

# The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, SEPTEMBER 19, 1925

2449

## POPE GREETS PILGRIM GROUPS

### PRaises EUCHARISTIC CONGRESS PLANS

By Mgr. Eusebio Pascual  
(Home Correspondent, N. C. W. C.)

Two American pilgrimages of unusual size and importance were among the groups reaching Rome during August to seek the spiritual benefits of the Holy Year of Jubilee. The first and largest of these two pilgrimages was composed of members of the Congregations of Mary, organized and led by the Jesuit Fathers. This pilgrimage was divided into two sections, one of three hundred and the other of two hundred persons. The second of the two pilgrimages was from the Archdiocese of Chicago and was composed of 250 persons.

The two sections of the pilgrimage led by the Jesuits were received together in audience by the Pope in the great hall of the Benediction which is located above the atrium of the Vatican Basilica. Before being received in audience the pilgrims had assisted at Mass celebrated by His Holiness, Bishop Stritch of Toledo, who was in Rome at that time, and he assisted at the audience, accompanying the Pope as the latter moved along the line of pilgrims and giving explanations and information concerning the various groups in response to inquiries from His Holiness.

### PILGRIMS RECEIVE MEDALS

Each of the pilgrims received a commemorative medal of the Holy Year as the Pope passed along the line. The Pontiff frequently stopped to make inquiries concerning various members of the pilgrimage. At one time he asked if Dr. James J. Walsh of New York was present and mentioned the names of some of the books which Dr. Walsh has written. Dr. Walsh was present and was presented to the Pope who greeted him cordially and imparted his blessing.

After the distribution of medals had been completed the Pope ascended his throne. The directors of the pilgrimage then came forward and presented a large album containing the names of all members of the Congregations of Mary in the United States. It was announced at this time that the members of the pilgrimage will present the sum of \$30,000 to the Pope to be used for the research work in the Catacombs in which His Holiness is so greatly interested.

Addressing the pilgrims the Pope praised the spirit of loyalty and faith which had prompted them to undertake the long journey to Rome and added that his joy at greeting them was redoubled by the fact that they were all members of the Congregations of Mary which he considers very effective agencies for the edification of others. Thanking them for the interest they had manifested in the work of restoration and research in the Catacombs, His Holiness took the occasion to explain the importance which he attaches to those places of worship of the early Christians. It was in the Catacombs, he said, that the new-born Church left its evidences of faith for three centuries. It is there that proofs of its struggles and hopes are to be found, and all that there is today in Rome of great and magnificent manifestations of Christian piety has its roots in the dark subterranean chambers of the Catacombs.

### DOCTRINAL PROOFS IN CATACOMBS

In the Catacombs, His Holiness continued, can be found proofs of the faith of the early Christians in the Sacrament of the Holy Eucharist whereby they were strengthened for martyrdom; of their filial devotion to the Blessed Virgin, of their belief in Communion with the souls of the dead; in fact, evidences of substantially all of the elements of Catholic faith of the present day. And, the Pope added, there is nothing in the Catacombs to confirm the heretical teachings of such men as Luther, Calvin, and John Hus. The Catacombs, he said, are for Catholics, precious documents of the past, clear illustrations of the present, and they should be an eloquent guide for all who once separated from the unity of the Catholic Church, thinking to find truth where they could find nothing but error.

The Pope concluded his remarks to the pilgrims of the Congregations of Mary by imparting his blessing to them, their families, the congregations to which they belonged, and to their country. His remarks were translated into English by Bishop Stritch. As His Holiness left the hall the pilgrims sang hymns of thanksgiving in his honor.

The Chicago Archdiocesan pilgrimage was received in the Sala Regia after its members had attended the Pope's Mass in the morning. They were accompanied to the audience by Monsignor Dini, Rector of the College of Propaganda Fide.

## CHICAGOANS WEAR SPECIAL MEDALS

The pilgrims were arranged in rows along the walls while the Pope passed. As the Pontiff proceeded his secretaries distributed medals to the pilgrims. In addition to these medals which are distributed to all Holy Year pilgrims the Chicagoans also wore medals bearing on one side a likeness of Cardinal Mundelein, patron of the pilgrimage, and on the other side a reproduction of the "Santa Maria," flag-ship of Columbus on his voyage of discovery to the New World.

When His Holiness had greeted all the pilgrims from Chicago he mounted his throne and addressed them. After expressing his gratitude to them for making the long journey to Rome and giving such striking proofs of their faith the Pope referred to the preparations which are being made for the International Eucharistic Congress in Chicago next year. Saying tribute to the work of Cardinal Mundelein in connection with these preparations, the Pope expressed himself as greatly pleased with the work done so far. He expressed the hope that the Congress may be such a success as to be worthy of the Faith of the Catholics of the United States and particularly of Chicago.

In conclusion His Holiness blessed the Chicago pilgrims and their families and authorized the priests present, with the consent of their Bishops, to extend his Apostolic Blessing to their respective parishioners. The Pope was enthusiastically applauded when he had concluded his remarks. The pilgrims then broke into a hymn of thanksgiving and the Pope, who had turned to leave the room, remained until they had finished.

## LOURDES PILGRIMS ESCAPE WRECK

London, Eng.—But for the fact that they had not yet changed from their own coaches into the restaurant car, as they were preparing to do, the party of English Lourdes pilgrims involved in the train wreck at Chasseuil, near Poitiers, France, would have suffered many casualties.

Mr. Ralph Martin, who was acting as guide to the pilgrims, says that they were about to change into another car for lunch when they suddenly found themselves thrown violently to one side of the train. Four coaches had broken away from the front part of the train and were flung across the track and back again. Dust filled the derailed coaches as they sped along tearing up the track for about 400 yards.

When they came to a standstill the wheels on one side had disappeared under the ground, the coaches leaning over at a dangerous angle. Had there not been an embankment on the side of the line, Mr. Martin said, he did not see how a catastrophe could have been avoided, because the coaches would have toppled over.

The restaurant into which the pilgrims were due to go in five minutes, suffered most. All the windows were smashed as well as the tableware, and glass was scattered in every direction. The kitchen in which the meal was being prepared was destroyed.

Directly they got out of the coaches the pilgrims dropped on their knees to say a prayer of thanksgiving to Our Lady of Lourdes for their wonderful escape. Mr. Martin pays a warm tribute to the Irish Brothers from St. Patrick's Monastery, Galway, who were travelling with the pilgrimage. Having seen that everybody was safe, they did their best to cheer them up, and searched the damaged restaurant car for food. Only a few loaves of bread could be found, and water had to be fetched from a lonely farmhouse some distance from the line.

After waiting about two hours, the pilgrims continued their journey in a relief train, and in spite of their experience all were present for the Stations of the Cross the morning after their arrival at Lourdes.

## KLEAGLE IS PARDONED SECRETLY

Burlington, Vt.—William C. Moyers, Ku Klux Klan Kleagle, who was sentenced to from two to three years' imprisonment for his part in breaking into St. Mary's Cathedral here November 13, 1924, has been pardoned by Governor Franklin S. Billings and was released from jail more than a week ago, it has been revealed here by Superintendent Walker of the State Prison at Windsor.

Secrecy surrounded the granting of the pardon. The Vermont law provides that the Governor, before granting a pardon, shall cause notice of application and hearing to be given to the applicant and to the State's attorney. The State's Attorney Ezra M. Horton of Chittenden County declares he had no such notification.

## CZECHOSLOVAKIA

### CATHOLICS FACING GRAVE CRISIS

PRESIDENT MASARYK SUPPORTING MOVEMENT FOR SEPARATION OF CHURCH AND STATE  
By Dr. Frederik Funder  
(Vienna Correspondent, N. C. W. C.)

Vienna, Aug. 31.—The Congress of German Catholics of the Leitmeritz diocese which was held on a recent Sunday at Maria Schein, Northern Bohemia, amid a large concourse of people and to which the correspondent of the N. C. W. C. News Service was invited as reporter for the Catholic press, offered your representative the opportunity of thoroughly discussing with leading Catholic personalities of Czechoslovakia all the grave church-political questions now pending in that country.

Czechoslovakia seems to be going full sail towards a complete separation of Church and State. When is the separation to come? How will it come? These questions absorb all minds. Connections existing for many centuries, extremely old legal relations, deep-rooted institutions on which the cultural life of the nation has to a great extent been built up, are to be broken up and destroyed. Nuncio Marmaggi's departure from Prague, the insincerity with which the Prague Government commented on that grave rupture of diplomatic relations, the methodical campaign which followed the protest of the Vatican against the Huss festivities and the defamations of the Catholic Church have made the Catholic population recognize the seriousness of the situation.

### MASARYK SUPPORTS SEPARATION MOVEMENT

A distinguished leader of the German Catholics of the country said to your correspondent: "We are confronted with the most important decisions. Although we do not think that the separation aimed at by the enemies of the Church will take place before next year's parliamentary elections, we can no longer have any doubts as to the intentions of the rulers of the State. There was a time when we regarded President Masaryk's saying: 'One State, one Nation, one Church' as the academical wish of a scholar who likes to indulge in utopias. Today it is evident that on the day of the Huss festivity the flag with the Hussitic cup was not flying to no purpose from the Prague castle, the former royal seat and now the residence of President Masaryk. Hussitic air is blowing from the highest offices in the State, but this is of course a Hussitism which is not so much concerned with ecclesiastical doctrine as it is with the actual separation of the State from Christianity. Just now we Catholic parliamentarians are preparing a protest against the distribution of soldiers in the Czechoslovak army of a pamphlet entitled 'Our First President, an extremely Byzantine glorification of Masaryk's person. In this pamphlet the following saying of Masaryk is recommended to the soldiers as a maxim: 'The Catholic religion represents a low stage of development of religion.'"

"Out of the mouth of the President of this Republic we had once to hear the declaration that the Catholics in this State will have as many rights as they may obtain by fighting. We are no longer secure in the possession of our Church. Although the Supreme Court has decided that the Catholics of the town of Laun possess the sole right of holding Divine Service in their old church, and that the Czechoslovak Sect is wrongfully committing its heretic excesses in this church, the Government has to this day refused to carry into effect the decision of the Court.

### CATHOLIC PROPERTY CONFISCATED

Church property is taken from the Catholics. Priests who frankly raise their voices against the abuses of the State rulers, are exposed to the gravest persecutions. The authorities of the Church are even required, as has been recently the case at Frankstadt, Moravia, to lend a helping hand in expelling blameless priests from their benefices because these priests, believing themselves to be free citizens of a free republic, dared to speak a word of free conviction in their capacity as priests.

"The new law relating to festive days of the Church hinders us in the exercise of our worship. Religious instruction is systematically suppressed, and in our intermediate schools they have managed it that already 50 per cent. of the teachers are freethinkers and that they make no secret even in their lectures of their enmity against the Catholic Church.

"We are told that we are to have the separation of Church and State after the American model, and this is described as being the ideal of modern evolution of the State."

### FREETHINKERS' MOVEMENT

A prominent Church dignitary said to your correspondent: "As a revenge for the loud Catholic pro-

tests in the Nuncio affair the freethinker movement is again launched against us. Let us be left in doubt as to the powerful forces working in the rear of this new attack of freethinkerdom the organ of the Prague Government, the Ceske Slovo, turns up as the spokesman of the assailants. In posters affixed in public it is demanded that people should leave the Catholic Church. Her doctrines are said to be superseded; a new spiritual world is to take her place. Special offices have been established in which the propaganda for defection has been concentrated and where intending renegades are instructed how to carry out the rupture with the Church. One of these offices has been established in a wine tavern in the direct neighborhood of the Prague House of Representatives. A blasphemous version of the Lord's Prayer is propagated which begins with the sentence: 'Our Father who is not in Heaven, nor on earth.'"

"Prior to the Catholic Congress held at Maria Schein a large meeting of free-thinkers was convened in the same town. In the public processions inscriptions like 'Religion is morphia for the people', 'Down with God' and similar blasphemies were carried about without the authorities, who have any Catholic manifestation strictly controlled by their constables and even censor words from Catholic pulpits, moving a finger to protect the feelings of the Catholic population. As a matter of fact the cases of defection from the Catholic Church caused by this propaganda, which is openly and secretly supported by the authorities, are increasing.

### CZECHOSLOVAK SECT REVIVED

"The Czechoslovak Sect which, as we now learn, was last year supported by the grant of nine million Czech kronen from government funds, is regaining importance. There is little defence, indeed, whether the persons desiring to defect from the Church become converts to this sect or full undenominationalists. The 'Patriarch of the Czechoslovak Sect,' Dr. Farski, has lately in the presence of witnesses made the following statement: 'The larger part of the Czech people are not yet ripe for undenominationalism, it is therefore the task of the Czechoslovak Church to effect a breach in the Catholic wall.'"

"Some sort of an artificially fomented morbid chauvinism is helping the propaganda for defection in their activity. The Catholic Bishop of Leitmeritz, Mgr. Joseph Gross, for years has been forbidden to visit one-third of his diocese because he is of German nationality. When he last travelled in this territory on his tour of confirmation, a 'deputation of all the presidents of the various associations of this district called upon him and declared to him that he must leave Czech territory at once, if he did not wish to provoke serious uprisings and endanger his own personal safety. Since that time only the suffragan bishop, a Czech by birth, has been permitted to enter this territory.'"

### CATHOLICS RALLYING

Serious as these signs may no doubt be, yet to the unprejudiced observer the situation of the Catholics in Czechoslovakia does not seem to be hopeless. The unjust violence that is used against them calls forth energies of the Catholic people that have been slumbering for a long time. The faithful Catholics rally around their priests, the Catholic associations increase in numbers and volume, their work is extended, and, above all, there is a strong Catholic movement of the youth which promises to produce an able new generation. At the Catholic Congress of Maria Schein the numerous associations of the youth which ten years ago could not be observed in the same degree at Catholic festivities of such kind. While in former years the reserve of intelligentsia was small and Catholic physicians, lawyers and men with academy training were lacking, the number of Catholic professional men is growing from year to year. A process of purification is imminent which will be attended with bitter sufferings and during which heavy losses will be unavoidable. But we may confidently hope that the Catholics will come out of these trials intrinsically strengthened.

### FAMOUS TRAPPED MONASTERY DESTROYED

Berlin.—Anti-religious fanatics are said to have been responsible for the fire, supposed to have been of incendiary origin, which destroyed the famous Trappist Monastery at Oehlenberg, Alsace, making two hundred monks homeless.

The damage, estimated at \$500,000, includes the loss of many relics and priceless books and manuscripts. Fire started when the monks were at their morning devotions and swept the most ancient part of the monastery. Because of the isolated position of the edifice, it was diffi-

cult to secure facilities to fight the flames. The monastery, founded in the twelfth century, was one of the most important religious repositories in Europe.

## THE FIGHT TO SAVE FRENCH YOUTH

### CATHOLIC GROUPS WILL FORM COMMISSION TO COMBAT PROPAGANDISTS

Paris, France.—The initiative in an effort to win back the working class, and particularly the young workers, has been taken by the Association of French Catholic Youth in union with the French Federation of Christian Workers. The Association has recently formed a Workers' Commission, to which has been appointed representatives of workers' unions.

It has long been a source of worry for French Catholics to see many young people, trained under Catholic auspices, by post-school endeavors, pass into the revolutionary ranks about the time they reach the military service age. For although the intellectual elite evidently returns to religion, many working men abandon it. The intense propaganda conducted by the communists, sometimes with success, especially among children, apprentices and young workers, makes the danger pressing.

### COMMISSION'S PROGRAM

The fruit of the first labors of the Workers' Commission was the drawing up of a program which has been discussed by an assembly, attended by many young workers, by some members of the Association of French Catholic Youth, particularly its president, Charles Flory, and by Gaston Tessier, general secretary of the French Federation of Christian Workers. Rev. Father Arnoux, of Action Populaire, presided.

Two reports were presented: one by M. Kammerlocher, member of the Workers' Commission, and another by M. Dufour, president of the Christian workers' unions. A brief resume of the reports and the discussions they evoked follows:

### HOW PROPAGANDA WORKS

When the young apprentice starts in the shop or the factory, he generally has no hostility against Catholicism; in fact, he is often well inclined towards religion. But he soon finds himself surrounded by people who are profoundly indifferent, among whom a few leaders can preach anti-clericalism without great risk of contradiction. Lacking sufficient training, lacking support, handicapped by backwardness, pressed by material cares, he frequently allows himself to be influenced by the indifference of his companions, and even by a number of prejudices that quickly undermine whatever faith there is left in his heart. He is then a definitely designated prey, not so much of militant irreligion, as of the revolutionary groups which soon put him in revolt against all discipline, excepting that which they impose upon their adherents.

### CATHOLIC DEFENSE PLAN

To counteract all this, the young Catholic, the future worker, must be better equipped for defense, must be given moral support, and must be drawn into organization. This is the objective of the Association of French Catholic Youth and the Unions of Christian Workers. Their directors want to find, in the "patronages" and the factories, those of their adherents who are fit to become leaders. They will ask of them a double effort: first, an effort concerning themselves, which will consist of the formation of study circles whose work is to be directed towards the things particularly requisite for the defense of their convictions and for their apostolate; second, an effort concerning their companion workers. They will be asked to seek out those who are sympathetic towards Catholicism, in order to show them that they are not isolated; in order to help them, in the daily battle of ideas, to preserve their own; in order to imbue them with the spirit of conquest; in order to draw them into the study club; in order to form them into a group of friends, into a company or "troop." This "troop" will give an example of technical skill and professional conscientiousness, of service and good humor. Without backwardness, yet in a quiet manner, it will endeavor to win over the lukewarm and indifferent ones. Its members will not seek discussion; yet they will not fear it. They will use, above all, individual influence against revolutionary and anti-clerical schemes, and in drawing into their own organizations, especially into the Christian unions, those of their comrades whose sympathy they have won.

The reports indicate that the Catholics have learned a lesson from the ingenueness of communist propaganda. It has been pointed out that the Catholic "troop" closely resembles the "Communist cell." The program

of action mapped out during the reunion is designed to be put into effect soon. Next month a secretariate of factory "troops" will be established, a bulletin will be published to unite and instruct the "troops," and study clubs will be put into operation.

## EIGHT OF FAMILY EMBRACE RELIGIOUS LIFE

Eight children of Mr. and Mrs. John F. Bauer of Manchester, Mich., have entered the religious life, the latest to do so being John Aloysius Bauer who has just been admitted to the Sacred Heart Postulate of the Brothers of the Holy Cross here. Three of his brothers are already members of that congregation and four of his sisters have been professed as Sisters of Mercy at Jackson, Mich. One of the sisters died on the day following her religious profession.

Of the fourteen children of Mr. and Mrs. Bauer, four still remain at home with their parents. Three of these are planning to enter the religious life and the fourth is yet undecided. One son is married and lives on a farm near Brooklyn, Mich. His father plans to turn his farm over to this married son in the near future so the remaining children will be free to follow their religious vocations if they choose.

The Bauer family has lived near Manchester, Mich., since 1908, having moved there from Defiance, Ohio. Their domestic life has been regulated with strict attention to religious observances. Morning and evening prayers, the angelus, grace before and after meals, litanies and rosaries, were recited in common. From 1908 to 1918 the family drove ten miles each Sunday to Church and missed Mass only four or five times when the weather made the roads impassable. Since 1918, when they purchased an automobile, there has been only one Sunday on which they were unable to attend the Holy Sacrifice—their absence on that occasion being due to a breakdown of their car.

## STATUS OF BIBLE READING IN SCHOOLS

St. Louis, Sept. 7.—Repeated petitions from the Women's Christian Temperance Union and the Junior Order of Mechanics that the reading of the Bible be made obligatory in St. Louis Public schools have been ignored by the Instruction Committee, which has refused to take the action recommended by these organizations.

Superintendent Maddox read reports from seventeen important cities, citing their policy in the matter. Washington, New York, Philadelphia and Atlanta were reported as cities which require reading of the Bible in their Public schools. In all cases, except Atlanta, the reading is done without note or comment. Atlanta permits a pupil to withdraw while the reading is done provided he brings a written statement from parents or his guardian.

Omaha schools use the Bible as a literary and religious text. The work Indiana has a State law that the Bible shall not be excluded from the schools. Buffalo leaves the matter to the discretion of teachers.

Bible reading is prohibited, by laws or legal decisions, in Chicago, Cincinnati, Detroit, New Orleans, Milwaukee, Minneapolis, San Francisco, Los Angeles and Mt. Vernon, N. Y., it was reported.

## FRENCH RELIGIOUS REVIEW ANALYSES KLAN

An interesting study of the Ku Klux Klan from the French viewpoint is printed in the Review Les Nouvelles Religieuses. The concluding paragraphs read as follows: "It must not be forgotten that, if the United States is, par excellence, the country of sincere and honest tolerance, of tolerance in spirit and in fact, there is to be found there—as everywhere else,—an inferior and not very numerous element which, by its very existence, testifies to the fact that human nature is the same everywhere and that even in the most civilized communities human folly does not always use all its privileges. American tolerance being universal, that element is tolerated there and allowed to exist. But Americans of intelligence and righteousness despise it, or rather scorn it, and the force of circumstances is already operating to eliminate it.

"The failure of the fanatics is certain in advance; already they are on the decline. Their stupid intolerance, their proven violence in certain cases and a few financial scandals have already begun their devitalizing work. No one shall succeed in wresting from Americans their sincere tolerance which they consider to be one of their most honorable attributes."

## CATHOLIC NOTES

London, Eng.—The first ordination since the Reformation on the island of Jersey has just taken place. The Rev. Thurston Collins was raised to the priesthood by the Bishop of Portsmouth, in whose diocese the island is situated.

London, Aug. 17.—"The Tramp Post," by which name Roger Quin was known in Scotland, died this week in the Dumfries and Galloway Royal Infirmary. T. P. O'Connor has been responsible for the publication of several of Roger Quin's poems.

Ruma, Ill., Aug. 14.—A crowd of 15,000 persons attended the dedication of the new Motherhouse of the Sisters of the Most Precious Blood near here Sunday. The new building, a structure erected at an expense of \$300,000, adjoins the old Motherhouse established forty-nine years ago.

Beginning September 18 the Catholic Truth Society of Oregon will broadcast a fifteen-minute instruction every Thursday evening from station KGW maintained by The Oregonian. Arrangements have been made for a series of 27 talks to be given by the diocesan and regular clergy. The first talks will be explanations of the Apostles' Creed.

London, Eng.—The boast of a Christadelphian, made public here, that no member of that religion ever was converted to Catholicism, is disproved by the statements of two persons who have come forward to say they are now Catholics and were formerly Christadelphians. One came into the Church eleven years ago, and the other this year.

London, Eng.—The Church in England and Australia benefits considerably under the will of Miss Mary Louisa Clement, of Birkdale, Southport. All her property in Australia is bequeathed to the Bishop of Sandhurst, Victoria. The testator's property in England amounted to \$175,000, of which \$125,000 goes to Liverpool diocesan funds and the residue, after other bequests, to the Archbishop of Liverpool for diocesan purposes.

Ireland learned with a sense of personal loss of the death of Commendatore Boni, the greatest of the Italian archaeologists, and the intimate adviser of Pope Leo XIII. In that branch of knowledge, in the autumn of 1904 the distinguished Italian antiquary, who was Director of Excavations in Rome, paid a visit to Ireland and made a public statement which aroused keen interest among Irish archaeologists.

Owensboro, Ky.—The County Board of Education has asked the State Superintendent of Education and the State Attorney-General for an opinion as to whether or not Ursuline nuns should be permitted to wear their religious habits while teaching in Public schools in Davies county. This action follows three months' unsuccessful efforts on the part of the local board to settle the question. Three school districts in which an overwhelming majority of the 500 school children are Catholics are affected by the controversy.

Jerusalem, Aug. 3.—The Bedouins of the Beni Hassan, tribe of Hauran, Transjordan, who recently obtained the permission of the Palestine Government to migrate to Palestine have crossed the Jordan and are settling in the Valley of Jezreel, near Ein Harod. The Bedouins brought with them their flocks of sheep and camels. The drought prevailing now in Transjordan, from which the flocks were suffering acutely, compelled the Bedouins to migrate to this country.

Rome, Aug. 10.—The Postulation of the Cause of Beatification of Pope Pius X. has sent out a notice requesting all persons who are interested in this cause and who wish to make contributions toward the expense of the trial to forward their offerings directly to the Rev. Abbot Don Benedetto Pierami, Postulator of the Cause, S. A. via S. Prassede, Rome. This notice is intended to prevent the repetition of mistakes made in the past and to warn the faithful not to send their donations intended for this cause to organizations founded in memory of the Pontiff.

Chicago, Aug. 25.—The Right Rev. Mgr. Edward A. Kelly, one of the most distinguished and revered priests of the Archdiocese of Chicago, died here early Monday morning. Although he was seventy-two years old, he had said Mass Sunday and appeared at that time to be in his usual health. Monsignor Kelly was known by thousands throughout the country by the affectionate title of "Father Ed." In his long ministry he had performed notable services in many walks of life, which made the list of his friends remarkably long. As a member of the State Board of Charities, he was the first Catholic priest ever chosen to fill a State position in Illinois. He became known as a friend of the poor, and also as a conciliator in labor disputes.



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Indianapolis—New York, U. S. A.

## THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW  
Author of *Alone in the Grand Woods*, etc.  
BOOK TWO.—BAYOU PORTAGE  
CHAPTER III.—CONTINUED

As for the children, they were of all ages and sizes, and of such a number that Tante Odile herself was hard put to it to keep the run of them. This was rendered especially difficult by the fact that, upon reaching a proper age, the older ones had left the camp; the girls marrying, the boys striking out for themselves.

At present, despite the fact that there had been a recent exodus of two sons and a daughter, there was still a swarm of children about Tante Odile's door-step. For the most part they were crawling, toddling little things, yet they played their small part in the life at Bayou Portage. Without their shrill chatter the camp would have been but a lonesome place.

These then were the folk among whom my lot was cast,—grave, kindly folk who fought their fight each day beside the throttled bayou, and at nightfall thanked *le bon Dieu* that once again they had escaped the countless pitfalls through which a crafty Nature sought ever to destroy them.

### CHAPTER IV LE BOSSU RETURNS

In the interest of my new-found tasks and duties the days of Le Bossu's departure passed quickly. Indeed, so it seemed to me, I would hardly get a good grip upon the things in hand before the sun, dropping redly below the marsh line, would halt my activities until another day.

Yet for all this, and somewhat to my surprise, I found time in which to miss Le Bossu greatly. Thus far, save in matter of importance, the little man had gone his way in a manner of quiet self-effacement that had made him seem rather an item of the daily life than one who contributed toward it. Once gone, however, I soon realized the greatness of his contribution. At once I began to miss his many acts of kindness and encouragement; and to long for the little man's speedy return.

Thus, when, upon a morning some six or seven days after his departure, we learned from a passing boat that he would arrive at sunset, the household took on an air of general rejoicing. Toinette, who for the past week had stared longingly at the gap in the little circle about the fire, declared that she would scour the bayou for a pan of the small rainbow-colored perch that the little man loved.

"And he must pay for them with the best and newest of all his stories," she added smilingly. "We do not have him often, and I am not to be cheated of what is my due."

Upon Papa Ton, who of late had been seized with a species of restless indecency, the news of his partner's return acted as a very effective stimulant. At once he began to take up the neglected threads of his affairs, going about the matter in a blind hurry of regret that, in one less expert, would have only resulted in the utmost confusion.

"It is ever thus," he confided to me, as he feverishly assorted a tangle of traps that, for two days, had lain in idleness beneath the shed. "When Bossu goes he takes with him, for a time, something that is, perhaps, the best part of me. If he could stay with me always I would be different. Believe me, I am ashamed of myself. Bossu will say nothing, but he will think, and that is the worst of all. I am glad that he will not return until dark for, if I am quick enough, I may yet be able to save my face."

And so Papa Ton went on all day until, with the completion of his labors near sunset, he regained his usual air of good-humored confidence.

That it was a very cheerful party of three that set out through the early dusk to Papa Ton's landing. That Toinette and I should greet the traveler was what might have been expected. That Papa Ton should do so, however, was only another proof of the great esteem in which he held his partner. The folk came and went with little ceremony at Bayou Portage, and there was seldom any welcome beyond that of the lighted window or open door.

On arriving at the landing Toinette and I seated ourselves upon its outer edge, and watched the reflections of the stars as they bored their tiny yellow shafts into the dark stretch of the water below. Behind us Papa Ton, restless once more by his return to leisure, tramped, impatiently up and down. Save for the creak and rattle of the loose boards beneath his feet, and the harsh chorus from the grass, the twilight was without a sound.

It was the hour of rest and quiet in the camp, the brief space of immunity which its inhabitants allowed the furtive creatures of marsh and stream. Now, from the short line of huts, came an orange glow of firelight from each open door and window, while on the air there hung the sharp and mingled odors of homely cooking, of strong tobacco, and of coarse dragged garments steaming before the open blaze.

Staring out beyond the bend of the bayou, we searched the vague sweep of sky until a dark silhouette of mast and sail appeared upon its grayness. Then Papa Ton put all his strength of voice into a great rumbling shout that awoke, from the marsh, a shrill echo of protest. "Holla, Bossu!" he cried.

"Holla, Papa Ton!" piped the thin voice of Le Bossu. "You must stand by since the others will keep on below."

But Papa Ton had already unmoored his pirogue and, long before the boat swung round the bend, he waited impatiently beside the mud flat. Then came the transfer of passenger and packages, the little man's shout of thanks to the departing crew, and a moment later the sharp prow of the pirogue began to cast the shadows upon its return.

"Bossu, Bossu," called Toinette, unable longer to endure her suspense. "You have the books and pencils? You did not forget to bring them?"

"They are in my hand at this very minute, my little Toinette," came the reassuring reply. "I would not trust them with the other things."

As for myself, despite the greater suspense that I endured, I stood tongue-tied and silent. All through the busy week of Le Bossu's departure I had accepted Papa Ton's declaration that Madame Therese would allow me to remain, and had gone my way with no further thought of the matter. With the news of the little man's return, however, had come a doubt, faint at first, but steadily increasing. Then had followed the wait amid the silence of the landing in which this doubt had grown to such proportions that it effectually overshadowed the assurances of Papa Ton. Now, with the arrival of Le Bossu, I was firmly convinced that Madame Therese would refuse her consent.

For the first time I realized that she would look with very different eyes upon the virtues of the camp, and that, although her heart must go out in gratitude to these kindly marsh-folk, her city-trained mind would depreciate their influence upon me. No, Madame Therese would most certainly demand my instant return, while I, no matter how unwillingly, must obey.

Thus I called no greeting to the returned traveler, and it was not until, having landed and embraced Toinette, Le Bossu turned to myself, that I finally found my tongue. Then, with the little man's arms about me, and his shrewd kindly face smiling down into my own, I blurted forth my question.

"You—you have heard from Madame Therese?" I faltered.

The smile faded, and in the little man's sudden gravity I read the answer to my fears.

"Releasing me, he began to gather up the various bundles that Papa Ton had unloaded from the pirogue, while I, relieved at his words yet vaguely alarmed at their possible meaning, prepared to follow suit. Then, when all had been laden with the various spoils collected by Le Bossu, we returned through the starlight, Toinette triumphantly leading the way with her precious books and pencils.

### CHAPTER V. MY FUTURE IS DECIDED

Upon arriving at the hut I immediately began to question Le Bossu, but the little man was still, apparently loath to part with his news.

"All in good time, little Jean," he demurred. "First comes supper, and I see that our little Toinette has not forgotten my fondness for perch. While I eat I will discuss the price of skins with Papa Ton, so that when the meal is finished I will be ready for you."

Also, that he had given some hint of what was to come to Papa Ton, I could read in the big man's knitted brow and abstracted stare. All through the discussion that accompanied Le Bossu's meal he kept staring at me with a look in which there was a strange mingling of sympathy and satisfaction.

As for Toinette, absorbed for the moment in the examination of her treasures, she did not at first sense the general air of anxiety. When she did do so, however, she put an abrupt end to my term of impatience.

"Why, what is the matter with you three?" she inquired, looking up from the eager contemplation of a primer. "You are all as solemn as ovis. Is it that you are afraid that I will become too smart, or is it that—"

She paused as the truth of the situation came suddenly home to her, and in an instant she had sprung toward me, scattering her treasures far and wide.

"Jean, Jean," she cried remorsefully. "Of course I know what

it is. I should have thought of it before, had it not been for the enjoyment of my gift. Forgive me, dear Jean, and tell me what you have heard from your Madame Therese. Surely she will let you stay?"

"I do not know," said I. "I am waiting for Bossu to tell me."

"Then," said Toinette, and in her voice there was a sudden catch, "his news is bad. It is ever his way to shield others from trouble and disappointment. Come, Bossu, Jean is waiting. As well now as later."

### TO BE CONTINUED

### TERRY

By Catherine Shannon in The Franciscan

Bob Gibbons took a firm grip on his hand bag as No. 4 began to slow down. He stepped off the train and for a few moments stood in bewilderment at the lack of people. He had forgotten that it was Carbon Station, Grand Gully, and not Grand Central, N. Y., that had received him.

"Well, this is some town," he mused. "No taxis, no people, no houses, no nothing that—"

"Hey, there, Mister, lookin' for somebody in the crowd?"

Bob Gibbons wheeled around quickly and came face to face with a smiling youth of about twelve years, perched on a milk can, overalls held by one strap, minus a cap and his hair shading his freckles.

"In the crowd?" the visitor repeated after the man. "Well, that's a hot one. Say, Sonny, what's your name? And Bob Gibbons sized up his questioner, a gleam in his eye.

"I'm Terry."

"Terry what?"

"Terry? Oh! Terry Barnes, if that's what you mean." And the youngster on the milk can pushed the hair back from his freckled face.

"Was them your trunks that came yesterday? I helped to take them to the hotel." And he pointed to a dirty forefinger away along a dusty road. Bob Gibbons judged by the gesture that civilization lay that way.

"Well, Terry, how do you get to the hotel?"

"Spike Heenan's mules generally pass this way every day bout this time. An' if Spike's in good humor he generally takes the visitors up to the hotel on his wagon." Terry craned his head from the top of the milk can and looked down the road in the opposite direction. A dusty ribbon, unspooled by the presence of man or mule, lay off towards Yellow Creek mountain.

"Guess Spike must have been drunk last night. The mules ain't comin' today."

"And if the mules don't come, what then?" the visitor asked.

"Walk," Terry replied slightly bored. "But," he added, "sometimes Marion passes along in her car about this time and she gives them a lift."

"Marion who?"

"Marion Nelson, of course," and Terry gave Bob a look of pity.

"But who is Marion Nelson?" Bob pushed the question.

"Just then the chug of a car was heard coming up from the direction of Yellow Creek mountain.

Terry jumped off the milk can. "Here she comes. I'll get her for you," he yelled. And the overall figure planted himself in the middle of the road and started waving his arms.

"Hey there, Marion," he shouted, when the car was yet fifty yards away, "here's a man wants a lift."

Bob was deep red by this time. He tumbled with his watch fob.

"Jump in, Mister, and don't keep Marion waiting," and Terry reached for Bob's hand bag.

The girl in the simple white dress behind the wheel was smiling slightly. Bob Gibbons took courage from the smile.

"Really, Miss, this is not my hold-up."

"That's all right," the girl replied, as she threw in the clutch. "Get in. You're one of Terry's new victims, I suppose?"

When the car had gone a few yards a rabbit bobbed across the road. Terry, without making any apologies, jumped out in the dust and scampered after it, leaving Bob and Marion without an interloper.

A few moments passed in silence. The girl in the simple white dress was the first to break the silence.

"How did you meet Terry, Mister—?"

"Gibbons is my name, Robert Gibbons," put in Bob. "When I got off the train Terry was perched on a milk can and he called to me."

Marion smiled and stepped on the gas. Soon they came in sight of Grand Gully. It was not much to look at; it had plain frame houses, and only the main street was paved. Marion drove straight to the Marble Hotel, and after a few words threw in the clutch and was off.

Bob watched the car turn to the left and then went into the hotel. In a few minutes everything was arranged and Bob was shown to his apartments. That evening he attended to a few details and retired early.

Next morning when Bob came down stairs Terry was the first one to greet him.

"What happened to you yesterday?" Bob asked.

"Oh! I didn't catch him, anyhow," replied Terry, "and when I came back this way you was gone."

"Say, Terry," said Bob, trying to

keep back a smile, "where's the Cedar forest?"

"What you gonna do there?" questioned Terry.

"Just measure the wood and—"

"Oh! I see," cut in Terry, "you're one of them fellows that looks through a funny big machine on three sticks, and has lots of money."

Bob smiled good naturedly and said, "You win, Terry. You're one too many for me."

Bob's first week in Grand Gully passed very quickly. There was so much to do in the way of tracing maps and comparing blue prints that little time remained to spend on any one except Terry, who was always at hand.

The days grew into weeks and weeks began to pile up. Bob and Terry became familiar sights in the village. They worked together in the day and strolled through the hills in the evening. Terry never appeared to tire and Bob's spirits seemed always hopeful and inviting. Only once did Bob feel the twinge of loneliness, and this was expressed only by the soft, pathetic tones that rolled from his favorite cremona.

One evening Bob and Terry were returning home from their stroll in the hills. Everything was quiet. As they came farther down the gully they heard sweet notes of distant music. At first it was a faint echo, but as they turned the bend in the road it became clearer. Terry looked significantly at Bob and then dashed ahead. He returned shortly, leading Marion by the hand. She seemed half reluctant. When she saw Bob she stopped.

"Come on," said Terry, "you must sing for Bob. Here she is," shouted Terry, "she'll sing for you."

"You seem to be Terry's property," said Bob, attempting to relieve the strain; for Terry had suddenly become silent. Before Marion could reply, Terry interrupted by a demand that she should sing as he had promised. But for once Terry lost out. He had to be content with walking between Bob and Marion.

They walked on together. Terry kept both of them laughing, and sometimes both of them blushing slightly at his remarks.

Then they reached the edge of the woods and Marion excused herself and departed.

"Well, Terry," said Bob, after Marion was out of hearing, "you're beginning to mix up things in proper shape. What will Miss Nelson think of me?"

"You mean Marion? Don't you like her, Bob?" asked Terry.

Bob shook his head despairingly. "Terry, I think you're hopeless." But Terry had a feeling that Bob would like to talk more about her. And he became exceptionally silent on the point.

For the next few evenings Bob played the violin more than usual. On the third evening he was surprised to receive a letter. It bore a local stamp, and was addressed in feminine hand. He tore it open and read hastily:

"Your presence is requested at a supper to be given on the evening of August 2, at 923 Birch Road. Sincerely,

RUTH GABLE."

Bob's first impulse was to send his regrets. But he needed the recreation, he argued with himself, and the next morning he penned a few lines of thanks.

When the evening came he was surprised by a visit from Marion and Miss Gable. Marion presented Miss Gable and then continued:

"We were passing this way and we thought you might not object to riding up with us."

"Surely not, replied Bob. "I was just figuring how I would find Birch Road without Terry's assistance."

The girls gave a significant chuckle at the mention of Terry. They proceeded to the car and there, crouched in the back seat was Terry himself.

"You here!" Bob almost shouted. "Well, you've fooled me again."

When Terry saw Bob he snickered and sprang into the front seat, leaving the back for Bob and Marion. They sped along and soon they were surrounded by a host of merry-makers. The time passed pleasantly, and the end came all too soon. Bob escorted Marion up the path to her home. Before leaving she invited him to call the following evening and meet her mother.

From that night, Grand Gully seemed to be a different place. How strange that until now he had been dead to his charms! He arrived at the hotel and went directly to his room. He lit a cigar and pulled a chair to the window. It was a beautiful night. What a pity so few were awake to enjoy its beauty! His thoughts were disturbed by the porter.

"Forgive me, give you this before you left, Mr. Gibbons. Hope there's no bad news."

Bob was too excited to answer. He tore open the letter and read it. "Confound that old fool, anyhow. I knew he'd make a mess of things. Impossible for me to leave here now. I'll—"

"Any answer, Mr. Gibbons?"

"Why, yes, take this," and he hastily wrote a few lines and handed the note to the porter. "See that it goes out immediately. That ought to give him a hint how to run things for a while, anyhow," he muttered to himself when the porter had left.

As agreed, Bob kept his appointment and visited Marion's mother.

It was only after this visit he began to wonder how he had lived in Grand Gully for six whole weeks without once visiting Marion. "If that confounded letter hadn't come," he sighed. But he did not mention it to Marion.

Weeks passed by and Bob became a regular caller at Marion's home. They were now more than friends and Terry didn't need to set any more traps for bringing them together.

One evening in late September they had just returned from a party given by one of Marion's friends. Partings were becoming harder each time. And both were conscious of this.

The next morning Bob was aroused from his sleep by the porter. He held a telegram in his hand; it ran: "Come immediately if you want to save the mines. The men have threatened. Longer delay may mean the loss of many lives."

P. J. Ross, Supt."

There was only one thing for Bob to do: He hurriedly packed his bag and told the porter to reserve his room till further notice; he wrote a few lines to Marion and rushed to catch No. 4.

When he arrived at the station there was nobody in sight—except Terry. There he was perched, as he was the first time Bob met him, on the milk can. He looked surprised but did not speak.

"Here, Terry," shouted Bob, "be sure and deliver this to Marion," and he handed him the note he had scribbled in his room. Without another word he boarded the train and was off.

Mr. Ross, the superintendent, met Bob at the station. Things at the mine were even worse than he had stated. The miners were on strike.

For the next few weeks Bob worked as never before, trying to conciliate the men and the officials. The men were determined. "They would not be fooled this time," they said.

After a week or so matters began to clear up, and Bob was able to see some results. The worst over, he began to think of other about Marion. He would like to have gone to Grand Gully, but he could not think of leaving at present.

"But why didn't she write?" He kept asking himself that question. Surely, the note to her explained all. She surely understood. Days passed and when no letter came Bob began to lose hope.

October was signing faintly through the lonely willows on the hills in front of Marion's home. The young girl looked pale and worn as she gazed out over the open stretches of forest land on which the moonlight fell. She thought and thought, but could not understand. About 10 o'clock she walked slowly to her room, but not to rest.

Months that were very lonely for Marion passed. Yet no one heard her complain. Shortly after Christmas she took a heavy cold that kept her in her room. Finally the doctor suggested that she should go some place for a complete rest. Her mother supported the doctor strongly and advised that she go the next day to visit her cousin in Locks Port. The next morning saw her off.

Her first few letters home were not encouraging. Then came one that was a little brighter. She and her cousin were going on a skating party on the lake. She was getting rid of her cold and enjoying her visit very much.

The day after Marion's last letter Terry made his appearance. He was looking wilder than ever.

"Well, for land's sakes!" burst out Mrs. Nelson, "where on earth have you been for these last few months?"

"I was workin' for Spike Heenan," replied Terry, innocently. "Well, you certainly look it. You'll do anything to be around horses or mules. Come here till I get a good look at you. Give me that coat till I sew a few buttons on it."

Terry was in a bad state, mentally and physically. He didn't like the reference to Spike Heenan and the mules. He took his coat off and roughly threw it at her feet. In doing so an envelope that had once been white dropped to the floor. Terry made a wild dash for it and then turned pale.

"What will I do?" he half sobbed. "The morning Mr. Gibbons left he told me to deliver this to Miss Marion and I forgot all about it."

Mrs. Nelson hesitated as the young culprit shivered before her. She wanted to shake some sense into him. She wanted to teach him to do what he was told in the future. She wanted to tell him, what would hurt most of all, how much pain he had caused Marion by this last neglect of his to deliver the letter to her given him by Bob. She restrained herself and said: "What time does the next train leave for Locks Port, Terry?"

While a this was taking place in Grand Gully, Marion was busy preparing for the skating party. She arose early that morning, but still was not ready when her cousin Edna came to her room for her.

"Just a second, I can't find my gloves," Marion answered.

It was perfect weather for a skating party. When they drew near the lake they were startled by a cry for help. Everybody was breathless with excitement. The girl hurried from the sleigh and cut through by a shorter foot-path. When they arrived on the scene the victims had been drawn out and a crowd was gathered around.

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"There are two, but one is a stranger," volunteered a bystander. Before they got a look the two men were hustled into a sleigh and taken away.

The next morning brought the news. Edna read it to Marion. After the first two lines Edna felt Marion grip her arm and then sink into a chair.

An hour later Marion was hastening to St. Agnes' hospital. She asked the nurse if she might see him. In a few minutes Marion was shown to Room 24.

Bob seemed greatly surprised to see her, but not as pleased as she had expected. "Marion," he sighed at length, "so you've come at last. Why did you keep me waiting so long? Why didn't you answer my letter?"

"What letter?" she asked, a quiver in her voice.

"Didn't Terry—Oh! I should have had more sense than to give it to him," Bob groaned.

"Why, I've seen Terry but once since you left," she said, puzzled. "He was driving Spike Hecman's mules. He was so busy he didn't even hear me call to him."

"Confound that little ape, anyhow. His neglect came near to killing—"

"Both of us," Marion flushed as she finished the sentence for him.

A noise was heard in the corridor and the door of No. 34 flew open. Terry stood there grinning. He hesitated a little, smiled and then walked over and handed Marion a soiled envelope.

Bob grabbed an ash tray, but Terry ducked.

### JUST NATIONALISM DEFINED

DR. JAS. H. RYAN ADDRESSES OXFORD CONFERENCE

The fifth annual Catholic Conference organized by the International Catholic League met at Oxford, England, recently, at the invitation of the British Catholic Council for International Relations, with delegates present from the principal nations of the world. Discussions and addresses centered around the two announced objects of the meeting:

"To make more widely known Christian principles concerning the mutual rights and duties of nations in their dealings with one another, according to Catholic tradition in general and especially to the pronouncements of the Supreme Pontiff and of his predecessors in modern times."

"To promote friendly cooperation in different branches of life between the Catholics of all countries."

Special sessions of the Conference were devoted to the subjects: "What is Nationalism?" "The Nation and Humanity." "The Jewish Problem." "Self Determination." "The Nation and the State" and "The Nation and the Use of Force." On the final day there was a meeting for Catholic Journalists.

The Rev. Dr. James H. Ryan, one of the representatives of the National Catholic Welfare Conference, addressed the Conference Tuesday on the subject "Nationalism." He held that nationalism "as a Christian understands and interprets it, has its place, a great and honorable place."

#### DR. RYAN'S ADDRESS

Dr. Ryan's address was as follows:

"I have been asked to speak on Nationalism. At the very outset, may I say that I approach the problem from the angle not only of a Catholic, but of an American Catholic. As a Catholic, the dogmatic and ethical principles which underlie an acceptable analysis and expression of nationalism, as well as the limitations which must be put upon such an idea, are a common heritage of all of us. As an American, I look towards the practical aspects of the question from an acquaintance with nationalism as it is understood by Catholics in the United States.

"That nationalism, like every other movement or idea, may be abused and is abused no one doubts; that the true meaning of nationalism is often distorted and is made a cloak to cover wicked and unjust deeds need not be questioned; that no two peoples have practically the same conception of the duties and obligations of nationality is a patent fact. But that nationalism, understood as an American Catholic understands it, is anti-Christian, immoral, and unjust; that it is, as some one has said, 'the next heresy to be condemned,' is something quite unintelligible.

"It is true that we have not had the intimate contact with the manifold manifestations of nationalism, such as most European countries have experienced. To us, therefore, the word scarcely connotes all that it does to the Continental mind. However, we have been struggling for a long time trying to weld together into a nation the heterogeneous elements which make up our vast population. We feel we have achieved nationality; we are no less certain that we are today a nation; we have developed likewise a philosophy of our national existence. We are not, however, in such a position that we are committed irrevocably to one particular theory of nationality, and emphatically we are not committed to an extreme interpretation of nationalism which would either exalt our nation at the

expense of all other nations to make of us in the end but another of the great imperialisms which have disgraced the history of mankind, or which would, on the other hand, submerge the nation in a nebulous association of peoples from which all individuality, freedom and national responsibility should be excluded from the very beginning by the end."

#### BIRTH OF MODERN NATIONALISM

"Historically, nationalism as we know it today is a product of the French Revolution. The patriarchal empires of antiquity, as well as the feudal states of the Middle Ages, never approached identity with any cultural or national entity. What is more, the universalism of the Middle Ages was in great contrast to the modern ideas of a national state. Dante's 'De Monarchia,' picturing a universal state and a universal church, was the dominant ideal of the times. The dynastic states of the seventeenth and eighteenth centuries were a result of the commercial revolution brought about by the great discoveries and the revival of trade, and in no sense of the word a product of the Renaissance or the Reformation.

"With the French Revolution begins the era of national states. The bourgeoisie revolting against the power of kings and emperors, raised the cry of Liberty, Equality and Fraternity, and succeeded in overthrowing a series of bloody wars, the despotism of their old rulers and erecting in its stead the democratically governed state. Professor Hayes describes the revolution in thought in the following words: 'By the French idea of fraternity every European country was soon affected, so that formerly latent sympathies were galvanized into a most lively sentiment and theorists from the domains of history or philosophy or even of economics could find popular approval for their solemn pronouncements that people speaking the same language and sharing the same general customs should be politically united as nations.'

"The revolutionary contagion, originating in France, spread to both America, and from the wars of the early nineteenth century arose the great and small nations of the world today. The development and spread of nationalism in the modern world is due to two principal factors—democracy and the industrial revolution. Democracy changed the political thinking of the people, industry transformed their economic life. Both of these great tendencies have resulted in various and conflicting theories of nationality, and have pointed the way in some cases to imperialism or to internationalism as the logical conclusions of a people's emphasis on different aspects of the nationalist philosophy.

#### CHRISTIAN NATIONALISM

"No conception of nationality which contravenes or contradicts the truths of Christianity can be acceptable. If nationality is of itself opposed to Christian belief, then the sooner it be done away with the better. But who shall say that we cannot state, at least in the abstract, a doctrine of nationalism which is in perfect accord with the truths of the Gospel? As a matter of fact, such a concept, founded on Christianity and directed by Christian philosophy, can be stated. Being Christian, it is the only conception of nationalism which we can subscribe to, as it is the only kind of nationalism under which we can live and help to promote.

"At the basis of every true nationalism stands, as its secure and lasting foundation, the truth of the solidarity of the human race and of the dependence of every creature upon every other creature. We were created men, not Americans, Europeans, and Africans, and by a tie which has its origin and its sanction not in the human but in the divine will. Divisions based upon race, color, or language are all subsequent to the original unity of the human race; they are good in as far as they promote that unity, and they may be evil in the proportion in which they act as divisive factors, as elements sundering apart the indivisible unity of mankind.

"That this is Christian doctrine, no one possessing even a superficial acquaintance with the Gospels can call into question. The 'brotherhood of man' is the bed rock principle which must govern and direct both our views of human nature and our everyday relations towards other men, viewed either as individuals or as members of an organized society.

"The unity of mankind, this essential and far-reaching solidarity of which we speak, exists for two fundamental purposes. In the first place, the protection, development, and general well-being of the individual hinges upon an acceptance of this great truth. If each man were a microcosm, he would be expected to lead his own life over and above, as well as outside, any assistance from other men. He would thus necessarily become self-centered, egotistic, and what is quite as bad, perfectly futile. Given, however, the fact of this solidarity with others, his education and well-being begin and grow apace as a co-operative enterprise in which not only he but all men play a part.

#### MANKIND AS A UNIT

"Again, mankind is a unit in the interests and advancement of the race as a whole. This latter pur-

pose is beyond question the larger and greater end of human existence. The individual is called upon at every step to serve this all-embracing purpose of the race, and in serving it he, at the same time and *pari passu*, develops and accentuates his own personality. There is no redemption, either of the individual or of the race, from the suicidal vice of selfishness except by service in the interests of others. A world in which selfishness reigns supreme would be a world unfit either for men or beasts. But let us accept a conception of the universe in which one acknowledges its essential and inherent purposiveness, there follows immediately the truth that every act of the individual affects not only the individual himself but every other individual with whom he comes into contact; that is, his acts affect his family, his neighbors, his community, his state, his nation, all nations, the entire world.

"By an instinctive urge of human nature man makes secure this solidarity for which he seeks by the formation of families, groups, states and nations. We not only owe our physical existence to our parents; to the family which protects, defends, and develops our heritage of common human interests and, as it were, the core about which is built our national existence, the center from which radiate those truths which are our guide and our salvation, we owe a great debt both of appreciation and of protection. The nation has been an inevitable outgrowth of the conditions under which families live; it is at the same time the surest bulwark which the family possesses against the many evils menacing individual existence.

"These conditions, geographic, economic, social, cultural, and religious, account for the grouping together of families under a political organization which embodies their collective views of law and order, their economic and social aspirations, their cultural impulses and religious beliefs. A national union, therefore, in the last analysis but a step forward which a race takes in its progress towards unity and solidarity. In a word, a nation is a people living and acting as a unit, and just as the individual who make up a nation possess the right of self-government, self-expression, and self-preservation, so the nation which concretizes their collective wills and purposes has the right of self-government, of self-expression, and of self-preservation.

#### LIMITATIONS IN LOVE OF COUNTRY

"Of the essential morality of nationalism defined in these terms, no Christian can doubt. If nationalism so defined is wrong, then the Christian world-view is wrong, and we are thrown back into a maelstrom where selfishness rules and unity becomes either an unattainable aspiration or a worthless ideal.

"I venture to assert that as Christians we are called on to love the nation which embodies our individual and collective aspirations, our cultural history, our common language, and very often a common religion. Love of country, or patriotism, flows as a necessary corollary from the principles just stated. However, we must love with moderation and according to the laws of justice. Again, as love of self does not entail hatred of our neighbor, so love of country does not mean hatred of peoples of other nations. Justice fixes, and within readily discernible limits, the amount of love we must bestow on our country, as well as the attitude we must take towards foreign countries.

"Nationalism, therefore, is not a rigidly fixed system of ideas or of acts, a supreme end in itself, the attainment of which *eo ipso* justifies any and all things which may be done under its name. The good of the nation is a proper end; it is an end which must be defined and regulated, however, by taking due consideration of a higher principle to which it is subordinated, the law of justice. To attempt to apply the principle of nationality in any absolute sense, that is, without any regard for other and higher purposes, or to seek to achieve national outcomes by any and all means which may come to hand, is to erect into a guiding principle for our national life the vicious doctrine of might over right, and the no less vicious theory that the end justifies the means.

#### LAW OF JUSTICE PREEMINENT

"Every Christian must acknowledge that the law of justice outweighs every consideration based solely on the so-called rights of nationality. The State, as the individual Christian, is bound by the great fundamentals which underlie all human rights and all human responsibility. In the first place the State as a whole may not transgress the rights of other States; it is bound even at the cost of great sacrifice to serve the greater whole, the well-being and advancement of the race. Neither may the State be so tyrannical that an occasion it violate the inherent human rights of the very least of its subjects. This doctrine is contrary to that of Hegel, for whom the State was supreme, was an organic being which possessed rights other than those of the individuals who make it up, and in the pursuit of these so-called rights had unlimited power and could with impunity negate any personal right which conflicted with its own supreme purposes. Such a philosophy of nationalism, the organic conception of the State,

is palpably false. It is a heresy, pure and simple, and as such deserves condemnation.

"That many modern nations have acted and guided their policies towards other nations and their own subjects along Hegelian lines, contemporary history proves only too well. The rise of industrialism has favored such nationalistic aggressions. A widespread acceptance of this false philosophy, too, has made it easy for us to submit to the injustices which have followed in its wake. The present-day world I believe, is awakened to the folly of such a belief and condemns in forcible terms the injustices perpetrated under its so-called authority. There should be no place in the modern world for this un-Christian ideal of the State. And whether this ideal comes to us in the guise of a well developed and respectable philosophy or in that of a merely popular and fanatical jingoism, we must reject it in the name of justice and truth.

#### OBLIGATIONS AS WELL AS RIGHTS

"Unfortunately, every nation has its false philosophies of nationalism, yet this falsehood should not close our eyes to the truth of Christian nationalism. Every nation, too, has its jingoes, who like our own Secatur, shout, 'May my country be always right in its relations with all nations' but my country, right or wrong.' And need scarcely add that such exaggerated self-sufficiency is miles removed from the true love of country which should burn brightly in the heart of every patriot.

"Nationalism is generally looked upon as a right; a sovereign right, it is called. Few indeed question the right of a nation to do all that lies within its power to promote its own and the welfare of its citizens. Too much or unwise insistence upon a people's rights, however, to the exclusion of the proper emphasis on their duties towards others can only result in a narrow, one-sided conception of nationality, and as often as events manifest manifest injustices, Christian thought recognizes no rights which do not carry along reciprocal obligations. National rights, therefore, run parallel with national obligations, and no nation can be true to its better self which over-emphasizes its rights or refuses to recognize fully its obligations.

"The tendency to exaggerate national interests has been in the past an altogether too prominent characteristic of the policies and activities of many nations. Under such specious pleas as national honor, the protection of national interests, the safeguarding of territorial integrity, the spread of democratic ideals, crimes have been committed against weaker neighbors and justified before the world as the necessary consequence of a proper appreciation of what nationalism entails. True nationalism, on the contrary, gives rise to a balanced policy wherein rights and duties play a mutually helpful role.

"Any exaggeration leads inevitably to the development of an attitude wherein a people concentrating too much upon themselves and their interests see blindly and act wrongly. 'Unquestionably there arise situations in which the national need must be regarded as supreme. Such situations are the exception, more exceptional than the average politician is willing to admit. The citizen who does not, contentment every act of his government merely because it was done under the impulsion of a false reading of the nation's rights, is no less, in fact he is a better patriot, than one who closes his eyes deliberately to the morality of his country's acts and follows her lead because she so commands.

#### SIN OF NATIONAL SELFISHNESS

"There is little need to call your attention to the sin of selfishness or to emphasize the fact that selfishness may be not only the sin of an individual but of a nation as well. Modern history is crowded with examples of national selfishness and, as Pope Pius XI. has pointed out repeatedly, it is unnecessary to go further in the search for the cause of most of the evils which afflict the world today. Selfishness runs like a bad thread through the whole fabric of the national life of some peoples. It is scarcely an exaggeration to say that they are blind to every ideal and deaf to every appeal except one which can be turned to their advantage. Thus, the individual citizen is often intent solely on his own welfare; he uses every one to advance himself. The family employs its power at the expense of immediate neighbors to make the family rich and powerful; the nation, either through deliberate official act or through the uncontrolled acts of its citizens, abuses its power to impose on the needs or weaknesses of other nations, to open up opportunities, as they say, for the nation's business or the nation's influence. In each of these cases the acts are wrong, but the selfishness of a nation a more urgent violation of the canons of justice than would be the acts of a mere individual. And the reason why national selfishness is more sinful than individual selfishness is because it entails more serious and more widespread hardships and injustices.

"Nationality need not connote selfishness, need not lead to injustices. A nation built upon and guided by the principle of human solidarity cannot degenerate into the disgraceful chauvinism which right-thinking men must at all

times deprecate and condemn. The humanity of all mankind, the oneness of our race, the common justice by which we are all bound—these limit, oblige, and exalt nationality. When nationalism recognizes fully these principles of justice and governs itself accordingly, we need have no fear that it shall ever refuse to appreciate its obligations towards all the world, or that it shall fail to maintain with every resource at its command its own rights against unjust aggression from whatsoever source such aggressions may arise.

#### DEBT TO CHRISTIAN CHURCH

"The world is indebted to the Christian Church for a correct evaluation of human personality. To her is due the philosophy which recognizes the supreme place that always must be accorded human personality in any correct construction of human affairs, needs, and purposes. The universe is not a world of blind forces acting according to blind law, the control and direction of which are outside the range of the human will. There are mechanical forces in this world, over which we have little or no control, it is true. But there are likewise human forces, originating in man, directed to purposes known and approved by man, and to be judged good or bad as they attain ends which are in themselves good or bad. For this reason man stands at the very centre of the universe. And the union of all men in one great family is a conception founded on Christian philosophy, and can only be maintained if Christian philosophy, is maintained.

"The Church did not work out this philosophy of the dignity of human nature from purely rational postulates, nor did it inherit the belief from the ancient Greek philosophers. The Christian conception of the solidarity of the human race is a truth which has been brought home to us only by the Incarnation. This dogma has influenced man's thinking and lives because when they accepted the Divinity and Humanity of Christ they believed a truth to which they could not subscribe, were they to deny the universal brotherhood of man, for whom the God-Man came to suffer and to die. The truth of the Incarnation is a sacred truth; in a less degree the truth of the oneness of the human race is sacred. And nationalism must respect both these truths; in fact it cannot respect one without respecting the other.

#### THE PLACE OF NATIONALISM

Nationalism, therefore, gives us no right to violate this truth and its consequent obligations, but rather it places upon the nations the responsibility of living and following it. And that, above all things, regards solicitude for the weak, both because such solicitude is a moral obligation on every nation and because in no other way than by helping those weaker than ourselves can our own life and self-expression as a nation be extended and fully protected.

"Nationalism, therefore, as a Christian understands and interprets it, has its place, a great and honorable place. We could not advance save by our loyalty to it. But nationalism is circumscribed by the very power of which it is such a holy part. It is a step towards the higher and fuller realization of our common humanity, exalted into a living kingdom of equal men here, because it is the expression of the Kingdom of Christ that is to be."

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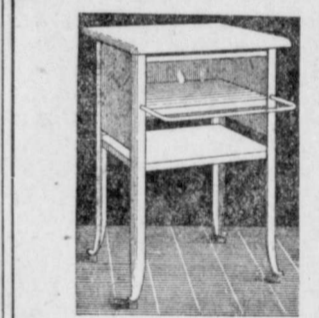
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Publisher and Proprietor, Thomas Coffey, L.L. D., Rev. James T. Foley, D. D., Editors (Thomas Coffey, L.L. D., Associate Editor—H. F. Mackintosh, Manager—Robert M. Burns, Address business letters to the Manager.

Classified Advertising 15 cents per line. Remittance must accompany the order. Where CATHOLIC RECORD Box address is required send 10 cents to prepay expense of postage upon replies.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved and recommended by Archbishops Falconio and Sbarretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, SEPT. 19, 1925

THE AUTHORITY OF THE POPE

The discussion that has been going on in the Forum on America and Roman Catholicism makes clear the fact that the Protestant Tradition holds its sway over a certain type of American mind as effectively as it did in England three quarters of a century ago when Cardinal Newman's immortal analysis of this peculiar obsession was written.

In the August number of the Forum there is a symposium of letters commenting on the discussion. Here is an extract from that of George Washington Williams of Baltimore, Maryland:

"If the Pope is infallible in his judgment, and his views and those of the United States were to differ, what would a good Roman Catholic do in such an exigency?"

"Suppose the Roman Church should develop another Armada, comparable to the Spanish Armada, which would start out from Europe, with the blessing of the Pope bestowed upon it at the sea's edge, with the design of conquering the United States, as that Armada was sent to conquer England,—what would then be the duty of a Roman Catholic citizen of the United States?"

One might as well tell a simple fellow, who firmly believes in ghosts, that there is no menacing danger to him if he passes at night a place reputed to be haunted, as to assure George Washington Williams that neither he nor the United States is in any danger from the Roman Catholic goblin. He has been brought up in the belief that "the goblins will get you—if you don't watch out;" he may have outgrown other childish superstitions, but he knows that there is a Roman Catholic "goblin" that will get him and his country if they don't watch out.

The Forum has been very fair in allowing both sides of the question to be fully presented. But we shall take the answer to George Washington Williams from the letter of Professor R. H. Dabney of the University of Virginia.

He writes:

"Queen Elizabeth and President Wilson were equally aware that the theoretical position of the Roman Hierarchy and the actual position of many individual members of the Roman Church are two wholly different things. If President Wilson ever saw the silly cartoon depicting Joseph P. Tumulty telephoning to the Pope all the secrets of the American Government, he was either exasperated or moved to mirth. For he, the son of a Presbyterian minister, knew that Tumulty, though a Catholic and a Knight of Columbus, was also an American patriot and his loyal friend. The shrewd Elizabeth, knowing that she would lose her crown and probably her head if the Spanish Armada, which had been blessed by the Pope, who regarded her as a bastard, a heretic, and an usurper, were successful, nevertheless placed the Catholic, Lord Howard of Effingham, in command of her fleet. For she also knew that Lord Howard was, above all, an Englishman who would never willingly permit Spaniards to defeat an English fleet. If the timid souls who now tremble before the bugaboo of a papistical conquest of America had as much horse sense and knowledge of human nature as Elizabeth, their fears would be allayed."

But neither horse sense nor any other sort of sense, neither reason nor reasoning, will exorcise the silly devil of suspicion and distrust that obsesses the victims of the Protestant Tradition.

Nor will lip-worship of democracy or the brotherhood of man keep them from unjust discrimination against their Catholic fellow citizens.

But the bad old tradition with its legacy of suspicion, distrust and hate, is losing its hold over the more intelligent of its heirs when "horse sense and knowledge of human nature" are allowed their usual scope. Harry Pratt Judson of Chicago, after reading the discussion in the Forum, writes to that magazine, in part, commenting as follows:

"The venerable Roman Catholic Church has a long record of many ages. It has shared in the good and evil of changing times. Not all ecclesiastical administrators have been saintly; inquisitions have not been merciful. But both have reflected the spirit of the changing centuries. The great Church has been mellowed by time. In our republic, wholly aside from theological questions,—and I write as a Protestant by education and by conviction,—the Catholic Church is a power for good. It controls the conscience of many who need such control and who could be reached by no other agency. It is a bulwark of society against disrupted forces. Its best is very good; and churches should not be judged by their worst unless they are practically wholly evil. Such surely is not the case with this Church. It is true that the central authority in the Roman Catholic Church is in a foreign country. But the activity of the papacy in international politics is practically obsolete.

"There are malevolent agencies which aim at the destruction of our republic, but I do not count the Catholic Church among them,—I count it as against them."

By "the activity of the papacy in international politics" Mr. Judson is referring to the time when there was a real United States of Europe—something that is only an ideal today; when there was a real league of Christian nations—something that is at least an aspiration toward which we are striving today. When Europe was wholly Catholic, it was a natural thing for Europeans to make the Pope the supreme arbiter, the active head of the league of Christian nations. The Pope, however, was such, not by virtue of his office as spiritual head of the Church, but by the common consent of the Christian people. In the present divided state of Christendom the Pope, of course, is conceded no such authority. Hence, at the present time, the Pope neither interferes in purely civil affairs nor claims any right to do so.

This is all so clear to Catholics that it goes without saying. But Professor Dabney, who shares as well as admires "the horse sense and knowledge of human nature" of Queen Elizabeth, shows clearly that he has not the faintest notion of what is meant by the infallibility of the Pope.

He writes:

"In theory, of course, the Roman Church was founded by God, and consigns to eternal flames all beyond its pale. In theory, too, the Pope, who claims infallibility, when speaking ex cathedra upon questions of faith and morals, could declare that the election of a Protestant as president of the United States would endanger the true faith and be perilous to morals. But, in fact no Pope would be rash enough to do so."

As to the first assertion that "the Roman Church consigns to eternal flames all beyond its pale," any Catholic school boy could tell this University professor that the Catholic Church passes judgment on no human being alive; for all she hopes, for all she prays. She teaches what Christ teaches: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned," or, as the Protestant version has it, "shall be damned." Catholic theology makes such qualifications of this doctrine as the teaching of Christ justifies. As a mere matter of scholarly information it would be worth any teacher's while to know just what Catholic doctrine is on this subject.

As to the second statement that the Pope, in virtue of the doctrine of infallibility, "could declare that the election of a Protestant as President of the United States would endanger the true faith and be perilous to morals," our liberal minded professor shows himself as innocent of any knowledge of Papal Infallibility as a Ku Kluxer when he says that the mountains of Tennessee or an

Orangeman from the back townships of Ontario. Any twelve year old boy or girl in any parochial school in the United States could tell this University professor that such a decision on the part of the Pope is altogether outside the scope of Papal Infallibility. On the impossible assumption that the Pope should make any such absurd and unwarranted decision in matters so clearly outside the scope of his spiritual authority, no Catholic in America, or in any other country in the world, would feel any obligation whatsoever to be governed by such a decision; nor would any Protestant resent more warmly than his Catholic fellow-citizens such unwarranted interference.

We shall later return to this subject and show that the Catholic doctrine of Papal Infallibility carries no such implications, either in theory or in fact, as this University professor, in spite of his good will and "horse sense," believes it carries—"in theory," at least.

OUR LITTLE TRIUMPHS

By THE OBSERVER

It is in human nature, and not in the best of it, to love to crow over someone else. One sees it in the child, and in the savage, and it is a characteristic of the men of learning and culture hardly less than of the uncultured adventurer and swashbuckler. All that learning and culture have done is to make it a social impropriety to openly boast over others. The interior love of having more or having better, either mentally or materially, than someone else gives way to nothing but the Christian virtue of humility, and that is a rare thing amongst men and women.

Dare we say that it is especially rare amongst women? Is it really true that it is rarer among women than among men? Men think so; but it may be because men and women have different objects to which they direct their vanity. A woman loves to look prettier than another woman; to have nicer clothes; and a man affects to despise what he calls superficial appearances; he says he has no time for them, but is intent upon more important things. But his important things come to about the same weight and measurement after all; he feels good for about the same reason as the woman; that is, that in one way or in another he has what he thinks is an advantage over someone else.

For both men and women, commonly, it resolves itself into a question of money. Not that both men and women are not vain of great mental or physical gifts when they have them; but we think they contribute less than money to that feeling of superiority which makes so many people imagine they have achieved happiness. We suppose some will feel like disputing this, and will say that nothing, surely, can do more to make people vain than to be physically well-favored; than beauty in woman or manly good looks in man. Well, if vanity were dependent on good looks, few people would be vain after the age of thirty, unless they denied what their mirror told them. But vanity goes on to the end of life; and, on the whole, purse-pride, we think, lasts longer than any other; provided the purse holds out.

Purse-pride is not confined to the very rich; we used to think it was, until we were confronted with cases of well developed purse-pride in men and women whose purses were not remarkably large or well filled. Here we come back to where we started. It is not so much what we have, as that we find ourselves in a position to draw a contrast with others who have less, and so to feel good at having what seems to us to be an advantage. That is the lowest root of vanity. Who is the lowest root of vanity. Who is the vain on a desert island alone?

Now, why is it that money is the chief fodder for the growth of vanity? We think it is because it is the commonest and the most available. The ordinary man in the street cannot hope to rival a great speaker or a great poet; his natural equipment is insufficient for that purpose; but it is quite possible for him to get into the position where he can pass in a Rolls Royce the great poet or the great speaker who rambles along in his rolls-rough. Disparity of minds is permanent; but disparity of means is largely accidental and is not necessarily permanent.

So it happens, we think, that it is on money rather than on brains that most people rely for making

their dreams come true, their dreams of being able to crow over someone else, or at least of being able to strut a bit even if the crowing be repressed. But, to be frank about it, the crowing is seldom much repressed. Men go about it more crudely than women, but men and women alike do their crowing. The conversation is so steered as to emphasize that they have more means, or know bigger people, or have travelled more, or made, in some other way, a bigger dent in a world which hardly knows they are in it.

NOTES AND COMMENTS

COMMENTING FURTHER ON MARY, Queen of Scots, and her long-assumed connection with the celebrated "Casket Letters" another paragraph or two may not be amiss.

MRS. AINSWORTH Mitchell's examination did not extend to the letters themselves for they are no longer in existence. When they were first produced before the Commission assembled at York, Mary, who indignantly pronounced them "false and feizelt, forged and invented,"—in one word, forged—demanded through her representatives that they be submitted for her personal inspection. This most necessary and most reasonable demand was refused. Copies were made of the precious documents which were then returned to the Earl of Morton, one of the delegates of the usurping Lords, and by him taken back to Scotland. That was the last seen of them. It was no part of the purpose of Murray and his fellow-conspirators that the documents should ever undergo critical examination. They were therefore summarily destroyed. They had done their nefarious work; the wells of history had been poisoned, and the Queen, dethroned and cruelly slandered, was left to the mercy of her enemies.

Mr. MITCHELL had not, therefore, the original letters to go by. The contents of the "Casket" (if there ever was such a casket) consisted of eight letters, alleged to have been written by Mary to Bothwell, twelve sonnets inscribed to the same, a contract of marriage said to have been written by the Earl of Huntly, and signed by Mary and Bothwell, and another contract or obligation, "written by the Queen's own hand, promising to marry the said Bothwell." This "contract" was produced by Murray before the Commission on 7th December, 1568, and is specifically mentioned as one of the documents subsequently examined by the Privy Council a week later. Of the letters themselves as produced before the Commission it is even uncertain in what language they were written, French, Latin or Scots. The copies still in existence differ materially from one another.

It is this alleged marriage contract which formed the basis of Mr. Mitchell's investigation. It is an integral part of the Casket contents. Fortunately, it was not among the documents returned to Morton, and thus escaped the summary destruction which overtook the rest. The original is still in the MSS. Department of the British Museum, where it will ever remain as a link in the chain of Mary's vindication. That it is a forged document, the work of the Secretary Maitland, and not Mary's, Mr. Mitchell has conclusively shown, as exhibited in the excerpts made from his finding last week. And, taken in conjunction with the researches of Goodall, Hosack and Skelton into the historical and legal aspects of the question, no doubt remains that the hand that forged the Contract, forged also the other contents of the Casket.

"IN SHORT," as Mr. Mitchell concludes, "the fact that the only document which tradition asserts to have been one of the original papers in the Casket has been found to show hidden characteristics of the writing of Maitland is presumptive evidence of the truth of the charges brought against him (Maitland) by Camden and by Bishop Leslie."

BOY SCOUT PILGRIMS

London, Eng.—Cardinal Bourne, the Chief Scout, Sir Robert Baden-Powell, G. C. V. C., and the Italian Ambassador are to participate in a great send-off gathering of 750 British and Irish Boy Scouts who leave London for Rome to join about

10,000 other Scouts from many parts of the world in making the Holy Year Pilgrimage. The contingent leaving England is said to be the largest foreign party traveling to the Eternal City.

A feature of the pilgrimage will be a parade of the 10,000 in the Square of St. Peter's and a march through the Holy Door. The Pope is to receive the Scouts in a special audience.

MEXICO IMITATING SOVIET RUSSIA

BISHOPS AND PRIESTS ROBBED OF RESIDENCES.—PRESS MUZZLED

By Charles Phillips (Special Correspondent, N. C. W. C.) VI.

Guadalajara, Mex., Sept. 1.—Most Americans have no idea of what it means to live in a free land. Never having lived in any other kind of a land, they have no appreciation of what true freedom is. To develop a little of that appreciation which would make them glad and thankful that they are Americans they ought to take a trip to Mexico.

In the Soviet Russia which I knew during the Bolshevik wars of 1920-1921, the people of the aristocracy and the intelligentsia—that is, the persecuted minority—lived in a state of perpetual terror. No man put his own home lights out at night; he waited for the city power to be turned off. Then he was pretty sure that there would be no visitation of the police that night. He went to bed; sometimes he slept. That was a nerve-racking life to lead. But it had this certainty about it, anyway—it was war. One had to expect such things, especially if one had the misfortune to belong to the minority.

MEXICO GOING ROAD OF RUSSIA

In the Soviet Mexico today—and Mexico is rapidly going the road of Russian sovietization—there is no war, officially. Supposedly there is peace. But for one class of people, and ironically enough it is the majority class, not the minority, there is no peace. There is only uncertainty and terror. And the terror may come down on them with its red hand not alone in the night but at any hour in broad daylight. For the Catholics of Mexico, and especially for Catholic priests, bishops, religious, teachers, or any others who live an active Catholic life, there is no such thing as liberty today. In Mexico a priest cannot vote. In Mexico a priest cannot own, acquire by gift or purchase or by inheritance any real property. In Mexico no man can join a religious order without breaking the law. All vows, priestly and monastic, are forbidden. So the story of Mexican "liberty" runs on.

BROTHERS OF ST. JOHN DESPOILED

In the city of Guadalajara, I visited the hospital of the Brothers of St. John. This is the same order which conducts the pharmacy at the Vatican; an Order famous for hundreds of years for its hospital work. In Guadalajara, through many generations, these Brothers of St. John had built up such a great institution for the care of the poor, the insane, the sick, the crippled, that in time their hospital came to be ranked as one of the largest and best equipped on the American continent. It was not this famous hospital, however, which I visited. The place which I saw was a very little place, clean and spotless but with the stamp of complete poverty on it at every turn—from the threadbare soles of the old Brothers to the patched and worn blankets on the beds. What had happened to reduce this great work of these good men to such mean proportions?

This had happened; according to the present Constitution of Mexico, a document which grandiloquently proclaims freedom and liberty to all, it has become a crime before the law to care for the sick in the name of Christ, to care for the needy in the name of religion. So today the great hospital of the Brothers of St. John at Guadalajara is confiscated by the Government, one half of it practically gone to ruin already through disuse, the other half let out to public renters for tenements and shops, one of these being a saloon where murderous "tequila" is dispensed instead of the healing medicines once given out. So today, also, the great ranch or "hacienda" which supplied the funds for the operation of the hospital as well as the food, the milk, the butter, the fruits for its patients—all the gift of a charitable woman who devoted her property to the support of the Brothers—today that hacienda too is confiscated, its profits in large part gone into the pockets of grafting politicians. All in the name of liberty—Mexican liberty!

I visited a school of domestic science conducted by an Order of Nuns, a really remarkable institution in which young native girls are taught all the arts of house-keeping from fine needlework to the management of the washtub. No better example could be found of what the Catholic Church is doing in Mexico in the way of raising the standard of living for the native through practical education. But perhaps the very suggestion of domestic service is anathema to the liberty-loving Mexican Government? At any rate, this school, once a flourishing and certainly a very

useful institution, now carries on with difficulty in a building which, in spite of the depredations of soldiers who occupied it during the last revolution, might easily be fixed up and made into a first class place—if the Sisters were not afraid to fix it. But they are afraid. They are only living on sufferance now, just barely tolerated by a Government which, up to the moment, has had other quarry too big for them to give their attention to this school, quarry such as great churches, colleges and seminaries. But they may land on it at any time.

Imagine a country, calling itself free, in which bona fide citizens devoting themselves to a work of pure public service, are afraid to lift their fingers in the direction of progress!

CATHOLIC SCHOOLS CONDUCTED PRECARIOUSLY

I could not tell you how many Catholic schools and colleges I have visited in Mexico; I have lost count. But I can tell you that, in this land of "Constitutional freedom" not one of these schools was operating freely and at ease, not one without the ban of the government on it and in imminent danger, at any moment, of being raided and closed. Most of them, in fact, have been raided, not once but several times. The life of a Catholic school in Mexico is about the most precarious and uncertain thing that I can imagine. It is here today, but no one knows where it will be tomorrow, whether in the next block or on the other side of the town. Certainly, in many instances, it is not today where it was yesterday. The process ordinarily is, the day after a school is closed, it quietly reopens in some private dwelling; and so the thing goes on until it is once again raided. And why is it raided? Because, in liberty proclaiming Mexico, it is forbidden by the National Constitution to teach religion, even in primary schools.

From all this, and these are but an infinitely few of many such evidences of the operation of "freedom" in Mexico, it can be seen how ironical the very word liberty must sound to Catholic teachers and Catholic students in this unfortunate country. But it is not alone the freedom of teachers and pupils that suffers. Parents who send their children to Catholic schools frequently are made to feel official displeasure in the way of discharge from work, and by other such proscriptions. And the threat reaches out even to those property owners who have the courage to give or rent their buildings to Catholics for school use or for any other use relating to religious practice.

BISHOPS AND PRIESTS DRIVEN FROM HOMES

Nearly every priest and bishop in Mexico today is living in a rented house or apartment. Of seven Archbishops and bishops whom I personally know, not one is allowed to reside in his own home. One of them is an exile from his State; the others to a man live in rented apartments, often a few blocks from the old traditional residence of the bishop, from which, in every case, they have been evicted by force and violence. In Guadalajara, to accomplish the eviction of the Archbishop, who spies of the government had exploded dynamite in his house at four o'clock in the morning—and then cynically accused him of the crime himself! And not one of these men escape the worry of sooner or later precipitating government confiscation of the rented property which they occupy. Each bishop, of course, has a chapel in his home; but that is illegal, since, according to the present Constitution of Mexico, religious services cannot be performed except exclusively in government owned buildings and under the supervision of government officials. "Tomorrow," one Archbishop said to me, "they may seize this house, simply because I am living in it. The owner lives in the United States. If they take the house, he can never get it back. And if that happens, how can I ever pay him?"

PRESS IS MUZZLED

Such is freedom in Mexico. The press is muzzled. No paper, religious either in name, purpose or content, may publish news concerning the government, or criticize even individual members of the government, under penalty of suppression and fine. There is no such thing as public opinion. I know of one governor who had two editors of secular papers put out of the way because they dared to question his acts in print.

Fear rules the land. Fear rules the majority. Not in the night alone, but in broad daylight, may the Terror come. The bright sunlight of a semi-tropical day makes shafts of brilliance in the dust that rises across the street from my hotel—dust that lifts in white clouds across the plaza where government workmen are demolishing one of the oldest churches in the city. The same bright sunlight floods the scene an hour or two later where I stand above the famous Barranca and look out over the rolling tablelands, the green buttes and the crooked ranges of the wild mountain country of Guadalajara. "There," says my guide, pointing off into that beautiful, that majestic wilderness, almost equal in grandeur to the vistas of our Grand Canyon of the Colorado, "there for two years I lived, hunted by the military, living in

caves, sleeping in ravines, sometimes going a whole day without food."

Why? What crime had this kindly eyed, gentle mannered, gray haired man committed, that he should be made a fugitive, hunted and driven like a wild beast—that his freedom should be taken from him, so that it has come to pass that only in these days when he was in exile in America did he know what liberty was? "Ah, America!" he exclaimed, "in America you are free!"

His crime was this: he is a Catholic priest, an Archbishop, giving his whole life to the service of humanity for the glory of God.

POLISH PRELATE BEATIFIED

By Mrs. Enrico Puvol (Rome Correspondent, N. C. W. C.)

Whilst the series of Beatifications and Canonizations has given so many glorious names to the calendar of the Saints of the Catholic Church, a decree of the Sacred Congregation of Rites has confirmed the devotions locally paid for centuries to a Pole of Blessed Memory.

It will be remembered that, besides the ordinary means of Beatification through Canonical processes and presentation to the Sacred Congregation of Rites, the Code of Canon Law allows of another path, that is, that of religious services held in a given district to some Servant of God after the Pontificate of Alexander III, and before the Constitution of Urban VIII. These twofold were set because Alexander III, reserved to the Pope exclusively the Canonization of Saints, permitting, however, honors to those of Blessed Memory to be recognized locally by Bishop's decree, and by spontaneous devotion of the faithful. Urban VIII, forbade any sort of worship which was not established by decree of the Roman Pontiff.

In virtue of these laws, the Sacred Congregation of Rites recently published a decree recognizing and confirming the honors paid to the Blessed Bogumil, Archbishop of Gnesen in Poland.

This prelate was born of an old and illustrious family in 1118. He was sent with his brother Bogumil to Gnesen, at that time the principal city of Poland, to begin their studies under the saintly and learned Otone, who was later Bishop of Bamberg. From there they went to Paris to perfect themselves in sacred and profane science. When they returned to their country Bogumil entered the Cistercian order whilst Bogumil, having inherited a very large fortune from his parents, erected a church at Dobron in honor of the Holy Trinity, endowed it and constituted it a parish church, with ecclesiastical approval. In the meantime his uncle, Janislav, Archbishop of Gnesen, summoned him, gave him the office of Chancellor, and persuaded him to enter holy orders. When he had been ordained, his uncle nominated him parish priest of Dobron, and shortly afterwards Deacon of the Cathedral of Gnesen. In order to fill both offices, Bogumil every Sunday, after reciting the Office in the Cathedral, went on foot to the parish church fifteen miles away to say Mass.

CHOSEN ARCHBISHOP

In the year 1167, when the Archbishop died, Bogumil was the unanimous choice for the place, but he would not accept the high office until he saw it was the will of God that he must do so, as manifested by the vows and insistence of his electors and the confirmation of the Pope, Alexander III. Having received episcopal consecration, he brought to his new office all the good qualities of the good pastor, and employed a great part of his rich patrimony in endowing parish schools. He was also a great benefactor of the Cistercian Order, and the foundation of the Hermitage of Coronow was due to him.

After five years as Archbishop, impelled by a desire for solitude, he begged Pope Alexander III, to accept his resignation and insisted so much that he succeeded in obtaining his freedom. When he was released from the weight of the Episcopal ministry, he first of all went to the Camaldolese Monks in Hungary to accustom himself to a life of solitude. Then he retired to a hermitage near Dobron which he did not leave for ten years save to hear confessions and preach the Gospel. In that Hermitage he died, worn out with work and an austere life, June 10, 1182.

Soon after the death of Bogumil popular piety attributed to him the title and worship of Blessed, which has never been in any way interrupted from that day to this, as is proven by many historical documents.

DIOCESAN PROCESS

The diocesan process of recognition of these honors was carried to completion in the parish of Wladislav in the years 1903 and 1904 and in 1910 the report was transmitted to Rome and referred to the Sacred Congregation of Rites. In the meantime the canonical rules followed in compiling this case had been changed, and the bishops of Poland in 1920 asked for and obtained from Pope Benedict XV, a decree that the proceedings already carried out for the Blessed Bogumil should be recognized as valid. In the last few years the other conditions necessary have been compiled



with in order to obtain recognition of the confirmation of this worship, and this has now been conceded by Decree of the reigning Pope.

FINDS HAPPINESS IN CHARITY WORK

Little by little the gray world of Paris is beginning to learn the truth about the life led for the past six years by Eva Lavalliere, the celebrated French actress who was recently reported near death at the humble abode in Thullieres, to which she retired for closer union with God.

Only recently it was revealed that the ordination of M. Charles Henria, a young lawyer of Nancy, who has become a missionary in the diocese of Carthage, was due to Mme. Lavalliere's influence.

While spending a vacation in the vicinity, he was impressed by her zeal and piety, and shortly later became a Franciscan tertiary.

Mme. Lavalliere herself, following her renunciation of the world, served for several years as nurse and benefactress in the Arab villages of Tunisia.

It was at the suggestion of Mgr. Lemaître that she took up this work, a young and beautiful Italian princess volunteering at the same time.

Eight other women followed their example and went to the confines of the desert. Unfortunately, heat and disease cut down their numbers and last winter Mme. Lavalliere, due to the ravages of disease, was forbidden to return.

The story of Mme. Lavalliere's changed mode of life has been the subject of much speculation by the Parisian press and along the boulevards. One newspaper gave out the report that it was due to grief over a lost lover.

The real fact seems to be that it was due to the influence of a saintly priest she met in a chateau at Touraine in 1917, just before a projected departure for America, where she was to tour the country.

Her conversion was prompted by an eloquent discourse of this priest, who dwelt on the destiny of man and the eternal hope inspired by religion.

The actress renounced her American trip and thought no more of anything except consecrating herself to meritorious charitable works.

Last winter when the state of her health prevented her from returning to Africa, Mme. Lavalliere asked her son, the director of one of the most Parisian of all the Paris theaters to come and live near her.

When he began to understand the true beauty of his mother's life of renunciation, he too declared that he wanted no other life.

"I should like you to know of the delicious happiness of the repose that fills the lives of my mother and myself," he told the editor of a secular paper who sought an interview.

"My mother has suffered for six years, and atrociously for some months. She has a perforated kidney and cannot swallow anything except a little vegetable soup.

But she is a thousand times happier in this misfortune than she was formerly in the midst of her theatrical triumphs."

HER MESSAGE TO AN EDITOR  
Later the young man sent the journalist these words, written by his mother in a hand trembling from disease:

"I wish to tell you of the immense contentment, the Divine joy, in which I have lived for six years, after having always been unhappy, and I wish to give you the address of the place where they teach this happiness."

The address given was that of the White Fathers in Africa.

EIGHTY THOUSAND PILGRIMS VIEW AIX RELICS

By Rev. Dr. Wilhelm Baron von Capitaine (Colonial Correspondent, N. C. W. C.)  
Cologne, September 7.—The enthusiasm with which the German people have taken up the idea of Holy Year pilgrimages are surprising to those who are in touch with the situation here and realize the handicap imposed upon such undertakings by the poor economic condition of the nation.

Notwithstanding all handicaps, however, more than 20,000 German pilgrims visited Rome during the first six months of the Holy Year and it is expected that approximately as many more will have made the pilgrimage before the Holy Year ends.

In the meantime the Germans have not been neglecting their local pilgrimages, notably the famous one to Aix-la-Chapelle. While it had been expected that attendance there this year would be somewhat less than in previous years when the famous relics of that shrine were exhibited, it has been found, on the contrary, that the pilgrims are going there in far greater numbers than they did in 1925—the year of the last exhibition prior to the present. During the first four days the pilgrims numbered more than 80,000, counting only those who marched in procession around the choir of the Cathedral. Many thou-

sands more witnessed the exhibition of the relics from the balcony of the Cathedral.

Among the notable groups of pilgrims who visited Aix-la-Chapelle in the early days of the exhibition was a group of 3,000 Dutch pilgrims led by the Prime Minister of Holland, Ruys van Beerenbroek. Cardinal Schulte and many other members of the Catholic Hierarchy in Germany and Holland have attended the ceremonies at Aix-la-Chapelle. The Cardinal delivered a sermon there on the opening day, in which he pointed out that the veneration of the Aix relics has no dogmatic significance but sufficient proofs of their authenticity exist to make it imprudent and impious to deny their character.

FOREIGN MISSION NEWS LETTER

POWER OF SNAKES IN KATOMA

"I was on the road," writes a missionary, "when a native came and said: 'Father, a woman has just been bitten by a snake, her husband wants you to come at once.' The wound was a day old and was quite inflamed when the priest arrived but the snake had not been killed much to his surprise. 'It is a custom of ours that when a serpent bites, we attempt to catch it, put it in a basket and feed it and watch what happens. If the person dies, the serpent is immediately killed. But if the person recovers, the serpent is set free. In the eyes of the pagans these reptiles have divined the dwelling of the wicked spirit, which they must cleanse under pain of punishment. So, when they come to a native hut, they are received joyously and given food and milk. Some children of the Catholic orphanage killed a big snake, and laid the reptile in the road. When the natives saw it stretched out, they were horribly frightened and ran to get bunches of herbs which they threw on the body of the serpent, saying, 'It is not I that killed you, do not do me any harm.'"

HOW MANY CATHOLICS ARE THERE?  
The total number of Catholics in the world seems imposing at first glance, but there is a very sad comparison. Out of seventeen hundred million people on earth: 804 millions are Catholic; 157 millions are Schismatic; 212 millions are Protestants; 15 millions are Jews. In all, 688 millions know and adore the True God.

But, 277 millions are Mohammedans; 21 millions are Buddhist, etc. 205 millions are Brahminists; 70 millions are Fetichists. In all, ten hundred and twelve millions are entirely ignorant of the revealed Faith! Nineteen hundred years after the death of the Redeemer, a weighty problem rests on every Christian conscience.—Catholic Missions.

A WELL IN INDIA  
It is no easy task to dig a well in India. Father Jerome of Kanjoda says: "Up until recently the missionaries were drinking water from the well of the untouchables. It was almost unbearable. Fully trusting in Divine Providence I had a well dug in the compound. The work began on March 14 and lasted until June 14—fully three months. It is only half completed. I have spent nearly \$900 but still require 40,000 bricks with lime and sand. It has been named the St. Francis Xavier well. If three pairs of oxen pull the water the whole day the supply does not become exhausted. It is a great blessing from the hands of St. Francis Xavier."

A SAINT OF THE MISSIONS  
A remarkable incident occurred during the canonization of The Little Flower on May 17 of this year. For no apparent reason, some roses from the decorations hanging high above the Papal throne became dislodged and fluttered down to the feet of His Holiness, who smiled at the singular happening.

The mission world in general has been particularly favored with showers of roses let fall from the hands of the new saint. September 30th will mark the 28th anniversary of the death of St. Teresa and the first since her elevation to sainthood.

FEEDING FISH TO FOUR HUNDRED MILLION  
Every day is Friday in China. Fish, like rice, is a staple article of food, and the job of catching enough to feed four hundred million people makes the fishing work no play. "As many fish as possible, in the shortest possible time, and with the least possible expenditure of energy" is the creed of the Isaac Walton of the East. Nets are much in use. Men wade out in the ponds and splash the water towards the nets, incidentally turning the fish in the same direction, they string nets along the shores of rivers where the fish frightened by passing craft are caught; off the coast, sardine schools are interrupted by disturbing the fish and then catching them in hand nets as they jump through the air. At sea, areas are barred by nets cunningly arranged, so that ingress is easy and egress impossible.

A fishing fleet by night made a charming scene. By aid of flares at the prow of the boat, fish were allured to the light—and the nets!

But as these lights confused navigators, the government now forbids the use of them.

Come to China for your sea food—devil, crab, lobster, shark, cuttle, or unnamable. All is fish that comes to the fisherman.—F. E. F.

SILVER JUBILEE

OF REV. J. M. JOY, P. P., PORT-AU-PORT, NFLD.

Saturday, the 15th of August, and the Feast of the Assumption of Our Blessed Lady, was an eventful day in the Ecclesiastical History of Port-au-Port Parish. On that date were celebrated two very important events, the Dedication of the newly erected Church and the Silver Jubilee of Rev. Father Joy.

The solemn and impressive ceremony of Dedication began on the arrival of His Lordship the Right Rev. H. T. Renouf.

This beautiful ceremony terminated, Low Mass was celebrated by the Bishop and was followed shortly after by a Solemn High Mass, celebrated by the Jubilarian who was attended by the Rev. J. T. Ashley, a sincere life-long friend of Father Joy's, and by the Rev. Mr. Stoyles, who is as yet but a sub-deacon, but shortly to be raised to the priesthood.

The Right Rev. Monsignor Sears, after the singing of the Gospel, delivered an eloquent oration in which he showed his sincere and generous appreciation of the efforts of Father Joy, and by masterful quotations from the pages of the Old Testament proved to the people that Almighty God held something of importance yet secret in store for the Parish of Port-au-Port, and that in future years His wise designs would be manifested as they were to the generations of old. Such marvelous efforts on the part of so zealous and saintly a pastor could not be permitted by Divine Providence to be unproductive of good.

The changing of the site of the Parish Church was made by the late Bishop Power and is only in accordance with the present changing conditions of the West Coast.

After this beautiful discourse an address on behalf of the people was read by Mr. A. S. Du Bourdieu, J. P., which indicated the feeling of the people for their pastor.

Father Joy replied with a few fatherly, heartfelt and priestly remarks and ended by congratulating in a whole-souled manner his parishioners on their generous cooperation. The completion of his magnificent new presbytery as well as that of the new church, together with its heavenly new Altar, a masterpiece of Italian art, which contains a most up-to-date fireproof tabernacle, along with the exquisite pews and other church ornaments, had all been accomplished without incurring any debt whatever. This is an achievement of which Father Joy and his parishioners should feel proud, and so great an accomplishment has but fulfilled the hopes held by many of his fellow classmates at Rome, many of whom have become powerful leaders of the Catholic Church, that Father Joy would do missionary work that very few priests would equal.

At dinner Father Joy entertained Bishop Renouf, Right Rev. Monsignor Sears, Rev. Fathers Callan, Ashley, Pinsault, Adams, O'Reilly and Rev. Mr. Stoyles.

During dinner the toast of the Jubilarian was proposed by His Lordship the Bishop and was responded to by Father Joy in a manner befitting a priest who sees nothing in his work but a sense of duty to his Church, and loyalty to his God. At night the visitors were treated to a very well rendered operetta entitled "Fairland" which the Bishop praised very highly, and Father Joy thanked the little children for their pleasing address and generous gift. Those who had charge of the choir at Mass and of the children in the operetta deserve a sincere appreciation of their efforts, as they played no small part in making Father Joy's Jubilee an event ever to be held in remembrance.

WEEKLY CALENDAR  
Sunday, September 27.—Sts. Cosmas and Damian, martyrs in Syria where they became noted for their great skill in the practice of medicine. Inspired by a love of humanity, they practiced their profession without taking fees for their services. During the persecution under Diocletian they were seized and, after many tortures, were bound hand and foot and thrown into the sea.

Monday, September 28.—St. Wenceslas, martyr, the son of a Christian Duke of Bohemia and a pagan mother, was educated as a Christian by his grandmother Ludmilla. His mother tried to seize the government when his father died and conspired with her second son Boleslas. Wenceslas managed to retain possession of a large part of his territory but was finally treacherously murdered by his brother while praying before the tabernacle at midnight on the Feast of the Angels in the year 938.

Tuesday, September 29.—St. Michael the Archangel, the leader of the armies of God in the overthrow of Lucifer. St. Michael is regarded as the type of divine fortitude, the champion of the faithful soul in strife with the powers of evil, and since the coming of Christ has been venerated by the

Church as special patron and protector.

Wednesday, September 30.—St. Jerome, doctor, was a native of Dalmatia who was sent to school in Rome in the year 329. His brilliancy caused him to be distinguished among his fellow students. He took a vow of celibacy and fled from Rome to the deserts of Syria where he spent four years in solitude, penance and prayers. Then the Pope recalled him to Rome and assigned him the task of revising the Latin Bible. It is this which constitutes his noblest work.

Thursday, October 1.—St. Remigius, who is sometimes known also as Remi, became Archbishop of Rheims when he was only twenty-one years old. He is accorded the honor of having converted and baptized Clovis, King of the Franks. The king received Baptism on Christmas Day, 496, and the Franks followed their leader into the True Faith. Remigius also is noted for the vigor in which he opposed the Arian heresy in Southern France. He died in 538.

Friday, October 2.—The Holy Guardian Angels. God has entrusted to His angels the duty of watching and safeguarding each one of His creatures on earth. There are angels who are assigned to kingdoms as well as to individual men. It is the latter who are designated as Guardian Angels, the existence of which is a dogma of the Catholic Church.

Saturday, October 3.—St. Gerard, abbot, was a member of a noble family in the county of Namur, France. He spent ten years in the Monastery of St. Denis and was then sent by his abbot in 931 to form a new abbey on his own estate at Brogne. He spent twenty years in bringing about the reformation of several monasteries and then shut himself in a cell to prepare his soul for eternity. He died in 959.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION NEEDS BY THE PRESIDENT

In one department of our work we seem to be losing ground. There has been a general falling off in the number of Mass Intentions received. This is difficult to account for because, even though times have been hard, there is plenty of money for other things and the majority of people are not depriving themselves of anything required for comfort or amusement. Summer resorts, theatres and amusement places of every kind are continually thronged with persons bent on enjoyment. There seems to be no limit to the amount of money available for pleasurable purposes, but when it comes to works of charity there is frequently found to exist a shortage of cash.

It is that continual indulgence in pleasure is dulling the senses of our people regarding their obligations towards their dear departed? How easy and natural to make resolutions about faithfulness in remembering them, at the time of their passing, but when the pain of sacrifice is felt, the fulfillment of these resolutions is put off and forgotten. We realize in the case of parents, for example, that no matter what we may be able to do, or how great the cost in sacrifice, it is quite impossible to repay our obligation of duty towards them, but do we not infrequently become unmindful when they are gone, because doing things is more difficult than having good intentions.

Whatever may be the cause, there is, nevertheless, a falling off in the number of offerings for Masses, and we wish to remind our readers of the fact. Most people are prompt in settling just accounts, but there are obligations in charity which do not appear to be so binding. Our reason for bringing this matter to your special attention is that our readers in addition to discharging a duty, may, at the same time, assist in doing something very necessary for poor missionary priests depending upon help from Extension Society. They must have some money upon which to live, and were it possible to have one dollar for their intention of Mass each day, they would at least be assured of the necessities of life, for frequently during long periods the stipends they receive for Mass intentions is all they have. We distribute what we receive, but the amount is never sufficient to satisfy the demands of all.

Bishops, filled with gratitude, write to thank us for the assistance they are enabled to render their priests by reason of Mass intentions. One such letter reads as follows:

"Thanks for your cheque of August 26th for Mass intentions. I appreciate the very delicate attention shown by one intention at \$5. This will be sent to the pastor at Dryden. He is the first resident priest of the place, but it was necessary to station one there. The people are few in number, but they were so far from spiritual help.

These Mass intentions are a very material help to young priests located where a real missionary spirit of abnegation is required to hold against difficulties of making a living."

By sending Mass intentions to Extension Society you perform a two-fold act of charity, that of assisting the souls of those near and dear; and at the same time helping poor priests laboring on the

missions who without this means of assistance would be badly off indeed. Please send us Mass intentions.

The following letter from a little girl, whose conduct is worthy of imitation, was received, together with the first dollar she ever earned: Dear Monsignor Blair:

I am enclosing a dollar for the Dollar Club. It is the first money I ever earned. I got it for doing some work during the holidays. A. S.

This youngster has the right idea. She might have used the money in purchasing something for herself. But she chose to give the first of her earnings for the Missions. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$11,228 90  
Winnipeg, ..... 12 00  
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Ed. O'Connor, Quebec, ..... 5 00  
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Mary Lecombe, Montreal ..... 1 00  
Friend, Souris, P. E. I. 1 00



MARY QUEEN OF APOSTLES SEND PRIESTS TO CHINA!

Long ago, the twelve Apostles had the help of Mary to sustain them in their conquest of souls. The Hidden Life of Our Blessed Lord was the School in which Mary studied, treasuring many things in her heart. Who then could impart the value of suffering and self-surrender so well as she?

She is still Queen of Apostles. For those countless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work who may never come under her protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life?

If we complete the Queen of Apostles Bourse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in "far-off Galilee:

"My soul doth magnify the Lord... because He has regarded the humility of His handmaid."

Address contributions to: CHINESE MISSION BUREAU, CATHOLIC RECORD, LONDON, Ont.

INCOMPLETE BURSAS

Sacred Heart League.....\$9,662 70  
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Queen of Apostles..... 3,384 88  
N. S., Woodstock..... 5 00

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Little Flower..... 1,575 39  
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Blessed Sacrament..... 610 80  
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Comforter of the Afflicted 496 00  
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SCHOLAR-PRIEST DISCOVERS RARE SCIENTIFIC DATA

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

New discoveries relative to prehistory have come to complete those made fifteen years ago in the grottoes of Tarascon-sur-Ariege by Abbe Breuil. At that time the scholar-priest discovered traces of paintings dating from a period thousands of years back; dots, bars, a large black bison, well preserved, and three right hands of which the thumbs were red while the palms were black.

A short time ago, a pharmacist who was passing his summer vacation at Tarascon and who has long been interested in Abbe Breuil's work, discovered under a block of rock behind some stalactites a very low opening which he entered, crawling. He reached a narrow gallery on the walls of which he

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saw traces of color. He brought Abbe Breuil to see them. With his knowledge and expert eye, the Abbe had little trouble in seeing that he was in the presence of traces of pre-historic paintings, unfortunately badly damaged by the humidity of the cavern. He has been making a careful study of them ever since.

These paintings represent animals the bodies of which are painted a dull color instead of being merely indicated by a black outline, as in the drawings previously discovered.

There is a horse, nearly two meters long, painted black and red, a very remarkable thing since polychrome pictures are very rare in the Pyrenees.

There are also some bisons, the heads of which are well drawn and well preserved. Here and there are spots of color indicating that the number of drawings must have been much greater, but these pictures are completely ruined by the condensation of water on the rock walls.

Abbe Breuil and M. Vidal intend to continue their investigations.

ARCHBISHOP MANNIX ASKS FOR HARMONY

Dublin, Ireland.—Archbishop Mannix of Melbourne is still in Ireland. After a long rest at his home near Charleville, County Cork, he recently made his appearance in public, and discarded the mantle of silence which he assumed on his arrival here. The fact is that His Grace has recently been endeavoring to compose the differences between the two contending political parties in Ireland, and is said to have met with a certain amount of success.

A remarkable tribute to His Grace's widespread popularity was forthcoming a few days ago when the freedom of the ancient City of Kilkenny was presented to him and speeches of welcome delivered by Free Staters and Republicans alike.

The Archbishop made no secret of the fact, in replying to his welcome

at Kilkenny, that he was not a believer in the Irish settlement, but he appealed to all Irishmen "to try and forget the past, to try and forget the bitter things that had been said—and there were dreadful things done on all sides. They had a good deal to be sorry for, they should try to keep a better frame of mind, and, if possible, to come together shoulder to shoulder and endeavor to rescue Ireland from the moras into which she seemed to have fallen."

His Grace has also been presented with the freedom of the City of Limerick, and soon his name will be placed on the Roll of Freeman in Dublin and Cork.

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FIVE MINUTE SERMON

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

THE LORD'S DAY

"And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace." (Luke xiv, 1-4)

God, in founding the world, established order in it. Any one contemplating the regularity and harmonious adjustment of the material world can not fail to be struck with wonder at it. How surely night succeeds day, and season follows season. The sun sets over the land we inhabit, certain to rise again; its rays give forth light, warmth, and strength; we never doubt its beneficence. Never have we even thought that the morrow's sun would not rise. It seems an eternal persuasion in us that nature ever will act uniformly; nay, it seems almost as evident to us as that two and two make four. But we need not particularize in nature; all nature has its laws; all its parts have their laws. Many of these laws may not have been discovered as yet, but if the day comes when the majority of them will be known, it will be seen that there exists in them the same unchanging uniformity. Order is perfection, and God, the Infinite Perfect Being, has instilled some degree of order in all His works. This order is not infinite, but it is perfect. There can be nothing as perfect as God, but all His works have some of His perfection.

It was God's intention also to have this uniformity in the spiritual order. In the old Law, as in the New, the truths He revealed were but the truths of this uniform order and perfection. What were these truths? They were truths about Himself and His works—especially His work in creating man and the universe, man's home. God Himself is perfect; without order there can be no perfection; without uniformity there can be no order. God created one man and one woman. They were to propagate human beings like themselves; such only could they bring forth. His order demanded this, and He made nature accordingly. Hence, we see nothing but order in God's works. How could the truths regarding them be otherwise?

As physically He established creatures in uniformity, so spiritually the laws governing them must be uniform. One could not say he had different obligations from another; he could not say that God did not endow him with an immortal soul; he could not say that God was different when He created him than when He created another; or that God was in a different mood when creating his neighbor. The nature of God is also perfect and unchangeable. Truths about Him are always true, and are likewise unchangeable. God must not be worshipped today and disregarded tomorrow. One thing can not be believed of Him today and denied of Him tomorrow. There must be uniformity of belief, otherwise there is a lack of truth, in the creeds of man.

God would have this order observed even in regard to the worship we pay Him. We must serve Him and worship Him every day, it is true; but He has set aside a day for special worship. It is expressed in the commandment, "Remember thou keep holy the Sabbath day." He wishes us to have a time for everything. He gives man six days of the week in which he is to gain sustenance for himself; the other day he must give to God. On that day he should forget, as much as possible, his worldly occupations, and remember his other obligations—service to God and the salvation of his soul.

The Pharisees spoken of in today's Gospel attempt to have Our Lord appear as disobeying this commandment of God regarding the sanctification of the Sabbath. Our Divine Saviour, in His manner of acting, gives us an excellent example to follow. We need to have it before our minds every day of our lives. The Law is the Law. The belief of the Pharisees or their ill-will can not excuse from its observance. Christ knew it was His Father's will that He cure this sick man. He knew it was no violation of the Sabbath; hence, He worked the miracle. In our own lives we are confronted by difficulties similar to those placed in the way of Christ. There is an unbelieving world that mocks at us, that questions our rights, that doubts our sincerity. In the face of all this we must do our duty and do it fearlessly. Once we know God's command we know our duty, and no power on earth should prevent us from doing it. The Pharisees were not Christ's teachers; neither were they commissioned by God to interpret the Law. For this reason, if for no other, Our Lord disregarded protests entirely. When Catholics are confronted with a questioning mob, such as are their enemies, let them remember that God is their teacher; and that the Church is the interpreter of God's word and commands. Let them hear the Church, therefore, lending at the same time a deaf ear to their foes. They may pray for their enemies, they should pray for them, but never should they be influenced by them.

When, more than at the present time, were Catholics confronted by difficulties? The very trend of society is in a direction contrary to

that of the path the Christian must follow. People are being persuaded more and more by the world's teaching, rather than by that of Christ. What will you say of the divorce courts? How common it is now to obtain a divorce and how easy! Did Christ make it so? Not He, but the world. He absolutely forbade total divorce. Now, when you are in a difficulty, whom will you follow—Christ or the world? Your duty as a Catholic is to disregard total divorce absolutely. No law, no court established to grant divorces in the modern sense, is sanctioned by God. The prevalence of certain things in the world today is no justification for their existence. People should remember this always. The world in its misnamed "uplift movements" has discarded the doctrines of Christ and has substituted new ones, as if it were wiser than Our Saviour. No wonder we have divorces innumerable; no wonder they are prating about sex hygiene; no wonder children are growing so independent that we need courts to try them for their delinquencies! It would be impossible to begin to enumerate the abuses which have sprung up after Christ's law has been laid aside. You may say the world prospers, nevertheless. Yes, it thrives, but a great part of the world, like the Pharisees, is blinded by its own wisdom.

Let us, as Catholics, be led by Christ, be guided by Him, and be blessed by Him. Let us do our duty fearlessly, and that gentle voice will whisper in our inmost conscience: "Well done, O good and faithful servant." Is this not better than to add our voice to the noisy din of a selfish crowd, and to follow the sound of an empty drum?

IS PROTESTANTISM DYING IN EUROPE?

By An Observer

Is Protestantism dying in Europe, in the strongholds of its birth? Persistently and openly, Protestant leaders themselves have in the last year declared that such is the case. So candid have they been, in fact, that the plight of the so-called Evangelical churches in Europe has attracted first-class interest in the field of religion.

It is true that virtually all these declarations are made primarily to arouse such alarm in the breasts of American Protestants as will loosen their purse-strings for the aid of their hard-pressed brethren overseas. But the men who make them are substantial church leaders, and they represent organizations of prominence. They are not men given to exaggerating for effect, nor could they afford to do so, if they chose; their words must be given credence.

Dr. Adolph Keller, Swiss historian and scholar who is secretary of the Central Bureau for Relief of the Evangelical Churches in Europe (the very existence of which is significant) and of the Swiss Protestant Federation, has been most outspoken. A year ago, speaking in Methodist Episcopal Church in this country, he said: "There is a widespread saying in Europe, 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, this is true. In 14 countries of Europe the churches are fighting hard for their very existence." Churches were in ruins, parishes did not give their pastors enough funds to keep them from actual want, and the religious press grew daily weaker, he continued. In one country he is quoted as saying, in four months, 400 periodicals disappeared. Protestantism was passing through a crisis as critical as any since the time of the Reformation, and he added significantly: "If Protestantism is to survive, America can no longer hold aloof. If she refuses her assistance, we will have to give up completely."

Almost a year has passed since Dr. Keller's address. Yet so little has changed in the condition of European Protestantism apparently been ameliorated that we find today the Protestant magazine, Christian Work, announcing that every Protestant in the United States is to be asked to contribute to the succor of his brethren overseas, and making the following admissions in its letter: "Dr. Adolph Keller... tells in his book on Europe, about to be published, that in one year, 1923, 89 Protestant institutions in Germany had to close from lack of funds, while during the last five years the Roman Catholic Church has established 140 new institutions each year—700 in all!"

"He also says that owing to the impoverishment since the War the Protestant pastors have decreased to 16,700, while the Roman Catholic priests have increased to 22,262; but 65 per cent. of the population of Germany is Protestant."

"Faced with this appalling situation, the Federal Council of the Churches of Christ in America was moved to set up the Central Bureau of Relief of the Evangelical Churches of Europe in Zurich, with Dr. Adolph Keller at its head. An endeavor is to be made at once to get every Protestant in America to contribute something to save the situation and minister to the dire need of these pastors and their

people, and we have been asked to cooperate." There are other testimonials of the desperate condition of the Protestant churches in Europe. It is well known that figures on religious populations are somewhat deceiving, because of the multiplicity of methods of taking such censuses. So that in the present fluctuating state, perhaps the most convincing evidence is the testimony of religious bodies and leaders. Of this testimony, there is ample from Protestant sources, and hence the more convincing.

Some further statements of Dr. Kellogg in a report to the Central office are: "Many institutions, schools and charitable institutions are in imminent jeopardy of being closed or passing into other hands." The evangelical press and evangelical literature is fast disappearing. Indeed, many of the evangelical publications have already gone out of existence. "The supply of candidates for ordination has fallen. European Protestantism is faced with a great crisis."

A report made to the Federal Council of Churches in Washington only last November, dealing with the Protestant Churches in Central Europe, said: "There are many areas where we are in danger of losing literally the entire Protestant expression of Christian faith."

Just what response these appeals for American aid have evoked is not now to be determined, especially since the effort to raise money is now going on. If the trend in this country is indicated by a recent church report, then it may be that the task is discouraging. The report referred to is that made to the Methodist World Service Council, showing a total decrease of \$4,057,609 in receipts for world service, with the largest drop—42 per cent., or about \$2,000,000—in the items of Foreign and Home Missions and Church Extension.

If the quest for evidences of Protestant decline be carried overseas, perhaps the most pertinent expressions will be found in those countries where the Protestant churches had their origin and have for centuries had official governmental support. Here are the strongholds where the greatness of advantages enjoyed should have bred the greatest strength. Conversely, it is here that weakening of Protestant sects would be most significant.

In England, where the sickness of the Anglican confession is freely admitted, we find a leading Anglican minister estimating that the total actual membership of his church is only 4,000,000. Professor Jevons, of the faculty of the distinctly churchly University of Durham, openly discusses the failure of his denomination to hold the men of the present day, and the charge is made repeatedly that the reason the country has no religious census is because the Church of England dares not face the figures. The official organ of the Wesleyan Methodists in England complains of "Romanism" creeping into the church.

Cardinal Gasquet declares that the religions in England other than the Catholic are gradually drifting into a vague atheism, and the Catholic Tablet of London goes further and affirms that Protestantism no longer is formidable in England, but that paganism, its remnant, is the real danger. Thousands of supposedly Christian parents do not take the trouble to have their children baptized, says this important paper, and marriages devoid of all vestige of Christianity are popular. In Glasgow a prominent Presbyterian minister, lamenting the conversion to the Catholic faith of two distinguished Scotchmen, Bishop Graham and Professor Phillimore, complains of a general encroachment of Catholicism. The Glasgow city administration is in danger of being captured by Catholics, he says, and adds significantly that such a thing would have been preposterous twenty years ago. Figures are printed in Edinburgh showing that while the Catholic school children in the Scottish capital increased, the Protestant school children decreased 1,348 in one year; and that in Glasgow the Catholic children increased by 2,847 in the same year, while the Protestant children decreased by 1,812.

Warnings of the desperate condition of Protestantism in Germany, the land of Luther and the great so-called Reformation, already have been quoted from the Federal Council of Churches and Dr. Keller. There also is a significant statement from the Evangelical Press Service, which last year announced that the Protestant church was forced to close its seminaries for lack of funds, and that only the Berlin Domkandidatentstift, the Prussian ministerial seminary, could continue its work through voluntary contributions.

In Germany the fall of the Hohenzollerns was a sad blow to Protestantism. For that house fostered and maintained the Lutheran confession and saw that State aid went to it generously. Now the decline of the Landeskirche, shorn of this aid, is everywhere admitted, and there is unceasing complaint that in its place has arisen a phenomenal growth of atheism, free-thinking and other cults.

Inseparable from these indications of Protestant recession is the question: Are all those who fall away from the Evangelical faiths merely lapsing into irreligion, and is

Europe to sink to a vast, teeming area devoid of religious allegiance? Were that the augury of the future, then indeed there would be cause for desperate alarm.

But apparently no such thing is taking place. With the Reformation churches' decline, commentators say, there is being witnessed the companion phenomenon of a great surging forward of Catholicism. Primarily, it demonstrates once more the eternal vitality of the ancient Faith. But in this changing era this vitality seems to be playing a dual role. By militant conversion it is hastening the transformation, and by careful shepherding it is drawing into the Catholic fold those freshly fallen into irreligion as Protestantism loses strength. There is the inevitable transition period of uncertainty, while the readjustment takes place. But the important thing is that as her religions of the last few centuries fail her, Europe is not lacking for a secure and virile haven of faith to which to turn. And Europe apparently is turning, in ever increasing numbers, to that haven.

What are the indications of this resurgence in the birth-lands of the Reformation? The last directory shows that the Catholic population of England and Wales has passed the 2,600,000 mark for the first time. Conversions in a year numbered 12,795, establishing a record. Vocations for the priesthood increase, new churches are opened regularly. Cardinal Bourne, calling attention to the yearly increase in converts and declaring that Protestantism as an organized system is failing, declares that the gradual return to the old Faith is now going on.

Catholics openly assert that one-eighth of Scotland is now Catholic. Figures show that in a century the number rose from a mere 16,500 to 603,000 in 1922. So recognized has the trend become that two assemblies of the Presbyterian church recently appointed committees to investigate the cause of the rapid growth of Catholicism in the country.

In Wales the Church is virtually new, yet in 1920 that little country counted 75,000 Catholics and a vigorous and successful missionary crusade is now being waged there.

Catholic increase in Germany, with revival of monasteries, the drawing of scions of noble houses to the priesthood and a great general revival of Catholic fervor, has brought genuine alarm to the Lutheran church. As early as 1921, prominent Lutherans joined in a symposium to diagnose the disease that had robbed German Protestantism of its appeal, and to find the cause of the Catholic growth. Last year all records were broken in the observance of the ancient Catholic jubilee festivals, and German Catholics are performing the prodigious feat of piety of sending a pilgrim-age week to Rome throughout the Holy Year. Even its opponents admit the monumental service of the great Catholic Center party to Germany in the desperate days following the Revolution, and credit the Catholic Chancellor Marx with saving the nation from chaos.

There are set down, in this brief treatment, only some of the more obvious indications of the religious trend in the Reformation countries of Europe. The more profound aspects, of basic causes and logical predictions of the ultimate condition, are matters for more exhaustive study. But the fact that Protestantism in Europe has come to the plight in its very strongholds where its own leaders proclaim it faces extinction unless succored, and where the public press both in Europe and America regularly contains open admissions of its decline, is significant enough in itself. And it is equally significant, for the continuance of civilization in Europe, as well as from the viewpoint of the churchman, that the same public press bears steady testimony of a growth in the Catholic Church in Europe at least as rapid as the Evangelical decay. The result of Protestant admissions and pleas remains to be seen. But certainly it is pertinent to make the query: Is Protestantism dying in Europe? —The Missionary.

SCANDAL-MONGERS
FOUR REASONS WHY PEOPLE ATTACK OTHERS' REPUTATIONS

Why do people talk scandal? Father F. Devas, an English Jesuit, gave what he considered four main reasons in answer to this question in the course of a recent public lecture. The first reason, he thought, was a deliberate desire to lower the reputations of others in the hearer's estimation, either through jealousy or to justify the scandal-mongers, because perhaps they had done the very same thing themselves.

Secondly, people very often talked scandal about people they did not know less from a want of charity as because of a morbid hankering after sin they themselves were not bold enough to commit. Fear of committing sin in itself was good, but if the chief or only motive was either natural or supernatural fear (fear of the world's censure, or of God's punishments) it was not enough, and often left a hankering in our minds after the sin, especially in the case of impurity.

Perhaps the most contemptible reason of all was sheer vanity—liking to point out the fall of others

especially to some temptation from which the scandal-mongers considered themselves immune.

The most common cause, Father Devas supposed, was simply idleness and an empty mind. People must talk about something, and if they had nothing else in their minds than the press accounts of others' wrongdoings, they started discussing those. They should make it an obligation to have something in their minds worth talking about. The minds of Catholics ought to be stored with beautiful things. For them there was no excuse.—The Echo.

THREE HAIL MARYS

The late Father Russell, whose devotional works are widely read by clients of our Blessed Lady, speaks somewhere on a subject which might be called Three Hail Marys. There is a lingering sense of devotion and fervor whenever one reads Father Russell. The first of the Three Hail Marys, according to this interesting writer, is the first one that we ever recited in this world. Perhaps we were children at the time and hardly able to lip the words. It may be that we were grown up in either case it was momentous in our lives. To address the Blessed Mother of God for the first time by our own speech, in the unctuous words of the Angelic Salutation was to consecrate our lips and make them holy. Who knows how much grace came into our souls on that great occasion? How far did it exercise this influence in our lives? It is stimulating to look back and reflect upon the significance to ourselves, to the angels in Heaven, to our Blessed Lady herself and to our Lord when our mortal lips uttered the holy words.

The second Hail Mary of which the author spoke is the next one we are going to recite. How attentively and fervently shall we say it? How earnestly shall we now, in the full possession of our faculties, and a larger knowledge of our holy faith and the greatness of the Blessed Mother, address our Queen, Advocate and our Mother? Surely our prayer will be filled with the holiest of longing and love.

The third Hail Mary is the last one that shall be recited by us in this world. We do not know which one shall be the last. We say so many, please God, each day, that the number seems countless, yet one of this long line shall be the last. Our lips shall grow cold and our tongues silent, the seal of death shall be put on our lips. Our organs of speech shall have been raised to praise and bless and petition our Lady for the last time. When our spirit shall go forth from our body, whenever that may be, what a comfort will possess it if we have taken care by one device or another to provide that the last Hail Mary shall be the most fervent of all.

Pride is a vice which pride itself inclines every man to find in others and to overlook in himself.—Johnson.

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CHATS WITH YOUNG MEN

REST

My feet are wearied, and my hands are tired. My soul oppressed— And I desire, what I have long desired— 'Tis hard to toil—when toil is almost vain.

who was as great as any of them, of Gregory VII., a man personally and really great; it is true of nearly all the poets, and you see it in the note of their last writings always.

often by my selfishness and weakness. To open my ears a little more freely to my neighbors' interests and concentrate a little less passionately on my own.

moor Shrine that a new Novena was started every Tuesday, with the result that they constitute an Endless Chain which had never been broken, hence the name—Perpetual Novena.

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The Italians have a proverb: "If all content live on the piazza, everybody may feel the sun. Applied to everyday life this means simply that there is light and warmth enough in this life to dispel gloom and melancholy, if we are only wise enough to realize it.

It has been said of Our Divine Lord that He never gave way to mirth, but that He was always cheerful. Cheerfulness is a part of the Christian virtue of hope, that we are all bound to practice.

A cheerful state of mind betokens that its possessor is not only easy in his thoughts, but master of all his powers and faculties of his soul. His imagination is clear, his judgment undisturbed, his temper unruined, and his heart pours forth friendship and benevolence towards all who come within the sphere of his influence.

THE ART OF TAKING PAINS

It is said that "genius is simply the art of taking pains." Whether this be true or not, it is a fact beyond question that many of our most clever artists, whether with brush or pen, have owed their success to persistent carefulness and patience.

OUR BOYS AND GIRLS

CHILD AND MOTHER O Mother-my-love, if you'll give me your hand, And go where I ask you to wander, I will lead you away to a beautiful land—

A LITTLE MORE AND A LITTLE LESS

To love a little more and hate a little less. To appreciate a little more and criticize a little less.

HOW ST. ANTHONY'S NOVENA BEGAN

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There is only one thing that can deprive a man of cheerfulness. And that is a sense of sin. Where sin exists there can be no tranquillity of mind, or health of soul, or peace of heart.

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SARNIA EUCHARISTIC CONGRESS

The Clergy, Religious, and the laity of the diocese of London are given the opportunity again of uniting in a day of public adoration and reparation to Jesus in the Blessed Sacrament in their annual Eucharistic Congress which will be held on September 24th, the feast of Our Lady of Mercy, at Sarnia, Ontario. This year's Congress will be in particular an act of reparation for the outrage perpetrated in the robbery of the tabernacle in St. Joseph's Church in that city. Right Reverend Monignor J. T. Aylward and Reverend Fathers Thomas McCarthy and Leo Power will be pleased to see and especially the laity living in the parishes neighboring Sarnia at the 14th Diocesan Eucharistic Congress. Early that morning Holy Communion will be given in Our Lady of Mercy Church and in St. Joseph's Church. At 10.15 His Lordship the Bishop of London will sing Pontifical Mass on the grounds of the Church of Our Lady of Mercy. All are invited to join in the procession of the Blessed Sacrament which will follow the Mass, and then the Blessed Sacrament will be exposed in Our Lady of Mercy Church for the day for the adoration of the faithful. During the afternoon the Priests of the diocese will hold a Conference, and the city children in a body with their teachers, the Sisters of St. Joseph, will make a special visit to the Blessed Sacrament at 4 o'clock. Congress day closes with the Holy Hour at 7.30 P. M. at which His Lordship Right Reverend Bishop Fallon will preach. The faithful prevented from attending may join in spirit by visiting the Blessed Sacrament in their home parish church on the 24th and going to Holy Communion on the Sunday before or the Sunday after. The following is the history of an Eucharistic Congress in Brittany.

Rennes, July 25.—(N. C. W. C.)—The National Eucharistic Congress which has just opened here drew large crowds which, each day, besieged the Cathedral and nine other churches, splendidly decorated for the event.

The capital of Brittany was hung with flags. Sumptuous repositories had been prepared on the principal public squares. One of them was arranged in the form of a giant monstrance, more than eight meters high, made of flowers.

Cardinals Dubois, Maurin and Charost, the latter Archbishop of Rennes, assisted at the principal ceremonies together with twenty-five Archbishops and Bishops, including Mgr. Pichon, Archbishop of Haiti, and the Bishops of Morocco, Congo and Senegambia. Thirty other prelates and mitred abbots were also present. The number of priests was close to three thousand.

Especially remarkable was the "Day of the Children." Special trains came from all parts of Brittany bringing twelve thousand little boys and girls, dressed as altar boys, angels and pages. After receiving Communion in the various churches of the city they passed through the city in a charming procession.

On the last day of the Congress a splendid procession traversed the main thoroughfares of Rennes. Following the priests and all the Bishops came Cardinal Maurin bearing the Blessed Sacrament. The dais was followed by the notables of the country headed by all the senators and all the deputies of the Department. More than sixty thousand persons took part in this manifestation.

CZECH BISHOPS ISSUE LETTER OF EXPLANATION

By V. Myslivec (Prague Correspondent, N. C. W. C.) Prague, Aug. 31.—A joint Pastoral Letter explaining the reasons for and justifying the recall of the Papal Nuncio from Prague, condemning anti-Catholic agitators and calling upon the faithful to organize counter demonstrations has just been issued by the Catholic Hierarchy in Czecho-Slovakia. The Bishops' letter, explaining the necessity for the Nuncio's recall, refers to the words recently spoken by the Pope to Czecho-Slovakian pilgrims in Rome when His Holiness mentioned the divine roots that are God's. On the other hand, the Czecho-Slovakian Hierarchy declares the Prague Government has refused to recognize the principle of separation of Church and State but has held out for a supremacy of the State.

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After warning the Catholics of Czecho-Slovakia not to be led astray by appeals to traditions of Protestantism, atheism, and Humanism, the Pastoral expresses confidence that the Catholics of the nation will gain the respect of the entire world by their determined defense of their Faith.

PARCEL POST CARRIED UP TO 15 POUNDS

The Honourable Charles Murphy, Postmaster General announces that the postal service will now accept parcels weighing up to 15 pounds for transmission through the mails. There are a good many articles of general use slightly over the present limit of weight which it will now be possible to forward by mail, and this will be in the interest of the public and prove a real convenience which will be appreciated both by business men and the public generally. It will have particular value in cases where it is desired to forward such heavier articles to parts of the country to which the post office is practically the only means of conveyance.

The limits of size for parcels accepted for transmission by post will remain as at present.

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THE CATACOMBS SHOW APOSTOLIC ORIGIN

BISHOP SCHREMB'S REWARDED BY GIFT FROM POPE

By Mgr. Enrico Pucel (Rome Correspondent, N. C. W. C.)

Back of the arrival in America recently of the body of St. Christina, presented by the Pope to Bishop Schrembs, there is an interesting series of events illustrating the growth of interest in and devotion to the cult of the Catacombs. Bishop Schrembs had more than once told the Sovereign Pontiff of his desire to promote, in America, the cult and devotion to the Roman Catacombs and the sacred memories contained in them. This idea corresponded perfectly with that of the Pope, who considers the Roman Catacombs one of the most precious gems of the Holy Church. The Pope mentions them and exalts them on every occasion. One of his favorite subjects in his discourses to pilgrims during this Holy Year is the Catacombs.

BASILICAS ROOTS IN CATACOMBE The Pope often expresses the thought that the great Basilicas,

today unfolding the beauty of art to the sun, have their roots in the dark and silent Catacombs sunk in the earth, and that in the Catacombs is found the most efficacious proof of the Apostolicity of the Church, because in them it is shown that the Roman Church has spoken with the Apostles and one can almost follow their steps, one by one, in those dark mazes.

Also the Holy Father has promoted the adaptation of the Catacombs in their principal centers for the use of the pilgrims. This has been done by the contributions of Catholics of various nations and pilgrims are continually going there to pray, to hear Mass, to celebrate the most touching and expressive functions at the tombs of the martyrs, thus giving great satisfaction to His Holiness.

THE "HOUSE OF THE CATACOMBS"

To complete this more intense daily cult of the Catacombs, and to greatly further the scientific study of them, the Holy Father also favored the erection of a "Casa delle Catacombe" (House of the Catacombs) which is destined to receive all the scientific material (photographs, printed matter, drawings, etc.) referring to the Catacombs and which has come to light from the time of the great discoverer of the Catacombs, Giovanni Battista De Rossi.

The Pope's idea met with a prompt and generous response and that is between the Catacombs of St. Sebastian, of Protestato, of St. Callisto and of Domitilla. When the edifice is completed, it is destined to also take into custody all the sacred vestments, etc. that the Pope this year for the Cult of the Catacombs and which are all made in artistic designs corresponding to the style of the first centuries of the Church. The custody of the building will be entrusted to the religious community of the Sisters of the Poor of St. Catherine of Siena, and the pilgrims who go to the sacred ceremonies in the Catacombs may find rest and refreshment there after having assisted at the Holy Mysteries. As the "House of the Catacombs" is in the open country where religious institutions for social assistance have been lacking for a long time, the Sisters will also open a nursery for children and devote themselves to the care of the sick.

AID FROM BISHOP SCHREMB'S

Toward the realization of this magnificent undertaking worthy of the Sovereign Pontiff, Bishop Schrembs has given very valuable help. In fact, he has obtained from a rich and pious gentleman of his diocese, a Mr. Byrider—recently created by His Holiness Knight of the Order of Pius IX.—a very generous gift that was sent to the Holy Father at the end of last year. His Holiness was very grateful for this help which renders possible the realization of one of his dearest projects and to show his pleasure made Bishop Schrembs the gift of the body of Saint Christina to be placed in his Cathedral.

IRISH HISTORY CHAIR AT MARQUETTE

Milwaukee, Wis.—The State convention of the Ancient Order of Hibernians and its Ladies Auxiliary at Janesville, Wis., voted \$2,000 toward the establishment of a chair of Irish history and of studies in international relations at Marquette University.

It is estimated that for the complete establishment of the endowment, \$75,000 will be needed and the Wisconsin Hibernians expect to raise this through appeal to the United Irish Societies in America and to wealthy Americans of Irish descent. A committee will be appointed to carry on this work as soon as the matter has been broached officially at Marquette.

"The purpose of the endowment," according to the Hibernians' announcement, "is to serve as an offset to the work of the various agencies of British origin and association that are constantly endeavoring to influence, for the interests of Britain, American students and the American public. Many Americans regard these agencies as a serious menace to true Americanism."

Would you keep yourself pure? Deny yourself all reading which is calculated to disturb your mind.

DIED

SCOTT.—At Tralee, September 1st, 1925, Mrs. Michael Scott, R. I. P. PITT.—At his home, London, Ont., on August 24, 1925, Sylvester Pitt, aged sixty-two years. May his soul rest in peace.

SULLIVAN.—At Detroit, Mich., on Monday, August 17, 1925, Thomas B. Sullivan, son of the late John Sullivan, of Seaford, Ont. May his soul rest in peace.

FOWLER.—At Brigus, Nfld., on August 19th, 1925, fortified by the rites of Holy Church, Nicholas Fowler, in the eighty-second year of his age, leaving a widow, four sons and one daughter to mourn their sad loss. R. I. P.

DELANEY.—At Cupid's, C. Bay, Nfld., on August 20th, 1925, Patrick Delaney, aged sixty-eight years, leaving one daughter, Sister Mary Josephine, of Mount Saint Mary's, Pulaski Heights, Little Rock. "Sacred Heart of Jesus have mercy on his soul."

There is no more solid foundation for hope than contrition and the memory of our sins; not in bitterness, for where there is bitterness there is pride; but with true sorrow and humility, recognizing how of ourselves we can do no good, and that whatever small good there may be in us, it is all the work of God's grace and mercy.

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