. It is much better for Protestants to seek unity in the Catholic Church, than for the Catholic Church to increase the confusion among the Protestants. By joining you, we give up our principle of unity, the only one left in Christendom, but by joining us you give up your principle of variety, and as you want to get rid of it, you only stand to gain. Ask any musician how he would amalgamate two choirs, one of which sings one tune in unison, and the other, two hundred different tunes at the same time."

AND, PURSUING the subject of strategic unity as advocated, in which all the Protestant churches would eventually combine without regard to definiteness of belief, its advocate forgets the diversity of opinion as to what the Kingdom of God really is, and what evil is. As it is impossible to get rid of division of creeds even amidst unity of strategy it will soon transpire that diversity of creeds must eventually wreck the strategy itself. So that as at present conceived the unity idea is simply a wheel forever whirling in space, and accomplishing nothing.

WE HAVE seen no reference in the public press of Canada to the recent festivals held in France and Italy in

honor of Renan, whom one Roman correspondent stigmatizes as the "arch-enemy of Christ." The ceremonies were somewhat of the same character as those in honor of Giordano Bruno held some years ago. Both were apostates, and sworn enemies of the Christian religion. They both knew how to sneer at things holy, and sought to undermine the very foundations of religious belief.

TO REPAIR the scandal given in Rome by these manifestations of the spirit of anti-Christ the Cardinal Vicar ordered expiatory functions to be held on Palm Sunday in four city churches—the Gesu, S. Maria in Trastevere, S. Teresa, and S. Maria degli Angeli. Concluding his letter of instructions the Cardinal said: "The faithful of Rome will gather, we are certain, in large numbers to these ceremonies of reparation and on the day—as the Holy Father said in his venerated letter—on which the Church recalls the triumphant entry of Jesus Christ into Jerusalem amid hosannas, and they will accompany the Divine Redeemer with a manifestation of their piety and repair the iniquitous denial of the blasphemous writer with a sincere and enthusiastic affirmation of their faith in Jesus Christ, true God and true Man, our King and Saviour."

At a Ku Klux Klan gathering at Niagara Falls, N. Y., special emphasis was laid by several speakers upon the fact that "Gentile Protestant Americans" were alone eligible for membership. Spokesmen of the Klan on other occasions have disclaimed any discrimination against Jews and Catholics as such. It is well that the issue should be thus cleared. The Niagara Falls declaration but emphasizes the un-American, uncivilized character of the organization. It was said before the Civil War that the Commonwealth could not exist half slave and half free. Neither can it exist half civilized and half barbarian. The K. K. K. is a menace to the Republic which if not eradicated in the germ may have disastrous consequences.

IN DISCUSSING the recurrence of the anniversary of the Battle of the Boyne the Toronto Globe moralizes on the future of Orangemen in Canada and expresses the hope that now that autonomous government has become a reality in Ireland and old differences, therefore, in that much tried land are in a fair way to be forgotten, the Orange Order should devote its energies to Canadian affairs. "In Canada," it says, "there is happily no bitter sectarian quarrel, and Orangemen and Catholics have been found in the same Government," and adds: "we may hope that no division will arise in Canada to take the place of the Irish quarrel."

ASSUMING THAT with the establishment of an equitable basis of stable government in Ireland Canadian Orangemen will be content to abandon the heritage of hate and oppression which has ever been their chief, if not its sole motive of existence, the question naturally arises, what possible sphere of activity lies open to it in Canada that is not already adequately occupied by other existing institutions? The Globe opines that as a paternal organization there are great possibilities before it and that it might conceivably become a social centre of a sort in some localities. Along such lines no one will object to its continuance. But as the leopard cannot change its spots it is not conceivable that Orangemen can ever be other than it has always been, and if "turning its attention to Canadian affairs" means but the extension of its hostility to things Catholic, warfare against Separate schools, and the stirring into flame of every smouldering ember of religious bigotry for which it has always been conspicuous, for the good of Canada its end cannot come too soon. If, as the Globe avers, "there is in Canada happily no bitter sectarian quarrel," Orangemen certainly is not to be thanked for it, for, in all dispassionateness be it said, the Lodges have left no stone unturned that could possibly contribute to the disturbance of that harmony and mutual forbearance which, if Canada is to fulfill her great destiny, must necessarily exist between the two greater divisions of her people.

IN APPRECIATION OF COURTESY SHOWN

AMERICANS AND CANADIANS FRATERNIZE—MEMORIAL TO HON. CHARLES MURPHY

The Ottawa Citizen, July 9

The international postal conference held in Ottawa last December was recalled and the grateful thanks of the United States postal service to their conferees in Canada was expressed on Saturday when a formal testimonial was presented to Hon. Charles Murphy, Postmaster General, by Edwin Sands, superintendent of foreign mails of the United States.

The presentation which took place in the minister's office in the Langevin block took the form of a beautiful, engrossed and illuminated address accompanied by appropriate remarks by Mr. Sands. The leading officials of the department and a number of newspaper men were present. In making the presentation Mr. Sands said:

"The principal function of the postal service is to deliver mail entrusted to its custody to designated persons provided the addresses are at the places of address to accept delivery. It is purely a question of service and in connection with the work done, which is of a practical character, rarely is there any need for an expression of sentiment.

"Whether the postal employe in British India sells quinine, the postal employe in England pays pensions, the postal employe in the United States accepts and delivers 70 pound packages of merchandise or there is sold on far away Ellesmere Island a single Canadian postage stamp, each and every employe is after all only selling service to the people in the different parts of the world.

"When postal employes meet within their own country or when they gather in conference abroad they usually gather together to discuss service measures, and it is a matter of remark that no public servants are so closely identified with their employment as those engaged in the work of receiving, handling, or delivering mail. In both our countries, the post office department is the one department of the general government that everyone comes in contact with, if not daily, then so frequently as to permit of the statement that there are many citizens of both countries who do not understand that there is any other government department conducted for their benefit.

"To the routine nature of postal duties, it is a happy circumstance to be able to add occasionally something of brightness to what might otherwise be a very dull picture. Such an occasion was presented at the First International Postal Conference held here in December last, where friendships were formed between postal employes of our two countries that will last during life, and I am sure that there was a better understanding arrived at between the post office department of Canada and that of the United States out of which a still more sufficient service will ultimately result to the benefit of the people of both countries.

"With the conclusion of the conference at Ottawa and the return of the United States delegation to Washington, there were many expressions of desire on the part of each delegate to show you their appreciation of all the courtesies shown them when they were your guests here in Ottawa.

"GOOD-WILL OF ALL

"First one thing was suggested and then another. It was finally agreed upon that an expression be made in writing of all that was in our minds, and it ultimately took the form of this memorial now before you. In that memorial we have endeavored to express all that was in our hearts of concern, of interest, and of friendship for all met with here in Canada. You perceive that the memorial is signed by the seven delegates from the United States, but please understand that the sentiments conveyed are not intended to be restricted to the delegates, but the sentiments are intended to be the expression of good will on the part of all postal employes in the United States who have been fortunate enough to come in contact at any time with their fellow public servants in Canada.

"Mr. Minister, and members of the Canadian delegation, I present to you this memorial on behalf of the United States delegation to the First International Postal Conference, at the same time voicing the hope that it may, as an expression of good will, help to strengthen the bonds of friendship that already bind together the people of Canada and the people of the United States."

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RELIGIOUS IDEALS OF INDIA

By Rev. Michael Mathis, C. S. C.

My peregrination, and studies in India brought me into touch with the Apostolic Delegate, the majority of the hierarchy, many of the clergy and most of the leading Catholic laymen. The Apostolic Delegate has been in America for several years on behalf of provision for the spiritual welfare of Italian immigrants. His Excellency's grasp of mission problems in India and his apostolic spirit are penetrating and contagious. His high estimate of the hierarchy in India is a tribute and a description that is both gracious and true.

The missionaries in India also are unique. They are marked by a quiet enthusiasm which has been schooled and tempered by the hard facts and the murderous climate of the Hindu and Moslem land. The Indian native priests and nuns seem more enthusiastic and self-reliant than those of other Oriental lands. The educated laity is keen on taking its part in Catholic life. The flourishing conditions of four or five dioceses now manned entirely by native bishops, priests, and sisters, and the gradual formation of others is a striking illustration of the far-reaching consequences of papal insistence on the development of a native clergy. The execution of this direction has been favored in India by the nationalist movement. Perhaps this is the most notable way in which the political agitation has affected Catholic Indians.

The most striking feature of India's life is the religious character of its people. India is the most religious land in the world. By this sweeping generalization I do not wish to underestimate religious development in other countries, nor to insinuate that other peoples have not a finer concept of the true religion, and that some people in other lands do not live more exactly to their religious conviction than do the Indians. What I desire to express is this: in no other land of comparable population does religion enter so minutely into the daily life of the people as a whole as in India. From Brahmin to outcast, from University graduate to jungle royer, from the cradle to the funeral pyre, every detail of life for the Indian is elevated to a religious act. The side of the banana leaf on which an Indian eats his food is a matter of religion when the Hindu eats his off the upper side and the Moslem off the under side.

The tendency of Westerners to regard this rich religious life of India as purely external and a matter of hoary custom is gradually giving way to an apparently truer estimate; there is something deeper in it all. Indians themselves say that it is a struggle to reach union with God.

Even politically India is swayed by religious considerations. It is a most humiliating fact, at least for spiritual leaders in the Christian West to realize that at a time when so-called "Christian" peoples are banishing religion from Western politics, India should be led, in her political aspirations, by a Mahatma (i. e. a saint), by Mahatma Gandhi who preaches a gospel of non-resistance. No matter what we think of the political merits of the nationalist movement in India, all religiously minded men must admire the striking fact that India has been aroused and directed by one whose regards as a saint, a humble man whose word can even now

drench India in Western blood, and yet a man who will not speak the word because he believes that killing is evil and that true principles will prevail in the death of their sponsors rather than in the killing of their enemies.

"IF PROTESTANTISM IS TO SURVIVE"

SEEKS U. S. MONEY TO AID PROTESTANT CHURCHES ABROAD

"If individualism—that characteristic which differentiates Protestantism from other beliefs—is to continue, Protestantism is doomed today," declared Dr. Adolf Keller, secretary of the Central Bureau for Relief of the Evangelical Churches in Europe and of the Swiss Protestant Federation, Zurich, Switzerland, who spoke at the Hanson Place Methodist Episcopal Church, Brooklyn, on "Protestantism and Europe." Dr. Keller said he believed Protestantism is passing through a crisis as critical as any since the time of the Reformation. "There is a widespread saying in Europe," he declared, "that from the military standpoint France won the War; from the political standpoint, Great Britain; from the cultural point of view, the Jews, and from the religious point of view, the Roman Catholics. And Catholics everywhere openly proclaim that Protestantism lost the War."

"In a large sense," said Dr. Keller, "this is true. In 14 countries of Europe the churches are fighting hard for their very existence. Church buildings, not only in France, but in Galicia and Latvia, are still in ruins or badly damaged. And the pastors and their families and other church workers are in actual want. In Saxony, Brunswick, Lippe, and certain parts of Czechoslovakia, Austria and Hungary, the parishes are unable to give the pastors sufficient funds to protect their families from hunger, and the pastors are obliged to earn their living as clerks in banks and offices during the week and preach on Sunday while others, less fortunate, go into the mills and mines."

In some countries such as Austria, Poland and Hungary, Dr. Keller said, evangelical schools are being closed on account of lack of funds to carry them on, and the religious press is daily growing weaker. In one country, during the last four months, 300 periodicals have disappeared, he said. To buy books or even to subscribe to a theological periodical has become impossible for thousands of pastors and students, even for many instructors in the universities.

He declared the condition of Europe has its resultant disastrous effect on the middle class, which is the mainstay of the Church. He described the vanishing of the middle class as a social phenomenon of far-reaching significance. The degrading poverty of the last six years has demoralized them. They are not merely discouraged; they have lost their faith and belief in the love of God and Man. Dr. Keller told the congregation that he has been sent to America to obtain assistance not in the name of any denomination but "in the name of Protestantism."

"If Protestantism is to survive," he said, "America can no longer hold aloof. If she refused her assistance, we will have to give up completely."

minister Cathedral had set a new fashion, and had given a higher direction of thought to all ecclesiastical architects throughout the country.

LAST LINK IN CHAIN

HISTORIC EVENTS OF A FINE OLD PARISH

In recent weeks the historic parish of St. James, in South Adjaia, has been the scene of two events of interest not only to the residents of the parish itself, but to the Catholic community and others as well. On May 20th Rev. Gregory Kelly, only surviving son of the late Mr. Joseph Kelly, who was a life-long member of the parish, was elevated to the priesthood in St. Michael's Cathedral in Toronto; and on June 3rd he celebrated High Mass in the parish church of St. James in which he was baptized.

The event was made the occasion of a large assemblage of his relatives and others, both clergy and lay, many of them from distant places. The deacon and sub-deacon were also natives of the parish, the deacon being Rev. E. Ronan, who was ordained in 1922, and the sub-deacon, Rev. F. McKenna, who was ordained on the same day as Father Kelly; the assistant priest was Rev. R. Walsh; the celebrant's cousin, Gerard McGlone, was censor-bearer, and his nephews, Joseph and Francis Delemere, were acolytes. The sermon was by Rev. Father Reardon of St. Augustine's Seminary. The officiating and other clergymen present and a large number of the immediate relatives of Father Kelly were entertained afterwards at dinner by Mr. and Mrs. J. McGlone, of Tottenham. Mrs. McGlone being an aunt of Father Kelly and Mr. McGlone an uncle of Father McKenna.

The other event was the celebration of his first High Mass on Sunday, June 24th, in St. James Church, by Rev. John Keogh, C. S. S. R., also a native of this parish, who was ordained at the Redemptorist College, at Esopus, N. Y., on Sunday, June 17th. Again there was a wonderful gathering of relatives and friends of the young priest, from the parish and beyond. A unique feature of the occasion was that those assisting in the ceremony were all relatives of the celebrant and natives of the parish. His uncle, Rev. M. V. Kelly, C. S. B., was deacon; a cousin, Rev. Father Gregory Kelly, sub-deacon; another cousin, Right Rev. Monsignor Kidd, President of St. Augustine's Seminary, assistant priest; another cousin, Mr. Charles Kelly, C. S. B., master of ceremonies, and another cousin, Master Gerard McGlone, censor-bearer. Other priests present were Rev. C. O'Hara, C. S. S. R., of Quebec City, who delivered the sermon; Rev. R. Walsh, pastor of St. James; Rev. P. Gallery, C. S. S. R., Rev. Father Deasy, recently of Maynooth College, Ireland, and Rev. E. Ronan, Father Keogh's three days' stay in the parish was made the occasion of a great reunion of his numerous relatives and friends at the home of his parents, Mr. and Mrs. Frank Keogh, who on Sunday entertained at dinner more than one hundred guests, almost all of whom were of, or nearly related to the family.

The ordination of these two young priests recalls the fact that already St. James' Parish has given more than twenty priests to the service of the Church, while a still greater number of young women from this same parish have entered the ranks of various religious communities. Another circumstance is that these two young priests can very truly be said to be of that well-known parish; for in the cemetery adjoining the church lie the remains of all their grand parents, of all their great grandparents but one, and of two of their great great grandparents, as well as of the parents of Rev. Gregory Kelly, all of whom were members of the parish.

ENGLISH MARTYRS

Cardinal Bourne recently visited the Birmingham Archdiocese, for the purpose of opening a new church dedicated to the English Martyrs in Birmingham City. The inauguration took place on the festival of the English Martyrs, Blessed Sebastian Newdigate and Blessed Humphrey Middlemore, and it was noteworthy that among those taking part in the ceremony were two direct descendants of the illustrious Martyr Blessed Sebastian Newdigate, who suffered under Henry VIII for his devotion to the Unity of the Church.

It is a curious thing, that after having given a martyr to the Catholic Church the Newdigates lapsed into Protestantism, and it was only in the person of the father of the present generation, who was formerly an Anglican clergyman, that this branch of the Newdigates returned to the Church of their fathers.

Cardinal Bourne's sermon on the occasion was a powerful plea for a proper knowledge of a country's Catholic history, particularly in the case of its Catholic children, particularly in England, where the cause for which the martyrs stood has meant so much.

Bring up your children to know—said the Cardinal—to love, and to honor these Blessed English Martyrs. It is necessary for every proper Catholic education. Make known these lives to your non-Catholic fellows. These English Martyrs must know both the strengths and the weaknesses of our race. They can teach us how we yield to those weaknesses which are characteristics of the English people, and they can teach us how best to utilize, how best to make still more potent, those sources of strength which belong to our race.

Speaking later in the day on the matter of church architecture, Cardinal Bourne declared that the boldness of the designer of West-

more charity, and conduct themselves, in respect to each other, with a more Christian-life spirit than ever they have done before in any former age or in any other nation.

"I receive with the greatest satisfaction your congratulations on the establishment of the new constitution of government; because I believe its mild, yet efficient operations will tend to remove every remaining apprehension of those with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal legislation seem to promise the restoration of order and our ancient virtues—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home."

\$250,000 CITY HALL FOR CORK

The Black and Tans during their reign of terror burned the City Hall in Cork to the ground. The building had been built about thirty years. A new City Hall is about to be erected by the Municipal Council at a cost of about \$250,000. In response to an invitation by the Council thirteen architects submitted designs.

First place was secured in the competition by Messrs. Jones and Kelly, Dublin, who, though quite young to the profession, have been successful already in similar competitions. Both partners are earnest and energetic workers in Catholic movements in the metropolises.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursary? A Bursary 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 Bursary 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 \$,778 38
Mrs. Wm. M. Petrolia..... 2 00
Thos. Connelly, Cedarville..... 2 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,559 95
IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,828 98

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$405 00
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$2,992 33
Friend, South Nelson..... 1 00
M. M., Prescott..... 2 50

BLESSED SACRAMENT BURSE

Previously acknowledged \$460 05
Jack McGillis, Edison..... 2 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$978 30
HOLY NAME OF JESUS BURSE
Previously acknowledged \$905 00

HOLY SOULS BURSE

Previously acknowledged \$1,637 39
M. M., Prescott..... 2 50

LITTLE FLOWER BURSE

Previously acknowledged \$1,010 04
SACRED HEART LEAGUE BURSE
Previously acknowledged \$2,789 95
B. G., Reserve Mines..... 5 00

Washington, D. C., July 9.—An indirect plea for religious tolerance and mutual respect among members of Christian denominations, made by George Washington in a letter to the bishops, clergy and laity of the Protestant Episcopal Church in 1789, has been discovered in the early records of that church, according to an announcement made here by the National Council of the Episcopal Church in America.

Washington's letter, which bears out other substantial evidence of the high regard which the first President had for "genuine religion," is a reply to congratulations on his election as President.

In part the letter is as follows:

"The satisfaction arising from the indulgent opinion entertained by the American people of my conduct will, I trust, be some security for preventing me from doing anything which might justly incur the forfeiture of that opinion. And the consideration that human happiness and moral duty were inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

"On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion.

"It affords edifying prospects indeed to see Christians of different denominations dwell together in

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The Pulp and Paper Industry in Canada

Nowhere else in the world are there such ideal conditions on such a splendid scale for the foundation of a great and enduring industry.

In the matter of capital invested, the pulp and paper industry already towers over every other manufacturing industry in Canada. The capital invested in 1919 was over \$347,000,000. This had increased to over \$375,000,000 at the end of 1922. In the matter of value of annual production, there are only four industries with an annual output valued at over \$200,000,000 according to the latest comparative figures available. Among these is the pulp and paper industry.

With capital invested and annual production in mind, the pulp and paper industry may fairly be said to be Canada's most important manufacturing industry.

Circular on the pulp and paper industry, with chart showing how steadily Canadian production of newsprint is increasing production in the United States, and with testimonials on some of the leading companies, on request.

A.E. AMES & CO.
GENERAL INVESTMENTS—ESTABLISHED 1860
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VICTORIA—CHICAGO—ILL.
Members Toronto and Montreal Stock Exchanges

FIVE MINUTE SERMON

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

NINTH SUNDAY AFTER PENTECOST

THE REIBUTION OF SIN

"Because thou hast not known the time of thy visitation..."

It was as our Blessed Lord was riding towards Jerusalem, during His brief triumph on Palm Sunday, that He uttered these words...

Alas! Jerusalem is the type of so many of God's creatures—of ourselves, perchance...

It seems almost impossible that man could prove himself thus obdurate, in spite of all that the loving Saviour has done for him...

There is the fatal mistake! Free, independent, one's own master; yes, such is the lying suggestion of the devil...

That Amen, amen, I say to you, that whosoever committeth sin, is the servant of sin...

But why all this? We are not as bad as this; no, thank God; but we should be humble and thankful that we are not...

A good man, therefore—yes, a very good and devout man—should fear and watch any starting of a careless, sinful habit...

And at this very hour it is certain that there is someone near to death. Remorse, despair, agonizing his soul that he has not known the day of the visitation of God's graces...

While the American occupation has brought peace to the island, the Monsignor said, there is a great deal of suffering caused by disturbed economic conditions...

Blood, snatched from the evil one, even at his last hour? Such prayers will help to save others, and secure for ourselves a holy life now, and a welcome to heaven after a merciful judgment...

HAITI NEEDS MORE PRIESTS

VICAR-GENERAL TELLS OF SAD CONDITIONS

The Catholic Church is largely responsible for whatever educational advantages are available in the Republic of Haiti, according to Mgr. Jean Baptiste Colcanap, vicar-general of the diocese of Cape Haitian, who is in Washington enroute to Europe...

Efforts made by the Church to care for the spiritual needs of the people and to relieve material distress are greatly handicapped by lack of sufficient priests...

There is only one public high school in the entire country, he said, while in the Capital city alone there are four such institutions...

PAROCHIAL SCHOOLS LEAD

Some of the parochial primary schools receive a little help from the government—usually about \$10 or \$15 a month for the entire school. Whatever else is needed must be supplied by the Church...

Mgr. Colcanap said that the invitation voiced by Secretary Denby two years ago to the Protestant Churches to send missionaries to Haiti has not, apparently, met with much immediate response...

In parts of the country where the Church is unable to function vigorously because of the scarcity of priests, many curious and primitive practices prevail—usually as relics of the days before 1804, when slavery was abolished in the island...

While the American occupation has brought peace to the island, the Monsignor said, there is a great deal of suffering caused by disturbed economic conditions. Prices have gone up rapidly and wages have not kept pace with the advance...

FRENCH PRESIDENT SAYS NATION WILL RESPECT RELIGION

Paris, France.—"Pasteur showed by his example how the most rigorously scientific spirit can be allied with the sincerest religious beliefs."

These words were spoken by President Millerand in an important speech, delivered at Strasburg, where he presided over the Pasteur celebration and where he discussed at length the relations between the Republic and religion.

Addressing himself to Alsatians, the President of the Republic took up the questions presented by the administration of the provinces restored to France by the treaty of Versailles. One of these questions is that of the school system.

"Too often, unfortunately," the President continued, "the government has found before it obstinate adversaries who by error or bad faith would confuse the interests of their party with those of religion."

"The religious field became a sort of closed field where, for thirty years, a bitter and sometimes excessive struggle went on. To bring it to an end required nothing less than the upheaval of the War, the sacred communion of all Frenchmen in suffering and in death."

"The trial has borne its fruits. No good Frenchman, whatever may be his opinions or beliefs, would accept a return to the internal dissensions with which we were torn until the vigil of the great War."

"In renewing diplomatic relations with the Vatican, the Republic took a decision which was called for, notably by the need of regulating openly and officially in the only manner compatible with its dignity, the questions which are naturally raised between Paris and Rome by the existence of the Concordat in the disannexed provinces. It had to be represented in a powerful center of universal action and information from which it could not remain absent without weakening its position in the eyes of its rivals in the world."

"This national policy, the only one worthy of our victory and our dead, if it had any need of being confirmed, what an argument yours would be! Our country has no region which has been longer or more strongly impregnated with the republican spirit. It accommodates itself marvelously well and nothing could be more natural nor more logical to respect for the beliefs of the different religions."

"I remember as a valuable lesson the visit to my office in the rue Brulee of a joint committee representing the Catholic, Protestant and Jewish faiths to plead for the maintenance of their schools."

"And what more striking lesson of tolerance and breadth of views than the life of the great man whose centennial has brought together in Strasburg so many admirers from all parts of the world! Pasteur, by his example, has shown how the most rigorously scientific mind can be allied with the sincerest religious belief."

"Too many economic and social problems solicit, at this difficult hour, the labor and unity of all good citizens for them not to be willing to remove from the public square those questions which concern only the inner self."

"The Republic is liberty under the law. At this price all opinions, all beliefs have an equal claim on it, and an equal right to live in peace under its aegis."

VOLUNTARY VS. CIVIC HOSPITALS

Hospitals in Ireland have suffered severely in consequence of the high prices for provisions. For their funds the hospitals rely almost exclusively upon voluntary subscriptions and the increase in these was not at all proportionate to the extra outlay. A grant made by Parliament in the old days to certain Dublin hospitals is continued by the Dail. This grant amounts only to \$90,000. It is allocated among nine hospitals of which only one is a Catholic institution.

A plea for enlarged grants was made by a number of Deputies. Some of them suggested that the hospitals should be brought under a single national authority. Sir Jas. Craig, one of the Deputies for Trinity College, himself a medical man, maintained that State or municipally-governed hospitals could not be run as economically as those which were voluntarily managed.

Surgeon McArdle, an eminent Catholic and the leading surgeon in Ireland, giving his views on the question, pointed out that the three great Dublin hospitals under Catholic management were being run on most economical lines due to conditions which could not prevail under State control. The nurse in charge carried on the work for the honor and glory of God without any worldly remuneration. Even in the culinary departments the work was voluntary. The number of voluntary workers who aided in the great cause of charity minimized the expense to such an extent that every penny received in the way of donations and subscriptions was devoted to the alleviation of human suffering. As in all the other Dublin hospitals the visiting medical staffs accepted no remuneration from the hospital authorities for their services.

A prominent Protestant physician also expressed the view that the voluntary system was preferable in Ireland. The Minister for Local Government promised in the Dail that the whole matter of hospitals and of medical assistance and relief would shortly be considered in all its various aspects. It is anticipated that in future larger grants will be voted by the State to the hospitals.

CHURCHES RESORT TO ADVERTISING

Chicago, Ill., June 23.—Advertising space purchased in the newspaper is being resorted to in an intensive publicity campaign promoted by the several Protestant churches in Chicago.

Today the Lutherans carried a full page advertisement in the daily press, and the Chicago Church Federation, which includes most of the other Protestant denominations is undertaking a similar campaign.

A joint committee of the Chicago Church Federation, and the Chicago Association of Commerce, has been appointed to work out plans for a conference of newspaper publishers, publicity men, advertising writers, editors, artists, sports writers and magazine men to demonstrate the cooperative benefits of church publicity and advertising. Newspaper advertising will receive special attention.

JUSTICE RUSSELL'S ADVICE TO CATHOLIC CAMBRIDGE STUDENTS

London, Eng.—In addressing the Fisher Society, the University Society of Catholic Undergraduates at Cambridge, Lord Justice Russell urged the Catholic undergraduates to live up to their opportunities. He said:

"You have great opportunities. You have equally great responsibilities. Let me explain what I mean. I am one who in my working life has always been in a miserable minority. There are far too few English Catholics and Irish Catholics at the English Bar. Of the occupants of the High Court Bench, I am the only one professing that Faith, and yet, in common intercourse with our fellow-men, conversation not infrequently comes round to religious topics, and I have heard this expression over and over again: 'If I were anything, or if I were not so-and-so, I would be a Catholic.' Pregnant words, gentlemen! It reminds me of the Greek generals who were called upon to vote as to which of them was most worthy of the crown of success, and each voted for himself, but all were unanimous in favor of the second."

"It shows that we are first in the public estimation. It shows this, that you are here with a great tradition to maintain, unbroken and unsullied, and you have the opportunity of doing it."

"And how can you best do it? By good example. Do not mistake what I mean. I do not mean by good example, sanctimoniousness or priggishness. I mean by careful observation of the practices that are distinctive of the Catholic Faith; I mean by clean living and clean conversation; and I mean by not compromising with essentials to satisfy the exigencies of the moment."

"Do these things, and you will earn the respect of your fellow undergraduates. With their respect, will come their sympathy. With their sympathy will come

Confidence

The Consumer's Confidence in

"SALADA" TEA

Is the Keynote of Our Success

Fresh air and BOVRIL

—or, as the Report of the Ministry of Health of Great Britain said: "a sanitary environment and sound nutrition"—are the great safeguards of Health.

their inquiries; and if you are equipped and educated to impart it, in answer to the inquiries will come the truth. Then the future of inquiries is in other hands."

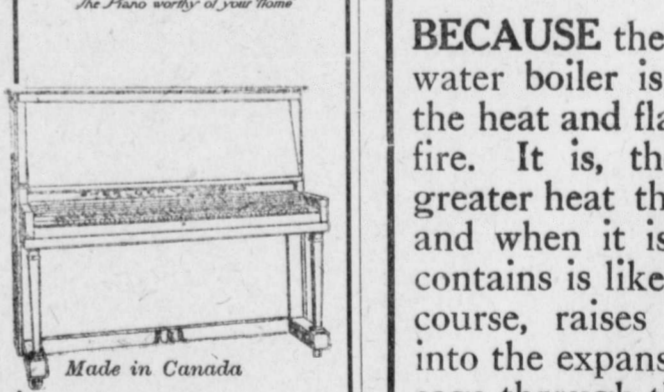
FIVE PRIESTS ONLY IN 200 YEARS

Paris, France.—A record for the longevity of its priests is claimed by the little village of Aze, near Chateau Gontier, which in the past two hundred years has had only five cures. The last parish priest died in March. He was the fourth priest to succeed the pastor who had died just two hundred years before, in March, 1723. The priest appointed in 1723 served forty-three years. His successor served only twenty-five years, dying prematurely of starvation in prison during the revolution. The next priest served interruptedly for forty-one years and steadily for thirty-one years. The next pastor served forty-one years and the last to die fifty-one years.

Picture Your Home Like This—

—a place of melody and music—bright and entertaining on week nights—beautiful and sacred on the Sabbath. A good piano like the Sherlock-Manning makes a real home of any house.

SHERLOCK-MANNING



Made in Canada

Sherlock-Manning Piano Company

LONDON CANADA

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Don't Throw Your Old Rugs and Carpets Away

No matter how old, how dirty, how dilapidated, have them made into the famous VELVETEX RUGS. We have hundreds of recommendations from our satisfied customers. We pay express, both ways. Write for folder 46. Established 1903. Canada Rug Company 96-98 Carling St. London, Ont.



Hotel Wolverine DETROIT. Newest and Most Modern. 500 Rooms 500 Baths. Rates \$2.50 Up.

FITS. Send for free book giving full particulars of French's world-famous preparation for Epilepsy and Fits—simple home treatment. Over 20 years' success. Testimonials from all parts of the world; over 1000 in one year. Write at once to FRENCH'S REMEDIES LIMITED, 2407 St. James' Chambers, 79 Adelaide St. E., Toronto, Ontario. (Cut this out.)

Invest Your Surplus Funds in the Guaranteed Investment Receipts of this Corporation. 5 1/2% interest. They bear interest at 5 1/2% per annum, payable by cheque half-yearly to the order of the investor. THE TORONTO GENERAL TRUSTS CORPORATION. HEAD OFFICE: Bay and Melinda Sts., TORONTO. OTTAWA OFFICE: Cor. Elgin and Sparks Streets, OTTAWA.

Why the "Sovereign" Has a Larger First Section. WHY is the first section in the "Sovereign" Hot Water Boiler made one-third deeper than the other sections above it, although boilers of this type are usually constructed with all the sections the same uniform small size? BECAUSE the first section of a hot water boiler is in the direct path of the heat and flames, directly over the fire. It is, therefore, subject to a greater heat than the other sections, and when it is shallow the water it contains is likely to boil. Boiling, of course, raises steam which escapes into the expansion tank, and its passage through the pipes interrupts the circulation of the hot water. TAYLOR-FORBES COMPANY LIMITED. TORONTO MONTREAL QUEBEC ST. JOHN, N.B. HALIFAX WINNIPEG REGINA CALGARY VANCOUVER. LONDON RESIDENT AGENT—T. M. HAYES, 991 Wellington St. CANADIAN FAIRBANKS-MORSE COMPANY. General Agents for Windsor and Border Cities.

The Nerve-Tired Business and Professional Man Gets New Vigor from Dr. CHASE'S NERVE FOOD.

CHATS WITH YOUNG MEN

THE LETTER

The postman whistled down the street. And seemed to walk on lighter feet. And as he stepped beside her gate...

Hard Knocks." An entirely new course of studies must be pursued in this school of life, with its lights and shadows, its hopes and disappointments...

employed at the same place, and they walked along together, chatting as they went. They had to pass a church on the way and the young lady was in the habit of making a daily visit there...

LIFE'S LITTLE WOES

Each of us has little troubles in life to bear. No matter whether it be a sick parent, a useless child, a departed relative, an affliction, a bad indigestion, a sour disposition or whining friends at home...

OUR BOYS AND GIRLS

THE BEST GIFT. It seemed, I thought, the Lord was here; I stood entranced with joy and fear. His garments flashed with heaven's sheen...

MORE COURTESY

A short time ago, one of our large civic organizations, realizing the ever growing lack of ordinary courtesy in business, social and home life, inaugurated a campaign of courtesy...

DON'T GIVE UP

The story is told that after a big storm, a lobster and a mackerel found themselves high and dry upon a great rock with the ocean many feet below them...

DEVOTION TO MARY REWARDED

St. Bernard had a tender devotion to our Blessed Lady and it was his delight to preach in her honor. In the year 1488 he was at Aquila in the Alerizze, on the Feast of Our Lady's Nativity...

PUT KLAN CRIMINALS WHERE THEY BELONG

Chicago, Ill., June 22.—Demand that crimes committed under the mask of Ku Kluxism be punished by penitentiary sentences, made by Gov. John M. Parker, of Louisiana...

THE SCHOOL OF HARD KNOCKS

We are passing through the days of the annual commencement exercises, says the Echo, with their thrills for hundreds of graduates from Catholic institutions...

THE POWER OF GOOD EXAMPLE

A young woman on her way to work was overtaken by a gentleman employed at the same place, and they walked along together, chatting as they went...

The Critical Age - the School Age. VIROL. Sole Importers: BOVRIL, LTD., 2725, Park Avenue, Montreal.

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TEXT OF PROTEST OF FRENCH LEADERS OF ALL RELIGIONS

The text of the protest recently announced in a cable to the N. C. W. C. News Service against the Soviet religious persecution...

The Soviet Government is attacking the religious idea, without distinction of faith or worship. It is an open fight, the avowed object of which is to uproot religion...

The execution of the Metropolitan of Petrograd, Benjamin, the recent trial of Mgr. Coplak, the execution of Mgr. Budkiewicz...

The persecution which strikes at the head of the religious confessions in Russia does not spare the ministers or the simple faithful...

"Whatever our beliefs, we all have at heart the same sentiments of respect for religion, compassion for undeserved miseries, universal fraternity in the Father who is in Heaven..."

The protest bears the signatures of Louis, Cardinal Dubois, Archbishop of Paris; Emmanuel Chapal, Bishop of Isonia; E. Gruner, president of the Protestant Federation...

GERMAN DISCOVERY IN MUSIC Cologne, June 18.—Church music is expected to be greatly enriched as a result of the discovery of a key to the abbreviations made by the musicians of the periods preceding the use of modern musical notes.

WHAT ABOUT TOMORROW? School days are over. Convents and colleges are deserted. On their quadrangles and courtyards which have echoed to the loud talk and merry laughter of a boisterous youth, an unbroken silence now reigns supreme.

Tomorrow means life in all its seriousness, with all its possibilities of failure or success, with its inevitable relations with eternity. Tomorrow is that stretch of years that lie between school days and death, and give to life its usefulness, its full meaning. For life is but the realization of the ideals of youth. The fulness and value of its years depend on the ideals that direct and support them.

tion and disinterestedness of that age, than that of "service." It implies the absorption of life in a worthy and noble cause. And when "service" means a life dedicated to God, to Church and Country, life itself is lifted to its highest plane.

Catholic women of Canada, what about tomorrow? "SISTERS OF SERVICE," Headquarters, 2 Wellesley Place, Toronto. Correspondence is invited.

OBITUARY

MARK M. KELLY It has pleased Almighty God in His Infinite Mercy to call from the midst of his dear parents, brothers, sisters and friends, Mark Kelly, eldest son of Mr. and Mrs. Wm. Kelly, who passed away to his heavenly reward on Sunday, July 1st, at the youthful age of twenty.

The deceased young man possessed a kind disposition. His humility, patience and charity were most remarkable, especially among his comrades at St. Jerome's College, Kitchener, and at Assumption College, Sandwich, where he attended. The funeral took place from his home in Kinkora, and proceeded to St. Patrick's Church where a Requiem Mass was celebrated by Reverend Father Hussey and thence to the cemetery for interment.

Surviving him are his parents, four brothers, Hugh, Wilfred, Albert and Gerald, and three sisters, Mary, Elizabeth and Louise, all at home. Besides these he leaves many dear relatives and friends. May his soul rest in peace.

THE WESTERN FAIR

LONDON, ONTARIO, SEPTEMBER 5TH TO 15TH The attraction at the Exhibition this year will be away above the average. The following artists will appear twice daily commencing Monday afternoon, Sept. 10th.

The Reynolds and Donegan Co., a ballet on wheels, The Six Stella Sisters Acrobats; Hai Jung Chinese troupe, a startling show of itself; The Tom Davis Sensation Co., a thrilling act in a wire cage; The Bert Hughes Co., Basketball on Bicycles; Nelson and Nelson Acrobats on stilts; The four clown act, so funny you will never forget it. Fireworks every night, something new and different. A Pageant Friday and Saturday nights. "The early days of London and Western Ontario;" The London Hunt Club Saturday afternoon, Sept. 15th; Two speed events daily except Monday. Plenty of music every day until all the time. This will certainly be the big year with The Johnny J. Jones shows on the midway. General Admission 25 cents; children 15 cents, free on Monday, 10th. Everybody come.

HARVESTING ALFALFA HAY

EXPERIMENTAL FARMS NOTE The number of farmers in Canada who are growing alfalfa is gradually increasing as its value as a hay crop becomes more generally recognized. At this time of year the best methods of making it into first quality hay are of prime importance to the alfalfa growers.

What is the first point to be considered is time of cutting. The methods or time vary widely with different growers, and each method has something to recommend it. Most growers gauge the proper time to cut by the stage of blossoming of the alfalfa plants and, while this may be an indication, the really proper indicator is the commencement of growth of the young shoots from the crown which will furnish the second or third growth, as the case may be.

THE HOME BANK OF CANADA

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Fifteen Branches in Middlesex and Elgin Counties WANTED male or female teacher for C. S. Section No. 2 Carrick and Culross, holding second class professional certificate. Duties to commence Sept. 1st 1928. Salary \$100 to \$150 according to experience. Boarding place convenient. Applications received up to August 1st, 1928. Apply to Joseph D. Meyer, Sec. Treas., 102 St. George St., Toronto. 2338-3

WANTED experienced second class professional teacher for Catholic Separate school No. 1, McMillan, Sec. R. R. No. 1, Brougham. Duties to commence Sept. 1st. Apply stating experience and salary to H. M. Leitch, Sec. Treas., 102 St. George St., Toronto. 2338-3

WANTED second class professional teacher for Catholic Separate school No. 17. State salary and experience. Duties to commence Sept. 1st. Apply to W. McMillan, Sec. R. R. No. 1, Harrison's Corners, Ont. 2338-3

WANTED experienced teacher for S. S. No. 4, Bromley, holding second class professional certificate. Duties to commence Sept. 1st. School beside the church. Apply stating salary and experience to Rev. Wm. H. Donner, P. O. Colborne, Ont. 2338-3

TEACHER holding second class professional certificate wanted for S. S. No. 4, Adamston (Shamrock). Duties to commence in Sept. Apply stating salary and experience to James O'Gorman, Sec. Treas., R. R. 4, Renfrew, Ont. 2338-3

TEACHER wanted capable of taking up lower school work. Apply stating qualifications, experience and salary to Rev. Thos. J. Ford, Sec. Treas., 2 & 4, Woodlawn, Ont. 2338-3

WANTED teachers with at least a second class certificate. Able to teach French and English. Must have experience. Mention salary wanted. Address Box 38, Inglewood, Falls, Ont. 2338-3

WANTED teachers with at least a second class certificate. Able to teach French and English for a French school. Must have experience. Mention salary wanted. Address Box 38, Inglewood, Falls, Ont. 2338-3

WANTED teacher for 1 roomed school for S. S. No. 1, McGillivray. Duties to commence Sept. 4th, 1928. Apply stating salary, experience and qualifications to P. J. Buckley, R. R. No. 1, Clarendon, Ont. 2338-3

WANTED Normal trained teacher with agricultural qualifications wanted for Erinville Separate school. Apply stating salary and experience to J. R. Murphy, Sec. Treas., Erinville, Ont. 2338-3

WANTED a qualified teacher to teach Separate school No. 5 and 8, Maidstone. Duties to commence Sept. 4th. Apply stating experience and salary expected to Sylvester McGuire, Sec. R. R. 2, Maidstone, Ont. 2338-3

TEACHER wanted holding first or second class professional certificate for third and fourth classes in St. Catharines Catholic school. State experience and send testimonials. Apply Secretary, Separate School Board, 52 Church St., St. Catharines, Ont. 2338-3

ENGLISH speaking teachers wanted holding second class professional certificates. Apply to M. J. Powell, Sec. Catholic Separate schools, Sudbury, Ont. Box 1063. 2338-2

TEACHERS WANTED

TEACHER wanted for Catholic Separate school No. 3 and 4, Amherstburg, Ont. Apply stating salary and experience to Thomas A. Melchoe, Sec. Treas., R. 4 Amherstburg, Ont. 2338-3

WANTED experienced second class professional teacher for Catholic Separate school No. 2, Brougham. Duties to commence Sept. 1st. Apply stating experience and salary to H. M. Leitch, Sec. Treas., 102 St. George St., Toronto. 2338-3

SECOND class professional teacher wanted for Catholic Separate school No. 17. State salary and experience. Duties to commence Sept. 1st. Apply to W. McMillan, Sec. R. R. No. 1, Harrison's Corners, Ont. 2338-3

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HOUSEKEEPER wanted in country parish in Ontario where an assistant is employed. State experience and salary expected to Sylvester McGuire, Sec. R. R. 2, Maidstone, Ont. 2338-3

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Carroll O'Donoghue

A Tale of the Irish Struggles of 1866 and of Recent Times BY CHRISTINE FABER Poor suffering Ireland! trampled long Still art thou theme of tale and song. The following story was written with the hope of contributing a little to the literature which seeks to delineate faithfully the Irish character—the faults of the latter have served too often as a fruitful theme, while it virtues were either ignored, or so caricatured that they failed to be appreciated, or even understood. While the genial and spontaneous humor of the Irish people remain almost without a parallel, that very humor sometimes seems to obscure or conceal the heart depths beneath it—the spirit of sacrifice for loved ones, the intense affection for kindred, the heroic, and, in many cases, cheerful endurance of wrongs they were unable to rectify. Such are some of the kindly qualities of the Irish people, which, though almost at times marred by and blemishes; but side by side with those faults are virtues rare and bright, and to depict these virtues, with the hope of winning just regard for a people so long suffering, has been the aim of THE AUTHOR.

The Catholic Record LONDON, CANADA

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