

# The Catholic Record.

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

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## OREGON SCHOOL CASE

### THE STATE DENIES THAT THE CONSTITUTION GUARANTEES RELIGIOUS LIBERTY

Washington, Feb. 7.—Assertion of the State's right to unlimited power over minors and a denial that religious liberty is guaranteed by the Federal Constitution, are outstanding features of the brief filed by officials of the State of Oregon in their appeal to the United States Supreme Court to sustain the validity of the Oregon anti-private school act. The State, through its Governor and other officials, is asking for a reversal of the decision of the Federal District Court of Oregon restraining the officials from enforcing the law when the date specified for it to go into operation arrives. Arguments by attorneys representing the State officials and the Sisters of the Holy Names of Jesus and Mary, complainants in the original action in Oregon, will be heard before the Supreme Court on March 2 if the present calendar is carried out.

Defending the power of the State to compel attendance of children in Public schools (denied by the Federal District Court) the brief filed on behalf of the Oregon officials says: "As to minors the State stands in the position of *parens patriae* and may exercise unlimited supervision and control over their contracts, occupation and conduct and the liberty and right of those who assume to deal with them."

### RELIGIOUS LIBERTY NOT GUARANTEED?

Flatly denying that religious liberty is an essential concomitant of American citizenship, the brief declares:

"The Federal Constitution does not guarantee religious liberty to the citizens of the several States. It merely prohibits the enactment by Congress of any law establishing a religion or prohibiting the free exercise thereof. A contention that a State statute violates the religious liberty of a citizen does not, therefore, raise a federal question. The books are full of cases in which the contention has been advanced that the religious convictions of a party have required him to break the law and the conclusion has been advanced upon these premises that the laws in question were unconstitutional. The courts have everywhere refused to uphold this contention."

The brief then cites cases in which it was held that religious convictions of a parent are no defense for failure to provide proper medical attendance for a child, and in which the court refused to sanction the contention that religious convictions place them outside of the operation of Sunday laws.

Power granted to County School Superintendents under the Oregon law to decide when a child within the prescribed age limits should be exempt from the operation of the law, is defended in the brief filed on behalf of the State officials.

The law as adopted by vote of the electors of Oregon provided that mentally abnormal or physically unfit children, children who have completed the eighth grade, children who live at a great distance from any Public school, or children who are receiving instruction at home from a parent or private tutor, may be exempted from attending the Public schools. The last mentioned exemption applies, however, only when permission is obtained by the parent or private tutor and when the child passes periodic examinations satisfactory to the County Superintendent of schools. In the original suit in Oregon this delegation of authority to the County Superintendent was attacked as a delegation of legislative and arbitrary power. Replying to that contention, the brief filed here last week says:

"If the State has the right to compel children to attend Public schools, it has the right to prescribe conditions under which exemption from such provision may be extended and the only restriction upon that right provided by the Constitution is that there shall be no unjust discrimination, but that the law shall operate uniformly upon all persons within a class. The objection raised in this instance has been considered by the Courts on very many occasions and the rule is now firmly established and uniformly recognized that, while the Legislature may not delegate power to enact a law it can delegate the power to determine the conditions under which it is to take effect in a given instance."

The Oregon officials deny that principles enunciated by the Supreme Court in the case of *Meyer v. Nebraska*, generally known as the *Nebraska Language Case*, apply to the case now before the Court. Considerable space in the brief is devoted to a complaint that opponents of the Oregon law want to impart religious instruction to children in the private schools and that such instruction is a thing that would not be thought of in the Public schools.

Hope for an early decision is expressed in the paragraph of the brief reading:

"It will be to the manifest interest of all persons concerned if the court will disregard all technical questions involving delay and proceed to the determination of the constitutional question. With that end in view, argument upon any question regarding the incapacity of appellee to bring this suit and whether or not the suit is premature is waived."

## RESEARCH INSTITUTE FOR GEORGETOWN

### STUDY DISEASE AND EVOLVE PREVENTIVE MEASURES—\$10,400,000 ENDOWMENT

Washington, Feb. 6.—Georgetown, oldest Catholic university in the country, this week launched one of the most impressive humanitarian projects yet undertaken in this country. It proposes to build and organize a Chemo-Medical Research Institute for a "fundamental attack on the problem of the more successful preservation of health and cure of disease," an institution which, a special committee of the American Chemical Society has shown, would have almost limitless possibilities in solving problems of the human body.

The Institute will be the only one of its kind in the country. Such a project, the committee of experts estimated, would require an endowment of \$10,400,000. Georgetown, with grounds and a hospital for clinical material already provided, with a medical school of the highest standing, and with the voluntary services of the university management, proposes to make a beginning with an estimated endowment of \$3,680,000. Already 25,000 copies of a prospectus have been sent to persons who, it is believed, would be interested in such a huge humanitarian undertaking. Next week the Rev. George L. Coyle, S. J., Professor of Chemistry at Georgetown, in active charge of the project, starts a series of field tours in its interest that will take him the breadth of the country.

### EXPECT FULL ENDOWMENT IN YEAR

In the meantime, such enthusiastic encouragement has come to the university that it feels the needed endowment will be raised within a year, or possibly by Christmas. Plans are even now being gone over for the first building of the Institute. These, because of the technical use to which the structure will be put, will require the most minute, scientific scrutiny, and will take time. But when they are completed and the money is raised, building will begin at once.

Recently the Rev. Charles W. Lyons, newly inducted president of Georgetown, announced that a general building program would begin at the university in the Spring, when the first of three structures will be erected. This is the second announcement of Georgetown expansion within a few weeks. The Chemo-Medical Institute project, however, will be entirely distinct from other college endowment and building.

The aim of the new Institute will be to study disease and its prevention at the foundations, and by evolving preventive measures and cures to cut off suffering, poverty and economic loss at the source of the evil. For this purpose it will gather together a corps of the most eminent specialists, chosen only for their ability and performance in their field, with no religious or other limitations. There will be six chiefs of divisions, for Organic Chemistry, Biochemistry, Physical and Inorganic Chemistry, Pharmacology, Bacteriology and Pathology. In addition, there will be twelve assistants, twelve fellows and twenty laboratory helpers, besides the administrative personnel.

### AIMS OF NEW INSTITUTE

These eminent men, free of the burden of teaching and in the security of a comfortable living will attack the great problems of the human body in concert. The unique feature of the project is that, while special chemical and medical efforts are now being pursued in many places in America, for the first time in the country chemo-medical experts will now be brought together in a composite, concerted, cooperative effort to solve the problems of the body. And more and more it has come to be realized that the chemical expert and the physician may work wonders separately, but if they would plumb to the fundamentals of their mutual problems, they must labor together.

Outlining the urgent need for the proposed agency, the university's prospectus points out that latest Government statistics show that of the more than one million deaths in the country in 1921, nearly one-half were caused by five forms of disease, tuberculosis, pneumonia, cancer, nephritis and heart disease. Infantile paralysis doubled its victims over the preceding year, and America's drug bill is increasing \$100,000,000

a year. In addition there was the huge toll of personal suffering and poverty and the vast economic cost to the country.

Commenting on the experts' report, which it is now proposed to follow at Georgetown, the prospectus says:

"Towards the goals of prolonging life, preserving health and vanquishing disease they point a plain path.

"In order that the physician shall no longer have to fight against an unknown foe, it is proposed to storm the secret laboratory of life-processes in the body and to attack disease through winning a knowledge of its natural causes.

"The discovery of specific remedies to check or completely root out tuberculosis, cancer, pneumonia and other major sources of death is promised in such an attack. Many new antitoxins to vanquish germ poisons are sure to be discovered; the surgeon must be aided by further chemical advances in anaesthesia, and the secrets of the all-important gland secretions will be probed with enormous benefit to humanity. Natural drugs will be freed from their harmful ingredients, or synthetic compounds formed which will hit the mark and nothing else."

To carry out this pretentious aim, the most modern general laboratories will be installed, and in addition there will be private laboratories for heads of departments and their associates, all leading to a central conference room where ideas may be exchanged. Qualified workers from other institutions also will find here the proper quarters and equipment for their research.

### WASHINGTON IDEAL LOCATION

Washington, it is pointed out, provides an ideal location for a research center. The vast array of Government laboratories engaged in almost every type of scientific problem will be at hand, with their corps of scientists, numbering more than 7,000. Foreign scientists visit the Capital and distinguished scientific bodies meet here. In addition, there are the general and departmental scientific libraries.

We recognize an imperative call of duty to our country and to humanity," says the prospectus, in discussing the broader humanitarian aspects of the great undertaking. "Georgetown University wishes to meet its obligations of national service to the present age and to generations yet unborn."

"This progress is not to be measured by industrial success," the booklet concludes. "It will not look for dividends, but for the good of mankind. Success in even a single field of research, the discovery of the fundamental laws applying to and controlling any one disease, will return dividends on any sum invested in this project—not to the donor but to the nation—in increased health and happiness and the widespread approach to the ideal of 'a sane mind in a sound body.'"

### DON STURZO STUDYING BRITISH INSTITUTIONS

London, Eng.—Don Sturzo, leader of the Italian Popular Party, now on a visit to this country studying British institutions, said in a statement here that the Popular Party is fighting for the maintenance of the principles of justice in public life. When the party first arose it had to fight the Bolshevist danger in all the towns and villages of Italy. Next it had to fight, and was still fighting the evils of reactionism. He declared, in replying to a welcome extended to him by the London Catholic Social Guild Study Club, that the Popular Party attaches extreme importance to the promotion of international understanding, and that it is striving to create an international movement inspired by Christian principles, as against the prevailing tendency of egotistic nationalism.

### BILL TO REPEAL OREGON LAW

Seattle, Feb. 6.—A bill introduced in the lower House of the Oregon Legislature by Representative Schroek, which would, in effect, repeal the anti-private school law of 1922, is being held up in committee. Members of the committee take the attitude that the legislature should not interfere with a law enacted by vote of the people under the initiative plan.

Mr. Schroek's bill would exempt from the operation of the law of 1922 all children who are being taught in a private or parochial school for a similar length of time and in such branches as are taught in the first eight grades of the Public school, with the proviso that such private and parochial schools shall be open to inspection by and under the supervision of the county school superintendent of the county in so far as the compliance with the State course of study is concerned. Children who have already acquired the ordinary branches of learning taught in the Public schools, would also be exempt at the discretion of the local school authorities.

## HONOR TO D'ARCY MCGEE

### HIS SUCCESSOR PLANS FITTING CENTENARY CELEBRATION

Ottawa Citizen, Feb. 11

It is intended that Irishmen in Canada, by descent or birth, to be gathered with their fellow Canadian citizens, will, on April 18, honor the memory of that great Irish-Canadian patriot, Thomas D'Arcy McGee, one of the fathers of Confederation, and one of Canada's truly great men, by fitting observance of the 100th anniversary of his birth.

Arrangements for an international observance of this Centennial celebration, which were initiated by Hon. Charles Murphy some months ago, were brought to a head last evening at an informal dinner which Hon. Mr. Murphy gave at the Chateau Laurier, to a group of representative Irish citizens of the Capital, irrespective of creed or politics.

### IN COMMON CAUSE

In outlining his proposal for the observance of the McGee Centennial by a big banquet to be held at the Chateau Laurier, Hon. Charles Murphy, with a depth of feeling, declared: "I thank God that I am in a position tonight to do what I have desired to do all my life, and which I could not do politically, to bring all the Irish together, regardless of creed or politics, on one common basis for one common cause."

This utterance, made following a brief outline of the life and career of Thomas D'Arcy McGee, was greeted with warm enthusiasm by those present, all of whom pledged themselves to give whole-hearted support, in order that the celebration may prove to be a fitting recognition of the great man whose memory it is designed to honor.

Committees to take charge of the different duties in connection with the proposed function were appointed under the general chairmanship of Hon. Charles Murphy, who will be materially assisted by W. de Courcy Topley and T. P. Murphy as joint secretaries, and initial arrangements were proceeded with.

### DISTINGUISHED SPEAKERS

The central function on the date mentioned will be the Centennial Dinner, at which the Right Hon. W. L. Mackenzie King, the Right Hon. Arthur Meighen, and the Hon. Rodolphe Lemieux, Speaker of the House of Commons, have already agreed to deliver addresses. In addition to these gentlemen, it was further stated that invitations had been sent to Senator W. B. Yeats, the Irish poet, who won the Nobel prize for poetry last year; and to Mr. Martin Conboy, president of the New York Bar Association, whose efforts as the head of the draft in New York during the War resulted in the raising of 600,000 men, to be present at the Centennial Dinner and take part in the proceedings.

In addition, Mr. J. F. Champagne has been charged with the duty of preparing a choir which will render not only old Irish airs, but also those pertaining to Canada, and old French-Canadian folk lore.

A sample of the program de luxe upon which artists have been engaged for some time past was exhibited to the guests, and a general description given of the nature and purpose of the illustrations and other contents of the program, which when completed will be a rare work of art.

At the conclusion of the dinner, Mr. Murphy delivered an address briefly outlining the career of Thos. D'Arcy McGee, dwelling upon the services which he had rendered to the Dominion at the time of Confederation. These services, he stated, had not been fittingly recognized owing to the nation builder's untimely death, and he felt the proposed centenary would afford all Canadians an opportunity of doing honor to a man, a man who was the first on the public platform, and in his newspaper the *New Era*, to advocate the unity of the province.

### ENTHUSIASTIC RESPONSE

In order to test public opinion regarding the proposed celebration, Hon. Mr. Murphy stated that over 300 letters had been sent to leading citizens of Irish extraction, in all parts of the Dominion, and the responses had been so enthusiastic that an Honorary National Committee had at once been formed. Among those who have signified their desire to be placed upon this committee are the following:

Lord Haughness, E. W. Beatty, Sir Vincent Meredith, Sir Herbert Holt, Sir Thomas Whites, Sir Clifford Sifton, Right Hon. C. J. Doherty, Right Honorable Arthur Meighen, Sir James Aikens, Lieutenant-Governor of Manitoba, Hon. R. G. Brett, Lieutenant-Governor of Alberta, the Chief Justice of Canada, the Chief Justice of New Brunswick, the Chief Justice of Ontario, Patrick Burns of Calgary, Hon. George P. Graham, Hon. E. J. McMurray, Hon. R. G. Beazley of

Hull, Hon. A. B. Copp, Hon. J. H. King, Hon. W. R. Motherwell, W. F. Alloway of Winnipeg, the Archbishops of Edmonton and Winnipeg, the Bishops of Charlottetown, North Bay, Peterborough and London, Judge C. D. Macaulay of the Yukon, Hon. M. J. O'Brien, Hon. G. H. Bradbury, Hon. R. F. Green, Hon. H. B. McGivern, Hon. Andrew Haydon, Rev. Dr. James Smy, Principal Wesley Theological College, Montreal; Rev. Dr. George Hanson, pastor, Erskine Church, Montreal; Rev. Canon J. F. Gorman, Rev. Dr. J. J. O'Gorman, Ottawa.

Many of them have also signified their intention of being present at the centenary celebration.

Several Committees were formed to take charge of arrangements. Brief addresses were delivered by Messrs. J. J. Heney, R. B. Matton, H. Chisholm, R. McGiffin, W. H. Dwyer, A. G. Acres, W. R. Bradbury, W. F. Powell, Dr. D. T. Smith, and others expressing their desire to cooperate in such a memorable celebration, and complimenting Hon. Charles Murphy upon the happy inspiration which has led to his formulating the tentative plans.

## DR. RYAN'S PAMPHLET A MODEL

A pamphlet written by the Rev. Dr. John A. Ryan, Director of the Department of Social Action, N. C. W. C., on "The Proposed Child Labor Amendment" has been selected as a model of argumentative rhetoric, the Department here has been informed.

Dr. Ryan's permission has been asked by Prof. John R. Slater, of the English Department of the University of Rochester, to use his work in a college textbook Professor Slater is preparing. The author of the book writes:

"Your pamphlet on 'The Proposed Child Labor Amendment' published by the National Child Labor Committee is so able and impressive a defense of this measure that I should like with your permission to reprint it, in whole or in part, as an example of argumentative discourse, in a new edition of my textbook of college rhetoric. It would there appear side by side with Senator Wadsworth's speech against the amendment, and students could compare for themselves the charges and refutation thereof."

The pamphlet is a fifteen-page monograph which is being distributed by the Child Labor Committee from its New York Office. It reviews the case for the amendment and presents the arguments in refutation of charges made by its opponents.

## BISHOP DUNN DISPELS PILGRIMAGE FEARS

New York, Jan. 28.—The Right Rev. John J. Dunn, D. D., Vicar General, Auxiliary Bishop of New York, chairman of the National Holy Year Committee, addressing members of the committee at a meeting held today in the Chancery Office, urged them to do all in their power to dispel reports that reservations for the various pilgrimages leaving this city and other ports on the Atlantic Coast were not obtainable. The Bishop also announced that Frederick J. Fuller, a prominent banker of this city had been appointed secretary of the committee.

In the announcement which Bishop Dunn made public after the meeting he also emphasized the importance of correcting false impressions concerning any possible scarcity of reservations in Rome.

"We have received countless communications all of which express concern over the availability of obtaining suitable reservations both on the steamers which we have chartered for the pilgrimages and the obtaining of comfortable accommodations abroad," the Bishop said. "As I have announced in the instructions to the Committee, there will be ample accommodations for as many persons who apply for reservations, and provisions have already been made in Rome for the care of thousands of persons attending the Holy Year celebration. The report that no more accommodations are available is entirely without foundation, and the committee handling the pilgrimages is prepared to assist all who make application. In the city of Rome certain religious orders were founded many years ago to provide against any inconvenience of the visits and pilgrims, and these orders will function to give food and shelter to the many thousands of pilgrims."

## PRINCESS BECOMES NUN

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

Cologne.—A German princess, daughter of an eminent Munich and Lindau house, has just been invested as a Benedictine nun at St. Ehrentrud, near Weingarten in the Diocese of Rottenburg, Württemberg.

The father of this latest representative of a German noble family to enter the religious life is the Prince of Quadt-Wyrcrat-lany. His house, which is among the most aristocratic in its part of Germany, remained true to the Catholic religion when other branches of that Rhenish dynasty joined the Protestant faith at the time of the Reformation. It has since continued a distinguished Catholic family.

## FRANCE CLOSES EMBASSY

Paris, Feb. 2.—By a vote of 314 to 250 the Chamber of Deputies has sustained the Herriot Government in its policy of suppressing the French Embassy at the Vatican through the device of refusing to grant credits with which to sustain the Embassy. The vote was a strict division along party lines and ten days of ferret division failed to change the attitude of a single Deputy. In its result the vote marked the triumph of the program mapped out by Premier Herriot when the Radical Government came into power last May.

Before it becomes legally binding the Chamber's action must be ratified by the Senate but this is a mere formality because the lower House alone has the power to initiate an appropriation measure. Premier Herriot made an attempt to pacify the Alsace-Lorraine deputies by promising that a diplomatic agent will be maintained at the Vatican to represent those provinces under the terms of the Napoleonic Concordat. The credits needed for this representative at Rome were passed by a vote of 317 to 246, after a stormy debate, thus technically keeping up the attitude of a severance of diplomatic relations between France and the Vatican.

### HERRIOT TRIES TO CALL ALSATIANS

Paris, Feb. 2.—M. Herriot has sent to the three prefects of the departments of Alsace Lorraine a circular letter worded as follows:

"Some poorly informed or badly intentioned persons have attempted to spread the rumor that the Government of the Republic proposes to restrict the free practice of religion in Alsace Lorraine and to attack liberty of conscience. It is impossible that such assertions, already denied by previous Government statements, should find credence among the people. You will kindly bring the present circular to the attention of the mayors of your department, whose spirit of wisdom we have had so many occasions to appreciate, and at the same time invite them to make clear to their fellow citizens that not only does the Government not intend to diminish but that it intends to protect these liberties. Like all French people the Alsatiens and Lorrains may continue to frequent their churches, temples and synagogues in all security and need not cease to do so. The Republican Government, while it must and intends to safeguard the neutrality of the State, is also the designated protector of the rights of the individual conscience. The present Government will not allow them to be touched."

### (Signed) HERRIOT.

The sending of this letter was brought about, it seems, by information which the prefects had sent to the Premier concerning the state of mind of the people in the liberated provinces. More than two thirds of the municipalities have voted protests against the projects of the Government and the municipal elections which are to be held in three months appear apt to accentuate the opposition of the mayors and the councils. The sending of the reassuring letter by the head of the government has for its object to lull, if possible, the distrust of the people and to partially disarm resistance.

## SIXTEEN YEAR OLD PATRIARCH

By Dr. Alexander Mombelli (Jerusalem Correspondent, N. C. W. C.)

Jerusalem.—Strange religious figures are no novelty in this religious center of the ancient world and Holy City of Christendom. But even here something of a sensation has been caused by the visit of Mar Insi Shimun, "Katholikos of the East," Patriarch of the Nestorian or Assyrian Christians. The Patriarch, who is only sixteen years old, is en route to England where he will be the guest of the Archbishop of Canterbury. He was entertained here by Dr. McInnes, Protestant Bishop of Jerusalem.

In recent centuries the position of Patriarch of this ancient sect has become hereditary. The present Mar Shimun's uncle, the Katholikos Renlamyn, was assassinated during the war by the Kurds, his brother, the next Katholikos, died five years ago in the Bakuba camp. The present Katholikos was consecrated Patriarch when he was only eleven years old.

## CATHOLIC NOTES

Chicago, Ill., Feb. 6.—Rev. E. J. McGuinness, LL.D., a priest of the Archdiocese of Philadelphia, has been elected general secretary of the Catholic Church Extension by the executive committee.

Paris.—An event in ecclesiastical circles was the golden sacerdotal jubilee of the Very Reverend Henri Garriguet, Superior General of the Sulpicians, which was made memorable by a letter from the Holy Father.

Chicago, Ill., Feb. 6.—His Eminence, Cardinal Mundelein, accompanied by two associates, left Chicago today and will sail Saturday from New York for Rome, to make his Holy Year pilgrimage, and to make the final plans for the International Eucharistic Congress to be held in Chicago in June, 1926.

Huntington, Ind., Feb. 2.—The February 1 issue of Our Sunday Visitor, national Catholic weekly published here, has been made an impressive "Support the Catholic Press" plea. As such, it will be perused by readers in the neighborhood of two millions in number, scattered all over America.

Havana, Cuba, Feb. 5.—Probably the largest college building in North America is being constructed in the suburbs of Havana by the Jesuit Fathers. It will cost well over two million dollars at Cuban prices for materials and labor and more than two years will be spent in constructing it.

Cleveland, Jan. 20.—Sister Mary Paul Johnston, of St. Vincent's Charity hospital this city, led a class of thirty in a test held recently by the State Board of Pharmacy. Sister Paul's grade was 91.8. Forty-two took the examination and thirty were successful. Sister Paul was graduated with highest honors from the school of pharmacy of Western Reserve University, Cleveland, in 1923 although while making her studies in pharmacy, she continued her work as a nurse in Charity Hospital.

London, Feb. 2.—The United Protestant Council, which petitioned for the withdrawal of the British legation to the Holy See, received a denial from the Foreign Secretary. Mr. Chamberlain replied: "The considerations in favor of the withdrawal of the legation from Rome, which you set forth in your letter, have not escaped the notice of His Majesty's government, but it has been decided that it would not at present be in the general interest to interrupt the relations which now exist between His Majesty's government and the Vatican."

London, Eng.—Platform speaking in the open is good for the health. At a medical conference it was stated that a man who had been warned by his physician that he had only a few months to live took to speaking in Hyde Park in all weathers. His health was soon restored. Members of the Catholic Evidence Guild say they are never better than when they are speaking regularly. "I find that an evening on the platform freshens me for another day at the office," says one speaker.

Paris.—The Association of Christian Marriage will publish every two months, beginning in January a new Bulletin called "The Priest and the Family." It will discuss all questions pertaining to the role of the priest in the uplift of the family; training of the young for family life, preparation for marriage, instruction concerning morality, conjugal ethics, family education, family liturgy, the family movement, etc. The director of the Association is Abbe Viollet, who recently received a high award from the Academy of Moral Science for his work on education and the family.

Indianapolis.—All the so called Americanization bills, introduced in the Indiana State Senate by Senator Sims of Vigo County with the backing of the Ku Klux Klan, have been killed by the Senate. The first to be thrown out was the anti-religious garb bill which was overwhelmingly defeated. Then in quick succession the Senate voted for indefinite postponement of the Sims bill which would have required teachers in the Public schools to be graduates of the Public schools and of a commissioned High school, and another of the Sims proposals which would have made Bible reading in the Public schools compulsory.

London, Eng.—Baron Friedrich von Hugel, noted Catholic philosopher and writer, is dead here. He was seventy-three years old. Baron von Hugel was the son of an Austrian diplomat, educated in Florence and Brussels. He married Lady Mary Herbert (who was received in the Church shortly before her wedding) and became a naturalized British subject. His special fields of study were Greek and Hebrew and historical criticism as applied to biblical documents and also the psychology and philosophy of religious experiences. He received the degree of Doctor of Divinity from Oxford University in 1920.

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**WOLF MOON**

**A ROMANCE OF THE GREAT SOUTHWEST**

BY JOSEPH J. QUINN

**CHAPTER VII.—CONTINUED**

One evening when he had left the park and his walk carried him farther than usual he came upon a little chapel secluded among a grove of oaks. He heard the voices of a choir and stepping inside observed a statue of the Little Flower of Jesus. He had heard of the wonderful intercession of this little servant of God, had read her life, that of a holy Carmelite nun who died at the age of twenty-five in 1897. There was something ineffably sweet and tender about her being. Then, too, a great devotion toward her had sprung up in every corner of the world. Especially was this so in America. An inner prompting urged him to pray there that she might intercede with God and find Joey. Accordingly he visited the chapel every evening and sent up his prayers in the little shrine, at times lighted by the summer sun, and at others poured out his soul with only the glistening votive lights throwing their shadows on the windows, stained with the life and death mementoes of the Saviour. The tabernacle light like a large ruby glowed in the dim enclosure of the sanctuary. Faint, pungent odors clinging to the feathery wisps of incense suspended above the altar told him that Benediction had been held shortly before. But his prayer was ever the same. Like Evangeline pursuing her lover he was convinced that some day he would find Joey, not tomorrow, nor the next day, but before he should be called home.

On a late June evening Corcoran was sauntering along the path near the park gates with an obsession of sad memories. A large machine set its brakes and screeching came to a sudden stop under the high pillars. A voice from the machine hailed him.

"Oh, Mr. Corcoran, won't you ride with us?"

It was Janet Hathaway and a friend of hers, Chester Simpson. Of late Janet had displayed a particular friendship for Simpson. The latter, a young chap just out of college, fell in love with Janet upon first sight.

Mr. Corcoran had observed a cooling off of the friendship between Janet and Jack. This had disappointed him. The affection between Janet and his son lighted a spark of pride in the elder Corcoran. He encouraged its development although at no time did he design marriage. He felt that the companionship of the two would ripen into a love that would later mean a joining of the families.

"Have you heard from Jack lately, Mr. Corcoran?" began Janet with a trifling show of interest.

"Yes, I had a letter from him today. He was asking for you. He remarked that he had not heard from you for quite a time." He did not hesitate to repeat Jack's concern over her forgetfulness.

"Would you mind letting me out here, Mr. Simpson? I believe its only a short walk now to my destination."

Senior Corcoran bade goodbye as he stepped from the car. Janet waved to him as he cut across the street and walked under a high wall where the shadows from an arc light played upon the wall. He appeared worried, the furrows of his forehead narrowed and sank. A strange sensation, alternately hot and cold, fluctuated in his body.

"I wonder should I acquaint Jack of her friendship with Simpson?" He stopped thoughtfully for a moment under a line of rustling maples and then started. "It seems it is almost due my boy."

He passed on under the canopy of trees turning to himself. The night was warm, summery while the air felt spiritless. A locust trilled its weary monotone adding a note of depression to the moment.

A little further he turned down a small street where the breeze was cut off by the high houses. Wall upon wall they rose in dreary perspective, the tall roofs touching, as it were, the heavens alive with fiery points. A machine spun around a corner in the distance and came toward him, speeding. He heard a familiar laugh and glanced at the car as it flashed by. It had two occupants. The man had his arm around the girl and was steering with one hand. The car shot under an arc light and in a rapid look Corcoran halted with a shudder. It was Janet and her friend Simpson.

A tremor of surprise and shame, heartburning disappointment shot through his frame. Struggling under a paroxysm of battling moods he gazed until the car was lost amid the night noises of the street. A dark frown born of piqued pride crept down from the forehead of Senior Corcoran until it showed on his face. His heart beat a heavy roll under the turbulent warfare of his feelings. A new breeze starting into life intensified the chill that at times swept the road from his face. He looked around for a place to seat himself, the surprise had weakened him. Persons sitting on their front steps watched the man believing him queer.

"No, no," he stammered to himself, "Jack shall never know it. It is well that this happened. Forgotten Jack, her playmate, in this short time. In less than—"

The thought made him start down out upon the creature muttering by the road. His steps were maddened, he staggered but held to his feet. Phantomlike he plunged here and there along the pavement as if a part of the night's shadows.

"Forgotten Jack! Forgotten Jack! I'm glad I saw. God is good." The words streamed forth in soul-stirring impulse. He was speaking aloud, unconsciously. From a doorway a woman looked out upon the creature muttering by and pitied him. Some poor soul caught up with trouble, she thought. On and on, with no destination, now through a side street, poorly lighted and narrow, he passed, and on, stumbling on the uneven pavement but catching his drooping figure before it fell. Before long he had reached the wide streets where the stars came through streets whose centers were breast with fragrant shrubs and close-cropped lawns. He had space to breathe here and his lungs expanded as if breaking the steel bands that bound them. Farther on he looked up. There was no foliage overhead, nothing but the blue-black sky cushion with its golden pins. A faint light streamed hazily across the sky, a wadding in which were caught a host of far-off worlds. Out under the rushing wind and bending branches he could live. Life seemed to come stealing down to feed his lungs from that light that peeped from the million windows of the sky.

A half hour later the bent figure came to a gravelled walk leading to the small chapel. He wanted to rush inside and bury his face in his arms, but his lungs, burning under the evening's strain, cried to remain outside under the breathing of the night. A bird flew startled from its roosting place as this dark figure stalked down under the trees. The air was redolent with the fragrance of summer flowers and pungent shrubs.

Senior Corcoran entered the chapel and knelt before the statue of the Little Flower. It represented to him all the beauty left in the world. He prayed to her whom the statue represented. An indefinable thing seemed to rush across his soul transporting him. Through an open window came a flood of air that cooled his head and hands, feverish and heated. The little red light darting high and low before the Tabernacle told him that God was there and God is always good. He would pray more earnestly than ever. He bowed his head and a strange calm settled over him. Though it came flitting memories of his wife, Jack, Joey. Where was Joey now? God would hasten Joey's steps back to him some day he felt certain. For a lengthy spell Corcoran's face lay buried in his hands. He lifted his head slowly and looking up, gazed at the statue of the Little Flower, standing in holy calm. A peculiar light seemed to suffuse itself over it, brightening the breast, the feet. A stronger effulgence selected the face and made her features stand out in its marble lines. Was it miraculous? He turned and saw; it was the moonlight streaming

through the open window. The queenly orb had risen over the bold heave of hills in the East, flooding the landscape with a transparent silver gauze. It came pouring into the chapel making brilliant the rail, the tabernacle, the linens upon the altar. Corcoran likened it to the Holy Grail, for down those moonbeams stole a thousand fancies fashioned fairylike around Jack and Joey.

The silence and the moonlight conspired to form a background for his grief and inundated his soul as a river on rampage. Tears trickled down upon his large hands. Joey! Where was Joey? Could God by His omnipotence find the child who seemed swallowed in the crater of the past?

Once more he lifted his face and through his tears looked up to the sweet face of the statue. Like a sword dropping from a great height a pain stab rushed through his heart. His mind flashed back to Jack in Oklahoma. A vision showed him writhing in pain, crying for help, lifting his hands in appeal for aid but there was none. He was out somewhere on the plains or the desert, alone, under the stars. His voice plaintive. If he could only reach him, take hold of his hand and press it to his breast, and protect him from some strange, unseen enemy. Somewhere off in the distance were mountains that threw their high shadows down upon his form, bleeding and prostrate.

Senior Corcoran rubbed his eyes as if clearing a spotted web. They had been staring at the statue. It was only a vision. The moonlight and the silence had brought it on. Thankful, full of prayer, he buried his face once more and sobbed and through them came low words, charged with sentiment and love, asking the Little Flower to intercede for Jack before the throne of God. He felt that his son was pleading to him, imploring his aid under there under the stars in Oklahoma.

TO BE CONTINUED

**FIRST INSTALLMENT**

High Mass was finished at Larmon and the organist played a solemn march as the good country-folk and fishermen moved slowly out of the little church. The strong sunlight dazzled their eyes; the salt tang of the sea was in the air. Not far away the great blue waves danced and splashed merrily in the wind and sunlight. Some of the people paused to look out on the restless, heaving sea; others left somewhat hurriedly. There was great confusion. Little boys and girls were darting here and there among the backing, stamping horses, and everywhere there were sounds of pleasant laughter and of turning wagons.

Martin Elkin saw that his wife and daughter were comfortably seated in the wagon; then, as they drove off, he went to the door of the sacristy and stood waiting. Father Kerr had sent for him. The old man felt somewhat nervous on being thus summoned; so many distressing things had befallen him during the past few years that he now regarded all such calls as forbidding trouble. He hoped his son Charlie was well at the seminary. Perhaps—but he shook his head by way of dispelling his fears and closed his jaws firmly.

A quick step sounded; then the priest came out through the door. He was a young man with a bright, friendly face, a kind smile shadowing his eyes. He shook the hand of the older man warmly, then opened his breviary and took out a folded paper, smiling away the old man's fears as he slipped the book under his arm in order to read the telegram more easily.

Never had such good news come to the old Father. The telegram was from the Bishop and it read thus: "Prepare for ordination of Charles Elkins within the month." The old man bowed his head, but said nothing. The priest gazed at the telegram and passed on to the sacristy. Old Martin gazed after him, the yellow paper fluttering in his trembling hand. Then he went back into the church and knelt down before the tabernacle, in tearful gratitude. The past few years, with their burden of trials and failures, had stooped his shoulders, but they had brought his heart very near to God.

He left the church and walked, hat in hand, towards home. His head felt a little dazed, for it was a long time since he had received good news. The great February thaw of four years had spoiled tons and tons of fish which he had bought to ship, depending on the usual cold weather to keep them in good condition. This was the beginning of a series of disappointments and failures. Before this he had lived in comfort, but ever since it had been very hard to keep the lad in the seminary. However, he had managed to pay for his education, though as a result, many frugal meals were eaten in the little house by the sea. And often in the long winter evenings, when father and mother and daughter sat before the fire in the little sitting room, the lamp turned low to save the oil, they talked of still greater sacrifices they might make in order that Charlie might have the books he needed to complete his course. And, away in the convent of the Ursulines, Mary, known as Sister St. Francis, passed many a silent vigil under the sanctuary

lamp, praying to God to help her parents, so that her brother might finish his course.

In vacation time, when the lad was home, many little sacrifices were used to hide their poverty from him, in order that he might not learn how great sacrifices they were obliged to make for him. They succeeded fairly well; though he guessed things were not so prosperous as they seemed. And often when he was back again at the seminary, and when the wind blew about the great solid walls of stone, he would think of the three in the little white house which trembled under the force of the roaring winds from the stormy sea; and he would console himself by the thought that it would not be long before he would be able to help them a little at home. And when he would write to his father, telling him of his hopes, the old kind face would smile wisely, and he would say quietly to himself, "Yes, Charlie, you will be able to help us; and you will pay by installments." But the old man had his own interpretation for the last word.

At dinner Martin Elkin told his wife and the news. The mother wept quietly. Annie stood up and moved quickly till she stood behind her father's chair; then the strong young arms went around the old man's neck and the hands clasped over his chest. The head bent down and the sweet lips of the child kissed the white, wrinkled cheek of her father.

The night before the ordination old Martin walked for a long time, back and forth, along the bank above the sea.

Tomorrow his boy would be a priest, and soon he would see him standing, white-robed, at the altar of God. In the hands of his son the bread and wine would be changed into the Body and Blood of Christ. How could he ever thank God enough? He stopped in his walk and looked far down through the darkest shore to where the great steady beams of the Fir Point light poured themselves out over the dark sea, warning sailors of the rocks and shoals. Hundreds of times he had seen the light shining so; and he had passed on without any further thought as to its being there. Tonight, however, he saw how beautifully symbolic it was. For centuries ago, on the mountain-side had not the Master likened His followers to a light shining in the darkness? "Ye are the light of the world." He had said. Was not Charlie to be a successor to those followers? He supposed the lad was asleep. But away in the town, kneeling before the tabernacle in the Bishop's private chapel, Charlie was praying under the faint glimmer of the sanctuary lamp. Long after he finished his prayers he knelt there silently, thinking of something. He did not know that he was thinking of what his father called "the first installment."

The "great day" dawned and the sun came up out of the sea clear and bright. Long before the time set for the beginning of the ceremony the little church was filled with friends of the lad. There were many—old and young and middle-aged—who were proud of him; for all through the years of his college course he had not changed his pleasant ways. He had come at vacation time with the old pleasant smile and the warm grip of the hand. They felt that he belonged to them; and as they waited there for his appearance, many a beautiful prayer went up to the Queen of the clergy, asking her to protect the lad and keep him holy all the days of his life.

Up in the little tower of the church the bell sounded, and when it stopped the door leading from the sacristy opened and the procession filed into the sanctuary. Charlie, clothed in the long white alb and gold-fringed stole, looked pale and a little thin, as candidates for priesthood usually do after their years of seminary training. He carried on his arm the other vestments worn by the priest at Mass.

Annie, who was in the pew with her father and mother, after one long look of affection at her brother, counted the clergy. Besides the Bishop and Father Kerr, there were eight priests, some of whom had come a great distance. Old Father McMullan, with his kind, spectacled eyes and double chin, had come from ten miles beyond Fir Point in a fish boat. The mist began to gather in old Martin's eyes. Just twenty-five years ago the old priest had baptized Charlie.

The ceremony progressed. Annie watched the priests intently as they put on their stoles. She followed each one with her eyes as, after the Bishop and his assistants had imposed hands on the priest at Mass. She wondered if Charlie knew that it was Father McMullan who pressed so heavily on his head.

She watched her brother as he received the vestments; and noticed that the last one—the chasuble, she thought it was called—reached no lower than his elbows. She knew that when the pins would be removed from this, and it would fall to its full length, her brother would have already received all the powers of the priesthood.

When he came down from the altar where he had been kneeling at the Bishop's knee, his hands were clasped and a white cloth was wrapped around some of his fingers. She knew what it meant, the hands of her brother had just been anointed with the oils of priesthood.

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She did not look at her father: she felt that the strong man was weeping. Then she heard him pray: "Oh my God, I thank Thee! I thank Thee! And then, "A priest of God!"

When the chasuble was lowered, and when, at the Bishop's command, the choir had sung, "O What Could My Jesus Do More?" the young levite stood up, vested in all the dignity of God's holy priesthood. He came over to the sanctuary rail, accompanied by the Bishop. His Lordship invited the parents of the young priest to come to receive his first blessing.

They advanced to the rail and knelt down. The old father bowed his gray head, and the young priest, with all the love of his strong heart and all the warmth of his priestly fervor, raised his eyes and his hands towards heaven. The hands, fresh from the holy oils, came down gently, yet firmly, on the head of the old father, and rested there; and his son, for the first time, spoke the words of his priestly blessing: "May the blessings of Almighty God, the Father and the Son and the Holy Ghost descend upon you and remain forever. Amen."

Old Martin had received the "first installment."—B. J. Murdoch.

THE STORY OF CHRIST

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THE SECOND BAPTISM

But at the same time the tears of the weeping woman were tears of joy and exultation. She was weeping not only because of her shame, now forever canceled, but because of the poignant sweetness of her life beginning anew.

She was weeping for her virginity restored, for her soul rescued from evil, her purity miraculously recovered, her condemnation forever revoked. Her tears were the tears of joy at the second birth, of exultation for truth discovered, of light-heartedness for her sudden conversion, for the saving of her soul, for the miracle of hope which had released her from the degradation of the material and raised her to the illumination of the spirit. The drops of nard and her tears were so many thank-offerings for this incredible blessing.

And yet it was not alone for her own sorrow and her own joy that she wept. The tears which bathed the feet of Jesus were also shed for Him.

The unknown woman had anointed her King like a king of olden times. She had anointed His head as the high priests had anointed the kings of Judea; she had anointed His feet as the lords and guests anointed themselves on festal days. But at the same time the weeping woman had prepared Him for death and burial.

Jesus, about to enter Jerusalem, knew that those were the last days of His life in the flesh. He said to His disciples, "For in that she hath poured this ointment on my body, she did it for my burial." Still living, He was embalmed by a woman's compassion.

Christ was to receive before His death a third baptism, the baptism of infamy, the baptism of the supreme insult; praetorian soldiers were to spit upon his face. But He had not received the baptism of glory and the baptism of death. He was anointed like a king about to triumph in His celestial kingdom. He was perfumed like a corpse about to be laid in the tomb. This anointing unites the twin mysteries of His Messiahship and of the crucifixion.

The poor sinning woman, mysteriously chosen for this prophetic rite, had perhaps a confused premonition of the appalling meaning of this premonitory embalming. Love's second-sight, stronger in women than in men, the foresight of exalted and deep emotion, may have made her feel that this body perfumed and caressed by her was in a few days to be an icy, blood-stained corpse. Other women, perhaps she herself, were to go to the tomb to cover Him for the last time with aromatics, but they would not find Him. He who was now feasting with His friends was at that time to be at the doors of another Hell. Feeling this presentiment, the weeping woman let her tears fall on Jesus' feet to the astonishment of all the others, who did not know and did not understand.

Now the feet of the Saviour, the feet of the condemned one, are all bathed with tears, the salt of the tears mingling with the perfume of the nard. The poor sinning woman does not know how to dry those feet, wet by her tears. She has no white cloth with her, and her garment does not seem to her worthy to touch her Lord's flesh. Then she thinks of her hair, her long hair which has been so much admired for its fine silkiness. She loosens the braids, slips out the pins, unclasps the fastenings. The blue-black mass of her tresses falls over her face, hiding her flushed face and her compassion. And taking up the masses of these flowing curls in her hands, she slowly dries the feet which have brought her King into that house.

Now her tears are ended. All her tears are shed and dried. Her part is done, but only Jesus has understood her silence.

SHE LOVED MUCH

Among the men who were present at this dinner there was no one except Jesus who understood the loving service of the nameless woman. But all, struck with wonder, were silent. They did not understand, but they respected obscurely the solemnity of the enigmatic ceremony. All except two, who wished to interpret the woman's action as an offense to the guests. These two were the Pharisee and Judas Iscariot. The first said nothing, but his expression spoke more clearly than words. The second, the Traitor, presuming on his familiarity with the Master, ventured to speak.

Simon thought to himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner." The old hypocrite had for the paid woman the scorn of those who have had much to do with them, or of those who have never known them at all. Like his brothers he belonged to the endless cemetery of white sepulchers, which within are full of foulness. It is enough for such men to avoid physical contact with what they think is impure, even if their souls are sinks of iniquity. Their morals are systems of ablations and washings; they would leave a wounded man to die, abandoned on the road, for fear of staining themselves with blood; they would let a poor man suffer hunger to avoid touching money on the Sabbath day; like all men they commit thefts, adulteries, and murders, but they wash their hands so many times a day that they imagine them as clean as those of babes.

He had read the Law, and there were still ringing in his ears the execrations and anathemas of Old Israel against prostitutes. "There shall be no whore of the daughters of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination to the Lord thy God." And Simon, the wise burgher, remembered with equal satisfaction the admonition of the author of the Proverbs: "For a whore is a deep ditch; and a strange woman is a narrow pit. For by means of a whorish woman a man is brought to a piece of bread." The old Jew would perhaps not have felt so bitterly about prostitutes, if they cost nothing! But they are capable, those shameless women, of eating up a patrimony! The old proprietor could not be reconciled to one of those dangerous women in his house, to the fact that she had touched his guest. He knew that the prostitute Rehab had made victory possible for Joshua and that she was the only one to escape from the massacre of Jericho, but he remembered that the invincible Samson, terror of the Philistines, had been betrayed by a worthless woman. The Pharisee could not understand how a man acclaimed by the people as a prophet should not have understood what sort of woman had come to bestow on Him this discredit honor; but Jesus had read in the heart of the sinning woman and in the heart of Simon, and answered with the parable of the two debtors. "There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."

And he turned to the woman, and said unto Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath kissed my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

And he said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace. The parable and the comment of Jesus show how great, even today, is the lack of understanding of this episode. Every one or nearly every one remembers only those words: "Her sins are forgiven, for she loved much." An attentive reading of the text shows that this ordinary interpretation is the opposite of the truth. It is thought that Jesus forgave her sins because she had loved many men, or because she had shown her love for Him with her perfume and her kisses. The parable of the two debtors makes it clear that the meaning of Jesus' words, badly quoted and even more completely misunderstood, is entirely the contrary. The woman had sinned greatly and because of her repentance she was wholly pardoned; and because her pardon was great she greatly loved Him who had saved her, who had forgiven her; the nard and her tears and her kisses were the expression of that grateful love. If before going into the house that evening the sinning woman had not already become transformed by virtue of her pardon, she would not

have obtained from Jesus forgiveness for her past life spent in evil, not by using all the perfume of India and Egypt nor by all the kisses of her lips, nor by all the tears of her eyes. Christ's forgiveness was not the reward for those acts of homage; those acts were her thank-offerings for her forgiveness already received; and they were great because her forgiveness was great, as her forgiveness had been great because great had been her sin.

Jesus would not have repelled the sinning woman even if she had still been a sinner, but if He had not been sure of her conversion He would not perhaps have accepted those tokens of love; from now on even the most rigorous Pharisaical precepts permitted Him to speak with her: "Thy faith hath saved thee; go in peace."

Simon could think of no answer; but from the side of the disciples a rough, angry voice was raised, well known to Jesus. It was the voice of Judas: "Why was this waste of the ointment made, why was not this ointment sold for three hundred pence and given to the poor?" And the other disciples, so the Evangelists say, approved the words of Judas, and murmured against the woman. Judas was the man who held the purse; the basest of them all had chosen the basest element,—money.

Money was pleasing to Judas, pleasing in itself and pleasing in its possibility of power. He spoke of the poor, but did not think of the poor, to whom Jesus had distributed bread in the country-solitudes, as well as to his own companions, too poor as yet to conquer Jerusalem and to found the empire of the Messiah where Judas hoped to be one of the masters. And he was envious as well as grasping; envious as all misers are. That silent anointing which was the consecration of the King and the Messiah, those honors offered by a beautiful woman to his Leader, made him suffer; the everlasting jealousy of man against man, when a woman is concerned, was mingled with the disappointment of his cupidity.

But Jesus answered the words of Judas as He answered the silence of Simon. He did not affront those who had affronted Him, but He defended the woman at His feet. And Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye may do them good; but Me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

The inexpressible sadness of this prophecy escaped perhaps those who sat about Him. They could not be persuaded that Jesus, in order to overcome, should be overcome; that in order to triumph eternally He must die. But Jesus felt the day drawing near, "But Me ye have not always, she is come to anoint My body to the burying." The woman listened in terror to this confirmation of her presentiment and another burst of tears rained down from her eyes. Then with her face hidden in her loosened hair, she went away as silently as she had come. The disciples were silent, not convinced, but abashed. To hide his chagrin Simon filled the guest's cup with better wine, but in the yellow light of the lamps the silent table seemed a banquet of ghosts among whom had passed the shadow of death.

"WHO AM I?" And yet the disciples knew. Those words of death were not the first they had heard from Jesus' lips. They should have remembered that day, not long before, when on a solitary road near Casarea, Jesus had asked what people said of Him. They should have remembered the answer which flashed out like sudden flame, the impetuous outcry of belief from Peter's heart; and the splendor which had shone on three of them on the summit of the mountain; and the exact prophecies of Christ as to the manner of His death.

They had heard and they had seen, and still they hoped on,—all but one. The truth shone out in them at moments like lightning flashes in the dark. Then the night fell blacker than ever. The new man in their hearts who recognized Jesus as the Christ, the man born for the second time, the Christian, disappeared to give way to the Jew, deaf and blind, who saw nothing beyond the Jerusalem of bricks and stone.

The question which Jesus had put to the Twelve on the road in Casarea must have been the beginning of their complete conversion to the new truth. What need Jesus have to know what others thought of Him? Such a curiosity springs up only in doubtful souls, in those who do not know themselves, in the weak who cannot read in their own hearts, in the blind who are not sure of the ground on which they stand. For any one of us such a question is legitimate, but not for Jesus. No one of us knows really who he is, no one knows with any certainty what is his real nature, his mission, and the name which he has a right to call his own, the eternal name which fits our destiny. The name which was given to us in infancy, together with the salt and water of baptism, the name set

down on the municipal register, and written in the records of birth and death, the name which the mother calls with so many gentleness in the morning, which the sweetheart murmurs with so much desire at night, the name which is cut for the last time on the rectangle of the tomb, that is not our real name. Every one of us has a secret name which expresses our invisible and authentic essence, and which we ourselves will never know until the day of the New Birth, until the full light of the resurrection.

Few of us dare to ask ourselves, "Who am I?" and there are still fewer who can answer. The question "Who art thou?" is the most tremendous, the most weighty which man can put to man. Other human beings are for each of us a sealed mystery even in the moments of supreme passion, when two souls desperately essay to become one. We are all of us a mystery even to ourselves. Unknown to others, we live among others unknown to us. Much of our wretchedness comes from this universal ignorance. Here is a man who acts like a king and believes himself a king and in the absolute he is really only a poor servant, predestined from the beginning of time to dependent mediocrity. Here is another dressed and acting like a judge; look at him well; he is born a dry-goods dealer, his real place is in the country fair. That man there who writes poetry has not understood his inner voice; he should be a goldsmith, because gold which can be turned into coin suits his taste, and he is attracted by filigree, mosaics, chasing, imitation jewels. This other man who is at the head of an army ought to be teaching school. What an expert and eloquent professor he might have become! And that fellow there, shouting in the public place, heading a revolution, calling on the people to revolt, is a gardener who has mistaken his calling; the red of tomatoes, long lines of onions, garlic, and cabbages would be the fit reward of his true mission. This other man here, on the contrary, who, cursing his fate, prunes his grape-vines and spreads the manure on the cultivated earth, should have studied in law-books the art of quibbling; no one can invent sophisms and verbal tricks as he can, and even now, how much eloquence he pours out in humble duels about money matters, this poor "leading lawyer" exiled to barns and furrows.

These errors concern us because we do not know, because we have not spiritual eyes strong enough to read in the heart which beats inside our own breasts, and the hearts which beat under the flesh of our neighbors, so irrevocably remote from us. Everything is in confusion because of those Names which we do not know, illegible for us, known to genius alone.

TO BE CONTINUED

THE PURE OF HEART

You know the white flower called the Madonna Lily. How sweet it is in the morning light, as it lifts its cup gemmed with dewdrops that flash in the breeze and the sunshine. That lily sending forth its fragrance like incense rising to heaven, is an image of the pure soul that loves God and offers to Him each day its tribute of holy love and prayer. The soul is pure when it avoids all sin and preserves itself uninjured by passion and everything that could hinder it from doing the divine will.

As the carrier pigeon rises into the air and flies on its way, so the pure soul shakes itself free from the stains of earth, mounts upwards, and seeks by holy desires to abide ever in the bosom of God. Of such a soul the Lord saith: "Behold I will bring upon her, as it were, a river of peace," and to those who are innocent and pure He says: "As one whom the mother careth, so will I comfort you." (Is. lxvii, 13.)

When Our Blessed Saviour was preaching His Sermon on the Mount, He uttered the Eight Beatitudes, one of which runs thus: "Blessed are the pure of heart, for they shall see God." (St. Matt. iv.) The pure shall see God in His glorious kingdom after death, and even in this life they are able, by faith and love, to see God within their own spirit and in the world around them; and they rejoice in His presence and in the rich gifts which He bestows. Moreover, the Bible tells us that pure souls shall be favored by being very near Our Lord Jesus in Heaven; they shall follow Him whithersoever He goes, and shall sing a new song which none of the blessed can sing but those who have imitated the purity of the Lamb of God.

To all who love and preserve purity of heart Our Lord will be as the sun which gives light, warmth, and life to the earth, because He will enlighten them by special graces, comfort them with the warmth of His love, and enrich them with the gift of a stainless, angelic life. If, then, you wish to give joy to your Heavenly Father, to your sweet Saviour Jesus, to our Lady, the Mother of God, and to the blessed angels and saints, who will be your friends and companions in heaven, work and pray with the help of divine grace to keep your soul pure and innocent, that so you may be happy and blameless in God's presence day by day.

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LONDON, SATURDAY, FEB. 21, 1925

### THE CHIEF AIM OF EDUCATION

Testimony follows testimony from all sorts and conditions of thoughtful and observant men that the divorce of education from religion is producing results that can no longer be ignored. Protestant ministers and Jewish rabbis are now speaking of conditions in the terms long used almost exclusively by Catholic priests. But the chorus is swelled by many who have to do with our ever-increasing criminal population. Judges and social welfare workers, officials of prisons and of juvenile courts, statesmen and students of sociology, all are emphasizing the need of the influence of religion to remedy admitted deficiency in education that is purely secular. Again, those of every and of no religion whose life work is education are beginning to transfer the emphasis from scholarly attainments and even mental development to the formation of character as the chief aim of education. Not all of these recognize the necessity or importance of religion in the great educational process of character formation. But it is no small measure of progress, of revolutionary progress; for it has hitherto been taken for granted that scholarly attainments, mental development, intellectuality, covered the whole field of education. Physical development and character development in the past received some incidental consideration; but incidental only. The examinations, the tests of educational results, were always purely and exclusively intellectual. Witness the loathsome murderers Leopold and Loeb. Their lack of character did not in any way hinder them from being regarded as highly educated; guaranteed, indeed, as such under the hand and seal of a great university.

H. O. Rittenhouse in the New York Times writes:

"Character is the chief aim of education, and without it all other attainment is futile."

He points out that "our ancestral homes supplemented the Church in bringing moral instruction to the fruitage of character. Homes then were industrial and economic units whose activities furnished the field of duty for children and youth." But he maintains they are no longer such. "In our large cities the home is little other than a shelter for eating and sleeping, with few of any responsible duties for youth."

That is unfortunately in large measure true. But even in cities homes differ from homes. The wise mother sees to it that her daughters are not deprived of the invaluable discipline of domestic duties honestly, conscientiously and thoroughly performed; involving, as it necessarily does, the practice of the character-forming Christian virtues of self-denial and mutual service. And the sensible father will find work affording a similar discipline for otherwise flabby sons. Unfortunately there are too many silly mothers and spineless fathers who have neither the intelligence nor the strength of will to insist on this all-important part of the education of their children. And here, be it emphasized, the farm home has still the supreme advantages of "our ancestral homes" which brought "moral instruction into the fruitage of character," and "whose activities furnished the field of duty for children and youth." It is deeply to be regretted that too often nowadays the materialistic view of life has penetrated even the farm home, and the unique educational opportunities it affords are not appreciated because they can not be measured in dollars and cents. The writer whom we are quoting holds that for city children, at least, "the school has become the logical and competent agency to administer

the character drill that the home has lost the power to contribute."

His views are refreshing and illuminating. They mark, as we have intimated before, a revolutionary change in the educational point of view.

He continues:

"The duties of the pupil are to give unadorned effort to his scholarship tasks, comply willingly with the administrative measures of the school and manifest such fundamentals of the moral code as truthfulness and honesty in his school contacts. Pupils ten years of age and over have ample home and school instruction relative to these duties and should be held responsible for their performance. There can be no better pupil in a school than one who faithfully meets these requirements, whatever scholarship grade he may reach. Such pupil is deserving of the highest commendation that can be conferred by any school authority."

"The loss of moral drill in the home and the supremacy of the scholarship aim in our schools have led recent successive generations, unintentionally of course, to regard the accomplished scholar as the highest and most worthy embodiment of the human product. While such error persists the inferior ideals found in materialism and intellectuality will still engage the interests of our youth to the exclusion of the moral virtues indispensable to any civilization."

Mr. Rittenhouse is not an advocate of religious instruction in the schools; but, apart from the question of religion as a necessary basis for moral training, he is suggestive and helpful for those who have to do with children in or out of school.

And, with some reserve, the same may be said of the following though it is susceptible of an interpretation with which we should have to disagree:

"Any so-called religious or moral training that does not put its emphasis on the doing of the deed is a deceptive misnomer that vitiates sound discussion. Religious instruction, whether given within the church or elsewhere, is not religious training."

That may be interpreted in the words of St. James: (I, 22-3.) "Be ye doers of the word, and not hearers only, deceiving your own selves."

Or in the words of our Lord Himself: (Matt. vii, 24-26.)

"Everyone therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock. . . . And everyone that heareth these my words and doth them not shall be likened to a foolish man that built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house and it fell, and great was the fall thereof."

Briefly and to the point we may illustrate the contention by an example; a boy may be instructed in the Ten Commandments; what is commanded and what is forbidden by each; so well instructed that he passes a perfect examination when required. But that same boy may be habitually untruthful, dishonest and cowardly. Evidently he has religious instruction without religious training. It is more important that he have the moral courage to be habitually truthful and honest than to have a perfect verbal knowledge of the seventh and eighth commandments. This will not be disputed; and yet catechetics is often more deeply concerned with religious instruction than with religious training; with moral teaching than with moral development.

In this connection an article published in THE CATHOLIC RECORD of January 24 is right to the point. It is very gratifying that some of our own religious teachers are leading the way on this all-important phase of education. Sister Mary, of the Servants of the Immaculate Heart of Mary, is head of the Department of Sociology at St. Mary's College, Monroe, Michigan. She holds the degrees of B. A. from the University of Michigan, M. A. from the University of Pittsburgh, and Ph. D. from the Catholic University of America, Washington. Her essay for the doctorate was of such scientific value that it was published in the Psychological Review, the most important psychological journal in America. This led to her being invited to address a section of the famous American Association for the Advancement of Science.

It was only then that it was learned that the scholarly writer was a nun. The invitation was, however, none the less cordially extended. Sister Mary accepted and addressed the Education Section of the Association on the subject: "Some Research Findings on the Moral Development of Children." It is to be hoped that Sister Mary's work will be made available to all interested in the education of children. There are intelligent teachers, parents and priests who would eagerly welcome such help in a phase of education so vitally important as that which the learned Sister has made the subject of scientific study and research.

Be it clearly understood that we believe wholeheartedly and unreservedly in the Catholic teaching that the Christian religion must be the basis and the sanction of moral pedagogy. The question is one of pedagogy, not one of faith; how best to solve the problem not only of religious instruction but of moral training. The Catholic child who is compelled to examine his conscience in order to confess his sins, who is obliged to make a firm purpose of amendment of life and of avoidance of the occasion of sin, is constantly stimulated to make moral effort go hand in hand with moral instruction. Yet there is much that the intelligent teacher or parent may do toward the chief aim of education, the development of character.

As we have often remarked, Catholics are always more or less influenced by the spirit of the age. And few who have been in touch with schools will deny that the prevailing view of education as a purely intellectual matter has influenced Catholic as well as other schools. The insistence on religion in education has been of incalculable advantage in counteracting this influence; but it did not, and does not exclude it altogether.

Now that the best minds outside the Church are rightly placing character development above mere mental training, educational aims and methods may be expected—slowly perhaps but surely—to be modified accordingly. Likewise, we may confidently hope Catholic schools and homes will transfer the emphasis from religious instruction to religious training; not, indeed, by any slackening of the former; but by giving the latter its true coordinate importance and place in the school and in the home.

### A TEMPEST IN A TEAPOT

The plebiscite on the Ontario Temperance Act resulted in its being sustained by a small majority. Premier Ferguson declared that he would abide by the result and honestly endeavor to enforce the Act, though the enormous falling off in popular support would make the task more difficult than ever. It is the custom of prohibitionists to represent the "liquor interests" as solidly against them. Why should they be against Prohibition? The distilleries sell more than ever they did in pre-Prohibition days. The excise duties prove that. Then Government Control would not have restored the bars to hotels; so they were not interested. But the new and thriving bootlegging industry depends for its prosperity on the maintenance of the O. T. A. So it is quite certain that the vote and influence of this Prohibition-by-product went to sustain the O. T. A. Without that powerful support Government Control would have replaced the Ontario Temperance Act. Again, most of the cities voted overwhelmingly against the O. T. A. That naturally made the city population resentful of rural interference with municipal home rule. They wanted local option.

The Government faced a difficult situation. Without the moral support of the great majority of the people it is difficult to enforce any legislation. In face of the active hostility of half the people this difficulty is greatly enhanced. Obviously if that hostility could be lessened, if the sense of grievance could in a measure be allayed, the enforcement of the Ontario Temperance Act would be facilitated.

We have not the slightest knowledge of the deliberations of those to whom the people of the province entrusted the duties of government. But we have no reason to think that they were swayed by any less worthy motive than the one we have set forth in the foregoing paragraph.

The O. T. A. allows beer of 24% alcoholic strength by volume. What is there so sacrosanct about this arbitrary percentage? In the United States it is by law decreed that anything over one-half of one per cent. of alcohol constitutes an intoxicating drink. It is not true. It is absurd. But by legislative enactment our American cousins have enshrined this absurd lie in their statute-books. Across the line our 24% near beer is an intoxicating drink, as by law established. But everyone knows that it is nothing of the sort. No legislative lie can make the insipid stuff any better or worse than what it is.

The Ontario Government proposes to allow beer of 24% alcoholic strength by weight, or 4.44% by volume to be sold instead of the old limit of 24% by volume. They propose to substitute for the insipid drink now allowed, but not drunk, a temperance beverage presumably refreshing and palatable. Thus they hope hostility may be lessened and the sense of grievance allayed. If so the O. T. A. will become less difficult of enforcement.

Immediately there is a little tempest in the prohibition teapot. We have been reading the protests; but we note that no one touches on the vital point as to whether or not this beverage is intoxicating. Wine of much greater alcoholic strength may now be legally sold.

Again we ask why is 24% the absolute and unalterable limit for beer?

Our prohibitionist friends say that this question was not submitted to the people at the plebiscite. Unless the people were given generous samples of the 4.44% beer they could not pass an intelligent judgment on the question. The protestors excitedly call it "strong beer." That is silly; it is a very light beer. Is it intoxicating? That we think is a matter to be decided neither by prejudice nor plebiscite, but by competent medical authority. There must be some reasonable definition of terms. The present near beer would doubtless be intoxicating if consumed in sufficient quantities.

This question of light beer was not, it is true, submitted to the people at the plebiscite. But neither was the question of more severe penalties for infractions of the Ontario Temperance Act submitted to the people. And yet our prohibitionist friends have no scruple in demanding drastic amendments along this line. We have representative government; it is well to remember that.

The people of Ontario emphatically and unmistakably gave those who are now in power the mandate to govern. They did not go to the people as extreme prohibitionists. Indeed they were charged in the press and from pulp and platform with being "wet." It is now their duty as well as their undoubted right to use their best judgment in the matter of amending the O. T. A. or any other act. It is absurdly inconsistent to grant them the right to make the Act more drastic if they judge it expedient to do so, but to deny their right to modify it in any other way.

We are not prophets nor the sons of prophets. But we have been in countries where light beer is freely drunk and strong drink is practically unknown except at hotels for tourists; where the temperance problem is solved; or rather where the problem, as we know it, is nonexistent.

It is not unreasonable to hope that a refreshing, palatable and satisfying beverage, such as the proposed light beer, may do more for temperance in Ontario than the extreme prohibitionists could ever do by extreme legislative measures.

### SECRET SOCIETIES

Much press comment on Mussolini's decree that Freemasons must give up their membership in this secret society or resign from the civil service is misleading and savors of wilful calumny. To say that Freemasons are outlawed or compelled to disband in Italy is to assert what has no foundation in fact. We have published the legislative measure, word for word, that relates to the Masonic society. It simply gives the Government the right to demand the membership roll of the Masonic or any other secret society. It must be remembered that the Freemasons in Italy are intensely political in their activities. On this continent they are a fraternal society; not a society that

is primarily political or one that is unduly active in promoting political aims under cover of secrecy. In Italy political liberty for all demands that secret political societies come out into the open and not plot in secret. That is the contention. Rather than do that, or even to disclose their membership, the Italian Freemasons make a pretence of dissolving their lodges. In the United States similar measures have been proposed and adopted with regard to the Ku Klux Klan which is also political in its activities and aims. In Ireland under English rule all secret societies were strictly forbidden to the members of the Royal Irish Constabulary except the Freemasons. What is sauce for the Fenian goose ought to be sauce for the Masonic gander.

And this morning we have this despatch in the papers:

"Dublin, Feb. 18.—Drastic provisions are made against secret societies in the army or police force. It provides penal servitude of two years' imprisonment for any member of the military or police force who joins a secret society, which is defined as any association whose members are bound by an oath or other engagement not to disclose the proceedings of the association. This definition is wide enough to include Free Masons as well as members of the Irish Republican Brotherhood."

The object is clear. The safety of the state in Ireland demands that secret societies aiming at the subversion of the Government or of the Free State itself should not be allowed "to bore from within" in the army or police force. A like consideration influences the Government of Italy with regard to the Freemasons and the bureaucracy.

It is admitted that the Freemasons are bitterly hostile to the Fascist party now in power in Italy. The Italian Government says to civil servants: give up membership in this hostile political society or give up the civil service. That is made to look like an outrage. And yet, right here in Canada, active political partisans have been dismissed from the civil service wholesale by both the great political parties; and it is still an accepted principle that those employed in the civil service should abstain from active participation in partisan politics even though they should do so openly and aboveboard.

Another malicious intimation is sedulously suggested. That is that there is such a revulsion of feeling against Mussolini that his Government is likely to be overthrown and that political disorders are likely to follow. This is intended to deter pilgrims from going to Rome to participate in the ceremonies of the Holy Year.

We have the most reliable assurance that there is not the remotest likelihood of any such thing. Italy and Rome are enjoying peace and security undisturbed by the slightest fear of political turmoil. There is not a more stable government in Europe than that headed by the Fascist Premier Mussolini, which has a firm hold of the reins of power, but whose greatest strength lies in the confidence, the trust and the affection of the vast majority of the Italian people.

### IF A MILL STONE WERE HANGED ABOUT THEIR NECKS

BY THE OBSERVER

The front of a picture theatre: Before it a group of eager eyed children: The attention eagerly fastened on the pictures on the bill boards: And what are the pictures? A woman in short skirts kicks her heels in the air; a man's arms are about her waist; the man holds a glass high above his head; and reckless devilry is portrayed on the faces of the pictured heroine and hero; the eager eyed and inquisitive minded children are invited to come in and see the portrayal of the devilries of evil men and women. Will they go? Yes, of course they will. That is what the picture millionaires are doing for the children of this country.

It were better for them that a mill stone were hanged about their necks and that they were drowned in the depths of the sea. God Himself has said so. But meantime their punishment is deferred; and meantime the souls of innocent children are being blackened and ruined; childish imaginations are being corrupted and childish consciences hardened. What do the picture millionaires care about

that? They want the money; they do not need the money, but they want it.

This sort of thing is becoming so common that we are in some danger of taking it as a matter of course, and as a thing that we cannot help; and we are in grave danger of losing sight of our responsibilities in regard to this wholesale corruption of innocence. What are we going to do in the matter? How many parents ever even inquire what sort of pictures their children see? How many even of the small number who make such inquiries, ever say a word that will reach the proprietor of the picture theatre by way of protest? We have Catholic societies in considerable numbers. Are they doing anything to lessen this wholesale scandal to the young? How many people care how much filth is soaked up by the childish minds?

If there are any considerable number of people who care, it is high time that they made themselves heard. Call up the proprietor of the picture theatre. Ask him if he has a decent picture to show this week. Ask him whether it is cleaner than the picture he had last week, and tell him that he had better get clean pictures if he wants your custom. If a grocer gave you bad goods, if the butcher gave you rotten meat, you would not hesitate to call him on the telephone and tell him what you thought of it. Why not show as much readiness to protest against the rottenness of the pictures which are searing the souls of your young folks with the fire of hell; for lust is of hell as surely as there is a hell.

No man has the right to place before the eyes of the young—or the old for that matter—attractively gotten-up pictures of men and women tempting each other to sexual sin. Are there not enough inevitable temptations to sin in this world without deliberately manufacturing them with every art of the camera and the printing press? It were better for them that a mill stone were hanged about their neck and that they were drowned in the depth of the sea. They will be drowned in hell for all eternity; but that will not save the poor souls they are attracting into the power of the devil. We are not worrying about the picture millionaires. They will get what is coming to them for their trafficking in souls. We are concerned for the poor unsuspecting innocents who are being lured into the power of Satan by deliberate methods, that millionaires may make more millions, and that a few theatre proprietors may make a comfortable living; comfortable at least to those of them who have no consciences.

It is not easy to see how a man can sleep comfortably, if he has a conscience, when he knows that he has set youthful imaginations wallowing in scenes of lust. How can a man with a conscience be content with himself when he knows that he fills the thoughts of the children of his home town with the ideas of lust? Have those who conduct picture theatres become case-hardened as to be without sensibility in a matter which, one would suppose, would appeal to the conscience of a barbarian in the center of Africa?

How are they going to answer to the Lord Jesus, when He comes to judge all mankind, for their systematic corruption of the souls of His children? Will they tell Him they needed the money? Will they say to the All Holy God that they were following a business custom of the time and the place in which they lived? Do they imagine that such excuses and subterfuges will avail them on The Day when all pretences, all selfishness, all considerations of profit and pleasure and habit and business will take on their true proportions and the God who gave the world His warning against scandal to His little ones, will deliver His judgments?

It were better for them that a mill stone were hanged about their neck and that they were drowned in the depths of the sea.

### NOTES AND COMMENTS

It has been estimated that 100,000 new laws will be enacted in the United States this year, which prospect elicits from a morning paper the apt remark that the more laws there are the less law-abiding people become. May not Prohibition be cited as a case in point?

APROPPOS THE above, and the working of the Volstead Act, the ejaculation of Frenchman on

entering New York harbor may be recalled. An American acquaintance had called his attention to the statue of Liberty as emblematic of the spirit of his country. "Ah!" exclaimed the French visitor, "You too I see erect monuments to your illustrious dead."

"LITERARY CRIMINALS are assassins," writes a contributor to the *Calcutta Herald*. "Not the kind you see in the docks of the High Court; not the ruffians who with their finger on the trigger demand your money or your life. The literary assassin is a well dressed, well-groomed individual, seated in a luxurious study with palms and statues and pictures. Men call him 'the great novelist,' but before God he is only an assassin of the soul." Are not most of the popular magazines to be seen on every news stand in this category? But Governments are too busy enforcing Prohibition to give attention to a trifle of this kind.

"OUR BOOKSTALLS are filled with poisoned books," says the same writer, "books that a heathen nation would be ashamed to own. There is a rush for best sellers, and the more shameless the books, the more eagerly are they bought. There is no outcry. It is literature" save the mark. "Books for men, books for women, books for children—each with its proportionate dose of poison. Books blaspheming God, calumniating all that is holy and sacred; books lowering man and woman below the level of the brute, and books poisoning the minds of little innocents who stumble over the spelling; books to suit all pockets, editions of *de luxe* for the millionaire and cheap ones for the poor, but all with the same dose of poison." Here surely is work for the real reformer!

IN FURTHER illustration of the progress of "Catholic" sentiment in the Church of England, touched upon in these columns last week, an English letter dating back more than a year has come to the surface and, bearing directly as it does upon the issues of the moment, may be cited with profit. Since the latest Anglo-Catholic Congress the reunionists have in this writer's judgment been getting more and more down to hard facts, and, putting aside the mass of sentimentality which has hitherto beclouded the real issue, shown a disposition to come to close quarters. The interview of some of their leaders with Cardinal Mercier has from all accounts served to foster this tendency.

ON THE whole, we are told, the average notion as to reunion with Rome has been to the effect that if Rome could be induced to abandon its "stiff-necked attitude" as to the validity of Anglican orders, the way to reunion would at once be cleared. Now they are beginning to grasp the fact that even if their orders were recognized by Rome (of which there seems little or no possibility) reunion would be as far off as ever. Lord Halifax, who for fifty years was President of the English Church Union, and whose high character has as much as any thing else been the sustaining power of the reunion movement, has again warned his fellow High Churchmen that the question really at issue is not the validity of Anglican orders, but the supremacy and universal pastorate of the Pope, which the noble Lord unequivocally calls the "Primacy conferred on St. Peter." And Lord Halifax further reminds them, the fundamental question which Anglicans must ask themselves is whether this privilege of St. Peter is secured to his successors by divine law. The hopeful character of subsequent developments is that the advanced Anglican school are seriously considering this question.

MOTHER SEES SON'S KILLING PICTURED

By Mrs. Enrico Pucci

Rome, Italy.—A group of peasants from the little village of Cave in the Province of Rome came recently to visit the Missionary Exhibition. A picture representing the massacre of missionaries and Christians in Armenia was pointed out to them. One of the women suddenly cried out and fell to her knees sobbing. "There he is—my son!" she said, brokenly.

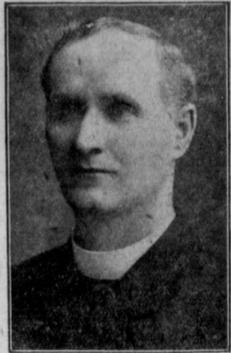
She was the mother of a humble Franciscan monk who had been killed in the last massacre in Armenia.

TO DEFEND THE HOME

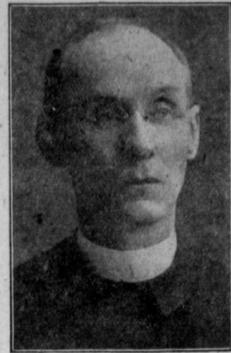
AN INTERNATIONAL UNION OF CATHOLIC WOMEN'S LEAGUES TO STUDY EVILS OF AGE

Utrecht, Holland, Jan. 16.—Catholic women of the world over are being mobilized in a huge international effort to define, classify and combat the modern evils which in many lands threaten the integrity of the Christian home.

The launching of the popular phase of the effort was revealed here with the sending out of a communication to all its affiliated bodies throughout the world by the International Union of Catholic Women's Leagues.



THE REV. JAMES A. MCCARTHY, S. J. Born at Norwood, 1863, died in Chicago, 1918. During his twenty-nine years as a Jesuit he was President of Loyola Academy, Chicago; pastor the Gesù, Milwaukee; pastor of St. Xavier's Church, Cincinnati; and assistant pastor of Holy Family Church, Chicago.



THE REV. JOSEPH P. MCCARTHY, S. J. Born at Norwood, 1863, died at Montreal on Christmas Eve, 1924. Professor in St. Mary's College and in Loyola College, Montreal. For many years before his death he was of the Royal Victoria Hospital, Montreal. The Christmas Day following his death was the thirty-eighth anniversary of his entry into the Society of Jesus.

Gospel scaled the Rocky Mountains, crossed the montonous plains of the West, roamed the confines of Alaska, and set their feet upon the shores of the Arctic Sea.

THE CANADIAN CALL

Even as Britain had her Augustine, Germany her Boniface, Gaul her Iranaeus, Africa her Cyprian—so among the Bishops, founders of these new churches, are to be found saints and martyrs.

They were worthy of the sublime call. All of them, without exception were great pontiffs, great because their character was high and their faith solid as the rock.

shows that in 1923 the oldest in years and in apostolic labor was the Rev. Father Nicse Kuaht, of the Sacred Hearts of Picpus.

Sixty missionaries died in 1923, of whom five were bishops and fifty-five were priests. The religious orders to which they belonged were as follows: Foreign Missions of Paris, 14; Society of Jesus, 9; Holy Ghost Fathers, 8; White Fathers, 5; African Missions of Lyons, 4; Lazarists, 3; Assumptionists, 2; Saint Francis de Sales of Anney, 2; Capuchins, 1; Marists, 2; Sacred Hearts of Picpus, 2; Franciscans, 2; Company of Mary, 1.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY YEAR BY THE PRESIDENT OF THE SOCIETY In order to profit by the spiritual privileges of the Holy Year, a very large number of Catholics from all parts of the world will visit Rome in 1925.

Many, however, for various reasons, will be unable to make the pilgrimage, and the Holy Father, solicitous for the spiritual welfare of all his children, makes it possible for them to gain the indulgence of the Jubilee at home by complying with certain conditions, set forth by the different Bishops in their respective dioceses.

These conditions are reception of the sacraments of Penance and Blessed Eucharist, a certain number of visits to prescribed churches and other good works. The good works which the Church usually prescribes for the gaining of indulgences are prayer, fast and almsdeeds.

The giving of alms requires a sacrifice which men seldom make unless convinced of its necessity or usefulness. Here the object is to gain the privileges of Jubilee Year, something that cannot be purchased by all the money in the world.

Everyone is free to do whatever he chooses, but the good work we would suggest for your consideration is that of Church Extension. The desire of the Holy Father is identical with that of the Master whom he represents—that all shall be saved for whom our beloved Redeemer shed His Precious Blood.

Many there are who use their gift of free will to reject God's graces, but there are others deprived by environment of the great means of salvation—Holy Mass and the sacraments. They have not churches or priests and many in our own Canada may not even hear of the Holy Year and its precious privileges.

There is a crying need in Western Canada for churches, priests, Holy Mass, Sacraments and instruction for souls starving for the Word of God.

In the fulfillment of the good works requisite for gaining the Jubilee indulgences at home, think of these things and send a donation to help in the work of Church Extension.

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

DONATIONS Previously acknowledged \$10,051 99 A Friend, Montreal, 10 00 Thos. McNeill, New Waterford, 2 00 Mrs. A. Wilcox, Vancouver, 1 00 Newfoundland Friend, 20 00 C. W. L. Coniston (per Mrs. W. A. MacDonell), 10 00

MASS INTENTIONS Agnathuna, Nfld., 2 00 Alice M. Reid, Regina, 3 00 M. MacDonald, Mabou, 1 00 Box 195, Tignish, P. E. I., 6 00 Friend, 1 00 Reader, Bridgeport, N. S., 4 00 John McIntyre, Reserve Mines, 2 00

WEEKLY CALENDAR

Sunday, March 1.—St. David, the son of Sant, Prince of Cardigan and of Non, was born in the fifth century and from his earliest years gave himself up wholly to the service of God.

Monday, March 2.—St. Simplicius, Pope, was a noted member of the Roman clergy under Sts. Leo and Hilarius, and succeeded the latter in the pontificate in 468. During the invasion of the barbarians he sowed the seeds of Christianity among the invaders and at the same time was engaged in fighting the Eutychian heresy in the East. He died in 488.

Tuesday, March 3.—St. Cunegundes, Empress, was the wife of St. Henry, Duke of Bavaria, who was chosen King of the Romans and crowned on the 6th of June 1002. Before her marriage, and with the consent of her husband, who made a vow of virginity. When calumni-

Rome, October 20, 21, 22, 23, and 24, if these dates meet with the approval of the Cardinal Protector. The Italian Catholic Women's League has announced that it will procure lodgings for delegates of affiliated leagues for a stay of nine days, without board, if they send word of their arrival before May 1 to the treasurer of the League, Mademoiselle Parizi, Via della Scrofa 70, Rome. A registration in fee of ten francs (French) will be charged. Attention is called to the fact that because of Holy Year, lodgings will be hard to obtain in Rome. The three winning manuscripts in the essay competition will be read at the International Council.

Washington, Jan. 23.—Headquarters of the National Council of Catholic Women here have announced that if N. C. W. C. members or affiliates who wish to enter the international essay competition on modern evils which threaten the home encounter difficulty because of the clause which requires that all essays be in French, the N. C. C. W. will assist them in obtaining proper translation of their manuscripts.

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PRIEST'S ADDRESS IN PROTESTANT CHURCH

Fort Wayne, Ind.—Fidelity to religious convictions, whether Catholic or non-Catholic is necessary to combat the religious life of the family (Freemasonry, theosophy, spiritism, Protestant propaganda, indifference, liberal humanitarianism, atheistic or irreligious socialism, etc.) B—Indicate the most efficacious means of defending the family against these influences and intensifying religious life in the family.

Subject 2—Defense of the Family on Moral Grounds. Explain to what extent public morality and the moral sense are being seriously affected by: modern legislation; modern ideas and tendencies regarding hygiene and economy (birth control, neo-Malthusian practices, eugenic movement, etc.) by the relaxation of morals (fashions, movies, games and sports, theatres, novels, illustrated magazines, newspapers, plastic arts, etc.) indicate the negative and positive remedies apt to combat and counter-balance these demoralizing currents.

Subject 3—Defense of the Family on Social Grounds. A—Describe the evil done to the Christian concept of marriage by legislation in our different countries which makes civil marriage compulsory and which provokes or solicits divorce. B—Show how the lack of understanding of the reciprocal rights and duties of married persons and the weakening of paternal and maternal authority are fatal consequences of individualistic principles and of the forgetfulness of Christian doctrines. (Extreme feminism and equalitarianism which refuse to recognize the man as head of the family, socialism, etc.) C—Show to what extent the family disintegration as the State exaggerates its rights over the education and instruction of children and young people. D—Describe the precarious situation of the woman living outside the home; point out the causes and show the consequences in her life (inefficiency of protective legislation for women and children.) E—Show how the love of luxury, the progressive creation of artificial needs, the search for pleasure, the loss of taste for simple life, engenders or solicits urbanism, prostitution, etc. F—Indicate the measures to be taken to check these complex evils.

Referring to the principle of toleration embodied in the founding of the American nation, the speaker went on to say: "There has not been, and I am quite convinced there never will be, any conspiracy by the Church or any individual or group under its direction or approval to deny to anyone the right to pursue his own sincere convictions as to the manner in which he shall acquit himself toward his Maker. 'Ost' you will exclaim, 'Can we not still perceive a faint odor of the musty Spanish dungeon in the days of the Inquisition and the muffled cry for mercy as the ropes tightened on the rack?' I might retort and say that it set my nerves on edge to think of the sharpness of Cromwell's sword on which was engraved texts from Holy Writ to sanctify his butcheries in the name of the Protestant religion.

But what purpose would the exclamation and the retort serve? Cromwell and the Inquisition belong to another age and to Europe, and if there is to be a debate about the iniquity of one or the other, that argument should be made in Europe and in the periods that were impressed by Cromwell and the Inquisition. I fancy that if Cromwell and the judges of the Inquisition were to come out of the shadows they would be shocked to learn that centuries afterward in far-off free America, men were still ransacking a dead past for something to quarrel about. I think my neighbor, the Protestant, is satisfied that Cromwell's sword is rusty and useless, and I can assure him that his neighbor, the Catholic, is far more interested in basketball and the price of gasoline than he is in the Inquisition. In other words, the Catholic in America always has had, has now, and in the future will have, an active desire to be neighborly with the man next door, the Protestant."

Emphasizing that toleration and neighborliness do not imply weakness of religious conviction, Father Conroy said: "In order to complete this part of the argument, I maintain that if I were to tell you this evening that I considered Protestantism as good as Catholicism, in the sense that both are equally true, it would occur to you immediately that my convictions are rather hazy and shallow, or that I was not courageous and frank enough to tell you just what I do think about that point. At all events, my force as a teacher with the ability to influence anyone in the direction of the Catholic Church would be negligible."

"If I wish to impress my sincerity upon others I am compelled to give a clear, inclusive account of the faith that is in me. Honesty would bind me to say that I believe that my Church was the one true church established by Jesus Christ and through her we shall find salvation. Now that does not mean at all that I must hate you if you state that some Protestant church is 'the agency of salvation, and most emphatically it does not imply nor state that Heaven is reserved exclusively for Catholics. My contention is that everyone who has a sincere conviction and has followed the light given him will never help anyone until he divests himself of the idea that a weak expression of belief or doctrine can imply anything but weakness in what he believes. Even to create a friendly feeling he has no right to minimize his religious principles because treachery to our convictions always means treachery to our friends."

"I am strongly of the opinion that we will be better neighbors in proportion as we show fidelity to the convictions that are in us. To do otherwise accomplishes nothing, except to confuse further a situation that is now badly confused. If we are to succeed in spreading God's truth and push back this tide of infidelity and unreligion that threatens to engulf our beloved country, we must give utterance, in season and out of season, wholeheartedly and courageously, but kindly, to the convictions that have been woven into the very fibre of our souls."

FOREIGN MISSION NEWS LETTER

AN APPRECIATION Canadians, particularly those in the populated sections, accustomed to convenience in matters of religion, will read with interest the accompanying appreciation of the early struggles of the pioneer Bishops, which was published in a recent issue of the Annals of the Propagation of the Faith, New York. One can scarcely credit that their prodigious struggles and sacrifices to plant the Faith on Canadian soil occurred but half a century back.

INTO THE WILDERNESS A century ago, Western Canada was almost unexplored. Numerous tribes of Indians roamed over those regions a prey to all the superstitions and gross vices of paganism. In those territories, unknown, mysterious, far off, was found no vestige of the true religion, no trace of the Gospel—only darkness, ignorance and death. Three-quarters of a century passed and we see erected, 15 dioceses and Vicarates Apostolic and a Church established. And this marvel, this miracle of regeneration under conditions the most severe, has been brought to pass by 15 Bishops at the head of a handful of heroic missionaries. Within fifty years these pioneers of the

Paris, Jan. 19.—The annual table published by the Missions Catholiques listing French missionaries who have died in the course of their apostolic labors during the year,

FRENCH MISSIONARIES WHO DIED IN 1923

Paris, Jan. 19.—The annual table published by the Missions Catholiques listing French missionaries who have died in the course of their apostolic labors during the year,

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ators made vile accusations against her, trusting in God to prove her innocence, she walked over red-hot ploughshares without being hurt. She founded a monastery at Kufungen and gave it to the nuns of the Order of St. Benedict. When St. Henry died the Empress renounced her royal rank and embraced the religious life there. She died in 1040.

Wednesday, March 4.—St. Casimir, King, was the second son of Casimir II., King of Poland, and was born in 1428. He led a life of the most rigorous sacrifice. Many miracles were wrought by his body after his death. When his tomb was opened in Vienna 123 years after he died, the body was found to be incorrupt.

Thursday, March 5.—Sts. Adrian and Eubulus, Martyrs, came to Caesarea during the persecution of Diocletian in order to visit the holy confessors there. When they were questioned at the city gates they told the truth and were immediately brought before the magistrate. After prolonged tortures they gained the crown of martyrdom.

Friday, March 6.—St. Colette, virgin, was a member of the Third Order of St. Francis and was instructed by that Saint in a vision to undertake the reform of the order. As a result of her inspired advice she aided greatly in healing the Great Schism at the Council of Constance which elected Martin V. Pope.

Saturday, March 7.—St. Thomas Aquinas, known as the "Angelic Doctor," was born of noble parents at Aquino, Italy, in the year 1226. He was one of the greatest Christian teachers of all time and his writings are still looked upon as a treasure house of sacred doctrine. He was particularly noted for his devotion to the Blessed Sacrament.

TWO NEW VICARIATES IN CHINA Techny, Ill.—Word has just been received from Rome to the effect that the mission of West Kansas, China, which was given in charge of the Society of the Divine Word some two years ago, with the appointment of the Rev. Theodore Buddenbrook, S. V. D. as temporary administrator, has been raised to the status of a vicariate apostolic, with the appointment of Father Buddenbrook as first missionary bishop of this vast mission territory. Bishop Buddenbrook will make the fourth living member of the Society of the Divine Word to be appointed vicar apostolic in mission lands.

At the same time a report is received that the appeal of the Right Rev. Augustine Henninghaus, S. V. D., vicar apostolic of the mission province of South Shantung, China, asking that his vicariate be divided into two provinces, has been confirmed and granted by the Holy See. This means that what is now the ecclesiastical province of South Shantung will be split into two distinct vicariates—those of Yen-chowfu and Tsingtao. Bishop Henninghaus will be retained as vicar apostolic of the new Yen-chowfu province, and a vicar apostolic from among the missionaries of the Society of the Divine Word will be appointed for the new prov-

BURSES

- "IN THE NAME OF JESUS EVERY KNEE SHALL BOW" During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burse. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourself Jesus' best gifts? QUEEN OF APOSTLES BURSE Previously acknowledged \$6,204 88 Margaret, 1 00 ST. ANTHONY'S BURSE Previously acknowledged \$1,817 45 A Friend, 2 50 K. K., Ottawa, 5 00 Margaret, 1 00 Clement Kealey, Ottawa 2 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,931 43 Children of Mary, St. Columban's, Cornwall, Ont. 5 00 Margaret, 1 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$488 95 Margaret, 1 00 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$8,411 88 A Friend, 1 00 C. Dickey, Antigonish, 2 00 Margaret, 2 00 BLESSED SACRAMENT BURSE Previously acknowledged \$549 80 Margaret, 5 00 Mrs. E. A. Driscoll, Arthur, Ont., 5 00 Mrs. E. R. Kastner, Toronto, 1 00 ST. FRANCIS XAVIER BURSE Previously acknowledged \$418 80 Margaret, 1 00 SCLY NAME OF JESUS BURSE Previously acknowledged \$858 50 Mrs. P. F. Duffy, Chatham, N. B., 5 25 J. Lacombe, 1 50 C. Dickey, Antigonish, 2 00 A Friend, Jarvis, Ont., 10 00 J. C., Sydney, C. B., 2 00 Margaret, 1 00 In thanksgiving, Sheenboro, 1 00 HOLY SOULS BURSE Previously acknowledged \$1,955 89 J. Quinn, Tweed, Ont., 10 00 Margaret, 1 00 LITTLE FLOWER BURSE! Previously acknowledged \$1,868 24 A Friend, St. John's, Nfld. 1 00 Margaret, 1 00 O'Connell, 1 00 SACRED HEART LEAGUE BURSE Previously acknowledged \$3,568 20 Margaret, 1 00

**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

**QUINQUAGESIMA SUNDAY**

**THE PRACTICE OF CHARITY**

"Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (1 Cor. xiii. 1.)

The opportunities for performing acts of charity today, as in St. Paul's time, are unlimited; and therefore the occasions for practicing the virtue of charity are numberless. This virtue—we take it here in its comprehensive sense—means love, and what follows from true and pure love. It means the giving of help where it is needed for body or soul; it means also abstention from any word or deed injurious to man in his person, right, or character. When we consider the multitude of ways in which the virtue of charity may be practiced, we also should realize from existing conditions, that there are a vast number of opportunities for its practical application. It is lamentable to hear people sometimes protesting that they know not where to direct their charity. Not a day dawns but the crying need of some individual—nay, of hundreds—is ringing in our ears. Few of us need go in search of the needy. They are at our doors; they are filling our ears with their supplications; they should be touching our hearts also by the occasion they give us, to say no more, of exercising the great virtue of charity, under the head of help to the needy.

Nor is it only by supplying real and personal needs that our charity can be daily practiced. There are special opportunities of bringing it into action, to protect and defend the character of our neighbors. The human tongue wields a great influence in this world. It will be doubted whether the written word, so extensively spread in modern times, surpasses it in molding the opinions of people. What comes from the lips so often seems to produce impressions that are unceasingly reproduced. The natural results of this is that, if a favorable report is spread about a certain person, his reputation is certain to be enhanced; while on the other hand, if the report is to his disfavor, he is likely to be ruined. When our character is attacked, the number of our defenders is small indeed, whereas our enemies seem to be indefinitely multiplied. Men are more ready to help with their physical strength than with the power of their tongue. As a rule, man is more willing to risk his life to save a fellow being from some physical danger than he is to use a few kind words to protect his character. He will in a flash recognize danger to the body and almost instinctively will exert his utmost strength to rescue the exposed one, while he will remain unconcerned, to say the least, when a person's good name is being destroyed before him.

That more misery and suffering is primarily caused by words than by deeds seems to be a truth that cannot be denied. It would be difficult to conceive anything that could ultimately produce more energy than that which words have been the means of putting into action. Of course, we can not and do not deny that words have done a vast amount of good and will continue to do so; but we are now speaking of their exaggeration and abuse. The one real antidote to the evil they produce is charity. In the case of many, the practice of this virtue has been the dawn of a new day, when it seemed that light would never return. It has been the means of many a beautiful flower, heavy and drooping from the atmosphere of calumny and gossip, brightening up and resuming its primal beauty. The sting of the serpent is soothed by its balm and the ghastly ghost of ruin expelled. Charity can work wonders even where all else fails. Upon it is built the beauty of the heavens and whatever good is found upon earth. Upon its wings alone can man fly to God and rest in the peace of heaven.

No day should be allowed to pass on which charity is not practiced in some way and in some degree. It is the principal stepping-stone before us to perfection. In fact, it is the foundation for all else that helps us to arrive at the end for which we were created. Since it is so frequently disregarded, we are doing a twofold work in practicing it—a work of duty and a work of reparation. By it we build, and by it we rebuild what others have torn down. It alone bridges the gulf separating God in all His infinite perfection, from us in our lamentable lowliness. But once it has spanned this abyss, we stand united to God by the closest of ties. We are His friend, His children, the heirs to a share in His eternal kingdom. The path which ordinarily is difficult to follow is, by charity, made a straight road from which we never can deviate so long as we hold it as our guide. The beauty of the lives of the saints, on which we love to think and to admire, was begun and consummated in charity. Nay, the glory that has come to any soul both in life and after death, is but the crown of charity. It reaches from earth to heaven, and returns laden with the sweetness of God's love to pour it upon those whom it adorns.

It is to be regretted that our young people are not more fervent

in the practice of this virtue. It is left, to a great extent, to the elders. The young are selfish today because the world is selfish. Whatever the spirit of the times demands, these worshippers of the material gladly grant. For the sake of appearance, to bewitch, to charm, to impress, the youth of the present are spending their all, saving nothing for charity. Their parents no doubt are doing their share, but why should not the young be taught that charity is also required of them? Parents should remember that a child growing up with no inclination to the practice of this virtue is preparing himself for a future where selfishness is the reigning god. The beauty of charity should be seen emanating from every Christian, young and old, for each is the temple of the Holy Ghost and the tabernacle of the Lord, He who is Charity itself.

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**THE VISION OF THE CROSS**

Among all the meditations with which the Church strives to awake sorrow for sin during the Holy Season of Lent, doubtless the thoughts suggested by the Agony in the Garden are the most eloquently pathetic and pathetically eloquent. The meaning of Lenten mortification, fast and self-denial by which we seek to gain mastery over our souls and ensure victory over temptation takes on a personal aspect when we behold the God-Man, prostrate in Gethsemane's grotto, shivering and shrinking before the parade of the world's sin, for which he would hang on Calvary's cross, ere another sun had sunk to rest.

That prostrate Figure in the garden cried to His Heavenly Father for relief, pleaded that this chalice of agony be allowed to pass not merely because He saw the betrayal of Judas in that panorama of evil, with the beckoning cross in the background, but because He saw all the betrayals in the world's sad history—even ours; not only because He saw Peter deny him at the accusation of a maid servant, because he saw all the denials of the ages, all the shamefaced Catholics who would blush at being called His disciples, all the cringing, slinking victims of human respect who, down all the centuries were to answer cravenly: "I know not the Man;" not merely because He saw the lash and thorn-crown and the howling Jewish mob of the morrow advancing upon Him, but because He beheld the pride, the impurities, the debaucheries of all time adding their hatred to the stinging lash and their mocking sneer to the weight of the crown and the piercing sharpness of the thorns.

The vision before which He fell, a quivering mass of blood, was a marching army of all the world's sin advancing menacingly to crush the Sinless One; the serried ranks of the vices of men, hurrying toward Him to drive the Virtuous One forever from their path; the black-hearted forces of mortal sin, rallying all the reserves of their venomous hatred, to crush the Sacred Heart that was bleeding and breaking for them. At this onslaught of the world and the ages upon the prostrate God-Man, the Man pleaded: "Let this chalice pass from Me; but the Son of God tried, in sacred tones that will echo through eternity: "Not My will, but Thine, be done," and arose to lead that apparently most forlorn of all forlorn hopes: the advance to Pilate's courtyard, Herod's court and Calvary's Cross.

Reflect for a brief moment on how we shrink from any coming trial; add to that our indignation at suffering for another's fault; add to that again our horror at being obliged to agonize for a deadly enemy; multiply that suffering by all the sins and vices of all men, from Abel's murderous blow to the last victory of sin over man's soul before the final call to judgment, and we have, dimly, the arithmetic of Calvary; we have, dimly, in the cold language of mathematics, the heroism of the Divine Figure that overcame the fears of Gethsemane, marched fearlessly before the tribunal of the

craven Pilate and the lawless jury of the blinded mob, and laden with the Cross, climbed the stormy heights of Calvary to aerial death.

Our sins added to the blackness of this picture. Our sins were part of that raging sea of iniquity which engulfed Him in the garden. Our sins exeged on the murderers who shouted: "Crucify Him!" and added venom to the blows that nailed His Sacred Hands and Feet to the Cross. Alas! Jerusalem of two thousand years ago had no monopoly of Pilate's and Herod's and even Judas's. Their lusts and weaknesses and betrayals have disfigured every page in the world story of man, and more's the pity, men are more eager to read and, at times, to emulate their doings than they are to hear of the Redeemer and to seek the Kingdom of God. The current story of our race, told in the dailies and the weeklies that everyone reads, is predominantly a story of error and sin. It is typical of our age to send flowers to criminals.

However, the contemplations suggested by Lent are not a chronicle of despair. Jerusalem of two thousand years ago had no monopoly of Johns and Magdalene. We have infinitely more of these faithful souls and repentant hearts than did the Jewish capital of our Saviour's day. Every Lent adds to their number, and if the Redeemer's horrified eyes beheld us in the ranks of sinners, Lent is the golden opportunity given to us to show Him our repentant hearts seeking admission to the ranks where Johns and Magdalene march. If this vision of the Cross does not reveal us there now, with His help, and His Mother's intercession, it will reveal us there before the present Lent shudders again on Calvary and smiles again in triumph on Easter's dawn.—Catholic Mirror.

**OSSERVATORE ROMANO UNDER NEW CONTROL**

It has been officially announced that the Osservatore Romano, the leading Catholic daily of Rome, is to be published hereafter by the Community of Saint Paul. This community, which has been in charge of the famous Opera del Cardinal Ferrari in Milan, has been called to Rome by His Holiness for this purpose.

Many improvements are promised, including better printing, an expansion of the various services, and a regular schedule of publication and mailing. The number of pages will be increased from four to six and at times, even eight, and will include a section published in several languages for the benefit of foreign Catholics.

This improvement, no doubt, will be greatly appreciated by the countless numbers of pilgrims visiting Rome during the Holy Year, who will naturally be anxious to obtain news not only of Catholic activities in Rome proper but news from other countries, including their own. The Osservatore Romano subscribes to the N. C. W. C. News Service in order that Americans in Rome may be kept informed of important Catholic activities in America.

The Osservatore has been moved to new quarters. A large, magnificent palace has been acquired by the community in the via Germanico. It contains 175 rooms, in which the latest equipment and most up-to-date printing presses will be installed. In addition to the editorial and administrative offices, the building will house other activities of a social, educational and cultural nature. In fact the new establishment will be a real welfare center, and will be known as the "Opera Pio XI." or Pius XI. Work.

The Community of Saint Paul is an association of priests and laymen who, while following the exterior life of their state, are pledged to the work of social apostolate.

**THE ZEAL OF THE K. K. K.**

Athens, Ga.—Four local officials of the Ku Klux Klan, including two Protestant ministers, have been suspended by the imperial headquarters of the night-gowned organization as an outcome of a Klan "clean-up" designed to wipe out gambling and liquor law violations here. Action by the imperial headquarters is said to be based on objections to the methods used by the local Klansmen in carrying out their campaign. The principal objectionable method was the alleged establishment of a gambling resort here by a Klan investigator who lured patrons to his place of business for the purpose of obtaining evidence on which to base indictments.

Local Klan officials assert they were acting under instructions from the national officers but the latter—following the exposure of the unsavory methods used—disclaim responsibility. There is also a story in circulation here to the effect that Governor Clifford Walker attended a conference at which plans were mapped out for the purification of Athens through the agency of the Klan. The Governor denies this story. Whatever the origin of the clean-up plans, nearly a dozen citizens of Athens including the City Recorder, a member of the City Council, and a woman, have been indicted so far. T. C. Husted, Klan investigator who operated the

alleged gambling house as a trap for the unwary, has also been indicted.

Husted is said to have admitted that the only gambling in Athens of which he has knowledge was conducted in two private homes and in

the establishment he conducted. The Rev. Dr. B. M. Miller, pastor of the First Christian Church and Cyclops of the Klan, is being severely criticized here for having planned with Husted for the opening of the latter's gambling house and having

thereby given implied sanction to such an establishment. Local opinion is inclined to the belief that the whole performance was staged in the hope of compromising a prominent young citizen of Athens who has been active against the Klan.



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CHATS WITH YOUNG MEN

QUIT YOUR "CRABBIN'!" There ain't no use in crabbin', friend, When things don't come your way; It does no good to gloom around, And grumble night and day.

OUR BOYS AND GIRLS

THE SWEETEST LIVES The sweetest lives are those to duty wed, Whose deeds both great and small Are close-knit strands of an unbroken thread.

THE LESSON OF LENT

Lent has been so familiar to most Christians as the forty day's fast in preparation for the celebration of Easter, that many often forget that this is only a part of the meaning of Lent.

THE HOME SPIRIT

Foremost among the problems that confront our age, inasmuch as it affects all classes of society, is the loosening and breaking up of the home spirit and family life.

ALSATIANS FIRM

Catholic Alsace is threatened, France herself is in danger as a result of the attempt at secularization and suppression of religious orders in France.

PAST GRAND MASTER DEPLORES BIGOTRY

White Plains, N. Y., Jan. 28.—The spirit of intolerance nurtured by certain groups in the United States is imperiling the country, and should be fought, Justice Anour S. Tompkins, of the New York Supreme Court, Past Grand Master of the Grand Lodge of Masons of New York, declared in an address here Thursday before the Chamber of Commerce.

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The forty days of Lent are meant as forty days of intense spiritual activity in order to prepare us for taking part in the solemn commemoration of the outstanding event in the history of the human race—our Redemption.

"The sum of our fast," St. Leo warns us, "does not consist merely in abstaining from food; fruitlessly is food denied to the body unless the mind is restrained from evil doing."

The spirit of Lent, to which the majority of Catholics remain faithful in this frivolous and pleasure-loving age, demands that we avoid, throughout the penitential season, all public amusements such as dances, theatricals, banquets and similar entertainments.

There is no more important business in the life than the salvation of the soul. This is our work in life. Lent is our period of spiritual inventory. Again every worthwhile work in life is accomplished through sacrifices.

"We, here, may talk about this being a 'white man's government' and a 'Protestant government,' in the sense that there are more white Protestants in the country than in any other race or creed, but it is in no sense a Protestant government, a white man's government, a Catholic government or a black man's government, in that opportunities and blessings of the government are for any particular group, or that any creed or class, of any race, will dominate any other creed, or class, or race."

Justice Tompkins saw also a danger in widespread indifference toward radicalism, which, he said, threatens the foundations of the government.

Answers for last week: Story of sowter is last Sunday's Gospel. Epistle is read as shown.

THE AMERICAN KRUSADERS

KLAN WILLING TO ENROLL FOREIGN-BORN IF THEY HAVE THE PRICE

Washington.—The Ku Klux Klan, undergoing widespread disintegration and in many spots fighting for continued existence as its program arid of anything but money-taking and hate becomes apparent even to its rank and file, the ignorant, is now resorting to a campaign ludicrous in the extreme, if not desperate.

It is attempting to enroll the foreign-born which only yesterday it abhorred and ostracized, in a "brother organization to the Knights of the Ku Klux Klan." The name of the "brother organization" is the American Crusaders, and it is "fostered by and is working with the Klan throughout the nation."

Large talk, however, seems to worry the new organization no more than it always has its parent body. The Crusaders claim a chieftain who is called a "judge" but never was a judge at all, and they boast a headquarters which cannot be found.

The customary so-much-a-head prevails, and there are robes and all those other articles of paraphernalia which it is so convenient and sustaining to sell, and which cause patriotically inspired organizers to spring up in ample crops.

Krusader literature does not explain away the desperate move of admitting the erstwhile pariahs to "brotherhood," its nearest approach is the vague expression "to meet the need of closer relationship between native born American citizens and those who have been welcomed to American shores."

For the rest, the familiar phrases of the Klan are largely used, such as "make America again American," and "dedicated to the Government of the United States of America, its Constitution and constitutional freedom, and the Protestant Christian religion upon which our Government is founded."

Membership qualifications are given as follows: "An applicant must be a white male person who expresses his intention to assume the full responsibilities of American citizenship, and a willingness to cooperate with men of kindred thought and purpose in upholding purely American institutions and principles, renouncing allegiance of any nature whatsoever, civil, political or ecclesiastical, which would in any degree make him subject to the decrees or edicts of a foreign prince, potentate or any authority other than of purely American origin. He must be eighteen years of age or over, of good character, commendable reputation, engaged in a legitimate occupation, a believer in the tenets of the Christian religion, and his allegiance and loyalty to the Government of the United States of America must in all things be unquestionable."

This movement endorsed by the K. K. K. and "Klanmen tell your friends" are plentifully sprinkled over the literature. The Crusaders, while they are just now being boomed by the Klan, must not be taken for a wholly new order. It was one Klondike back that there was organized by the Klan a society with the somewhat lurid title, Royal Riders of the Red Robe. Its prospective members were to be white Protestant foreign born gentiles, and its tenets exactly those of the Klan, except for the "native-born" clause. As indicated, its regalia, patterned after that of the Klan, was to be red.

But members failed to materialize and The Riders failed to thrive. After considerable effort, the total membership was not capable of one good thorough-going "ride." The order was virtually never heard of through the country. But in those days things were not so bad with the Klan, and the forlorn hope was not pushed. It was not until the present state of things, when defections and disaffection were rife, that the scheme was revived in the desperate hope that it might open up a whole new bloc of contributors of dollars. It is just possible, too, that the move was stimulated when a seceding Klan body within the last month announced it would admit foreign-born persons. If there was money to be had, the upstarts should have scrambled hard for it, was the Klan's reply, in effect.

At any rate, the virtually defunct Riders were forthwith revived and equipped with a brand new name, the American Crusaders, with a distinct Klan tang, and all the weight of the Klan was thrown behind it. The Imperial Wizard made a special trip to Little Rock in behalf of the order. Literature was put out and Klanmen were asked to "tell your friends."

ST. CUTHBERT'S TOMB

ABBOT SUGGESTS TEST OF LEGEND

By George Barnard (London correspondent, N. C. W. C.)

London, Eng.—The sensational suggestion is made by Abbot Cummins, O. S. B., that the Benedictine legend concerning the secret burial place of St. Cuthbert should be tested. For many generations, probably since the revival of the English congregation of the Benedictines, three hundred years ago, the monks have passed down a tradition concerning St. Cuthbert's tomb. In "Marmion" (canto ii) Sir Walter Scott mentions the tradition:

There, deep in Durham's Gothic shade, His relics are in secret laid; But none may know the place, Save of his holiest servants three, Deep sworn to solemn secrecy, Who share that wondrous grace.

It has been generally believed that the secret was held by three monks in each generation, but Abbot Cummins now declares that it is not limited to three, that it is not held under oath and that it consists of a written description and a plan. The reputed grave of St. Cuthbert is in Durham Cathedral. The Benedictine belief, based upon the legend, is that at the time of the dissolution of the monasteries the incorrupt body of the Saint was taken up and buried in another part of the Cathedral, the location of which has been handed down secretly.

The existence of the Benedictine legend is the only bar to the acceptance of the reputed tomb as the final resting place of St. Cuthbert. St. Cuthbert's body has been moved several times since the saint's death in 687. In Catholic times it was the popular belief that his body was incorrupt, centuries after his death.

In the 13th century, the coffin was opened and was found to contain "the venerable body of the blessed father... lying on its right side, wholly entire and flexible in its joints." The report of the continued miracle spread throughout the land and Durham became a great place of pilgrimage. The offerings of the pilgrims permitted the work to proceed on the erection of Durham Cathedral. The commissioners of Henry VIII., at the time of the dissolution of the monasteries, found the body incorrupt, according to contemporary record.

St. Cuthbert's dying words, as recorded by Bede in his Life of the Saint, are worth recalling here: "I would rather that you should take up my bones and leave these places to reside wherever God may send you, than consent in any way to the wickedness of schismatics and so place a yoke upon your necks."

The existence of the Benedictine legend concerning the secret burial place of the Saint led to a private exhumation in 1827. When the reputed tomb was opened a skeleton was found. Several objects to which previous reports had made reference were missing, and with the skeleton were several things of which no mention had been made in connection with previous records of the opening of the grave. Again in 1890 the tomb in Durham Cathedral was opened and its contents catalogued.

So there is still the possibility that the incorrupt body of St. Cuthbert, who was known as "The Wonder Worker of Britain," lies which Durham Cathedral. If it does, only

a small band of Benedictine monks know its location, and so far their secret has never been tested.

The Right Rev. John Ildelfonsus Cummins, O. S. B., who is titular Abbot of St. Mary's, York, now comes forward with arguments for the testing of the secret and a final search for the remains of the Saint. He says that the authorities of Durham Cathedral would give every facility for testing the tradition and although they could not permit relics to be removed from the Minister, they might assign to the Benedictines some objects of secondary interest in recognition of their cooperation and for all genuine remains honorable sepulture within the Church would be provided and a suitable memorial set up to which access would be permitted at reasonable times for private devotion.

"In these circumstances," he continues, "an expression of opinion from the English Hierarchy or from the Bishops of the Northern Province would weigh heavily with our General Chapter, and would relieve its responsibility."

CATHOLIC PRESS MONTH

Chicago, Jan. 23.—Backed by the national bodies of seven of the leading Catholic fraternal and benevolent societies of the United States, the Press Month committee of the Catholic Press Association is making final preparations for the February Press Month program. Headquarters have been established at 1447 McCormick Building, in charge of the committee, consisting of Humphrey J. Desmond, president; James J. Brady, secretary; Rev. A. A. Breen, S. J., John P. Gonner, Anthony Beck and S. A. Baldus.

Quantities of literature bearing on the Catholic press and magazines, to be carried on throughout February are being sent out from the headquarters to the local organizations through the United States of the Knights of Columbus, the Catholic Order of Foresters, the Catholic Knights of America, the Ladies Catholic Benevolent Association, the Western Catholic Union, the Catholic Daughters of America and the Women's Catholic Order of Foresters.

Intensive work among the memberships of these organizations to promote the reading of Catholic newspapers and magazines is expected to result from this broadside. In the literature issued by the committee, which was authorized by the Catholic Press Association at the last convention, it is pointed out that among the occupants of the throne of St. Peter who have in encyclicals and otherwise tried to impress upon the faithful the value of a Catholic press and Catholic literature are included Popes Pius IX., Leo XIII., Pius X., Benedict XV., and the present Pope Pius XI.

The hierarchy of the United States, is also quoted on the necessity of a Catholic press, and it is recalled that His Holiness Pope Pius XI., in an encyclical, designated St. Francis de Sales as the patron of the Catholic Press.

"But in spite of all these official utterances, says the message of the press month committee, and the many urgings to support the Catholic Press, we find that the agitation on the part of these churches against the provisions in the measure which tend to secularize the schools. A united education committee of the Protestant churches declares that:

OBITUARY

MARY A. GILGOLLEY Mary A. Gilgoley, a highly esteemed resident of Lindsay, passed peacefully away at the House of Providence, Peterboro, Friday evening, Jan. 20th. She was in her usual health and lay down after dinner as was her custom. The Sister, who are ever watchful and devoted to the care of the aged, and young, noticed on one of her visits she was sleeping heavily, aroused her and saw the end was near, called the priest, who administered the last rites of Holy Church, remaining at her bedside

When she quietly and peacefully passed into the other world of rest. Death for her meant the ending of a well spent Christian life. She was for many years agent for The Catholic Record in Lindsay and surrounding district. Every home knew her and welcomed her visits, where she brought cheer and comfort in the sale of Catholic literature, prayerbooks, sacred pictures, beads, etc., and her many acts of kindness and gifts of religious articles to many homes, etc., which marks a useful earthly existence.

She was eighty-two years of age and was the last member of the family of the late James Gilgoley and Mary McDonough, one of the early settlers of Ops Township. Miss Gilgoley was born in Ops, but lived in Lindsay most of her lifetime. Last September she went to the House of Providence in Peterboro.

The funeral was held on Monday morning at 9.30 from her late residence, 27 St. Lawrence St., Lindsay, to St. Mary's Church, where Mass was sung by Rev. Father Gerard Maher of Sacred Heart Church, Peterboro, a nephew of deceased.

Funeral Mass was largely attended. Interment in St. Mary's Cemetery.

MRS. RIDGET DUNN

Fortified by the last rites of Holy Mother Church and surrounded by her devoted children, Mrs. William Dunn, widow of the late William Dunn, and member of one of Toronto's pioneer families, passed to her reward on Jan. 16th.

The funeral took place on the 17th inst., from her home, 38 Earl Street, to Our Lady of Lourdes Church, where solemn Requiem Mass was celebrated by her son Rev. Wm. Dunn, S. J., with Rev. J. Bergin, S. J., and Rev. B. Webster as deacon and sub-deacon respectively. Interment was made in the family plot at St. Michael's cemetery.

In addition to her son, Rev. F. Dunn, Mrs. Dunn is survived by four daughters, Sister Norberta, St. Joseph's Community, Toronto; Sister Constance, St. Joseph's Community, London; Miss Catherine Dunn, and Mrs. Winterberry, Toronto. In the sanctuary were present: Right Rev. J. T. McNally, D. D., Bishop of Hamilton; Right Rev. M. D. Whelan, V. G., Toronto; Right Rev. J. L. Hand; Right Rev. J. J. Blair; Rev. T. J. MacMahon, S. J.; Rev. M. Cline; Rev. J. J. McGrath; Rev. F. Penneygion; Rev. Wm. Kelly; Rev. Jas. McCandlish, C. S. S. R.; Rev. Father Barry, C. S. S. R.; Rev. Dr. Barcello; Rev. Ed. Murray, C. S. B.; Rev. Father Corner, S. J.; Rev. W. Lingsell, S. J.; Rev. M. O'Neill; Rev. J. McDonald, S. J.; Rev. Dr. Jas. B. Dollard; Rev. Brother Jarlath. A number of Sisters from St. Joseph and Loretto Communities were also present in the church. R. I. P.

PROTESTANTS UNITE WITH CATHOLICS

Dublin.—Every objection made at the start by Catholics on the score of religion against the Education Act for the Six Counties of Northern Ireland, passed by the Belfast Parliament, has since been confirmed by the Protestant churches. Since the passing of the act there has been a growing agitation on the part of these churches against the provisions in the measure which tend to secularize the schools. A united education committee of the Protestant churches declares that:

"These secularizing clauses of this Act, as long as they remain on the Statute Book, will be a standing challenge to the Protestant people of Ulster. If Communists or atheists may become teachers of the youth of Ulster, as they may under the Act, and if Bible instruction may be dropped in any provided or transferred school, as it may under the Act, then Protestant managers are fully justified in refusing to transfer their schools and in requesting their representatives in the Northern Government to give them an Amending Act which will maintain the rights of parents to have their children brought up in the religion to which they are attached, and in transferred or provided schools."

When the proposals were originally brought forward the Catholic Church was the only church which made a firm and reasoned protest, contending that the inevitable tendency of the contemplated legislation would be in the direction of secularizing the elementary schools.

In substance the objections urged by the Church it was first introduced are contained today in the case made by the Protestant churches. They refused then to make common cause with the Catholics. Their concurrence now in the Catholic view, although belated, may have a good effect.

DIED

COADY.—At Pakenham, Ont., on Thursday, January 20, 1926, Mrs. William Coady. Funeral on Saturday, January 24th. Interment in Indian Hill Cemetery. May her soul rest in peace.

DUNN.—On Jan. 16th, 1926, at her residence, 84 Earl Street, Toronto, Bridget Dunn, relict of the late William Dunn, and mother of Reverend Wm. A. Dunn, S. J. May her soul rest in peace.

MURPHY.—At the family residence, 119 Huron Street, Stratford, Ont., on Thursday, February 5, Mrs. Rose Murphy, widow of the late Patrick Murphy, aged ninety-three years. May her soul rest in peace.

FITZPATRICK.—In East Wawanosh, on Monday, February 9th, 1926, George Edward Fitzpatrick, aged seventy-two years, six months and twenty-five days. Funeral from Sacred Heart Church, Wingham. May his soul rest in peace.

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