

# The Catholic Record.

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

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## PROGRESSIVE PRESS PROGRAM

### SCHOOLS OF JOURNALISM TO BE STARTED IN SPAIN

By Rev. Manuel Grana

(Madrid Correspondent, N. C. W. C.)  
Following the recommendations of His Holiness, the Catholic journalists of Madrid and other provinces of Spain have formed a fraternity under the patronage of Saint Francis de Sales.

The festivities organized on that occasion were an excellent preparation for the revival of the Catholic press conventions which had been interrupted for several years. The first of these conventions was held in Seville in 1904 and resulted in the foundation of the first school of journalism which today, under the name of "Ora et Labora" is producing excellent results. These were held in 1908 in Saragossa, but was so unsuccessful that the prelates decided to suspend it "sine die."

The years passed; then came the War, diverting the activities of Catholics into other channels, but the Catholic press, nevertheless, continued to thrive. A great Catholic daily appeared in Northern Spain, acquiring influence over its colleagues in the opposite camp, and shortly thereafter El Debate, today the greatest Catholic daily in Spain, and inferior to no other paper in the nation, was founded in Madrid. Ever since the number of Catholic papers has continued to grow until now there is a Catholic daily in practically every province of Spain, and in some provinces they are superior to any other paper.

The third Catholic press convention, held this year, was called by the Bishop of Madrid, Dr. Melo, who is now Archbishop of Valencia. The convention city was Toledo, which is well known to American tourists. The Cardinal primate, Cardinal Reig, and many other prelates who are enthusiastic supporters of the press, presided at the sessions. Delegates from 275 publications, coming from all of the Spanish provinces, attended. The general meetings were held in the great hall of the Pontifical university of San Ildefonso.

It was unanimously decided by the Congress to found schools of journalism, on the order of the "Ora et Labora" of Seville, in every seminary. In Madrid, short courses in journalism will be established, and the various Catholic publications have pledged themselves to serve as laboratories for the students, within certain limits. The Catholic publications will also organize annual competitions with prizes of not less than 1,000 pesetas to the best articles on given subjects; the principal object being to stimulate the interest of the young in the apostolate of the press. A special arrangement will also be made for priests to write doctrinal articles for the various periodicals.

The news agency known as the Press Asociada, or associated press, which serves the Catholic papers, will increase the number of its subscribers, extend its collaboration with important firms and establish subagencies in each district. Another important decision reached by the Congress concerns the possible creation of an administrative trust for the Catholic press, the object of which will be to stimulate publicity and wider circulation, act as a cooperative supply agency and as the representative of affiliated agencies and protector of their economic interests in their relations with the public authorities. This "trust" will have a special section for the solicitation of subscriptions and advertisements and an exchange department. It will also have a publicity agency, or advertising trust to increase the resources of the Catholic papers and coordinate their interests.

The Hierarchy also agreed that each parish is to have a parish bulletin containing an explanation of the Gospel each week. To counteract undesirable children's magazines, Catholic publications for children are to be created, and it was also determined to establish a great Catholic illustrated review which will surpass in literary value and artistic make-up any of the existing illustrated magazines. Another illustrated review will be founded especially for women.

The Hierarchy is to appoint a permanent executive committee to carry out these resolutions, so that the Catholic press of Spain will be reorganized on an entirely new basis.

At the closing session the Cardinal Primate delivered a memorable address, and the resolutions of the Congress not only received the episcopal benediction, but the Hierarchy pledged their direct and effective cooperation to the work. Recalling the fruitless efforts of the past, the venerable cardinal wept with joy when he saw that at last he had succeeded in reuniting and organizing all Catholic journalists, both religious and secular, in a single front for the defense of the Church and society. Any one who knows of the discord which has separated Spanish Catholics for so

many years will be better able to understand the wide influence of the cardinal, who pledged all his influence and all his strength to the fulfillment of the agreements reached by the convention. "We shall meet again," he said, "if God gives us life, in Barcelona; there we shall make a strict examination of conscience to see whether we have fulfilled our proposals of today; and I shall be the first to seat myself on the bench in order that you may ask me whether or not I have kept my word."

The Congress received a message of congratulation from the International Secretariat of Catholic Action in Rome and an invitation to send a representative and a report of its work to the International Catholic Press Convention to be held this year in Venice.

During the Congress, several delegates who had studied the schools of journalism in the United States gave a description of American methods, and these reports had considerable influence on the decisions relative to the foundation of similar schools in Spain. In short, the Catholic press of Spain is beginning a new existence, and is preparing to be a worthy instrument in the revival of the spiritual activity of the nation.

## ALL WARSAW GREETED THE FRENCH MISSION

Warsaw, June 28.—The French Mission, consisting of His Eminence Cardinal Dubois, Archbishop of Paris, Mgr. Chollet, Archbishop of Cambrai, Bishop Chaptal, Bishop Baudrillard and Bishop Julien of Amiens, was given an enthusiastic reception upon arrival in the Polish capital. The mission arrived here from Czestochowa, the famous Polish shrine, where the French prelates visited the "Lourdes of Poland."

A solemn reception was given for the distinguished visitors at the Town Hall, and the French Bishops then paid a series of official visits to the religious and civil authorities of the city.

Thursday Cardinal Dubois presided at a magnificent procession which was attended by Cardinal Kakowski, nine Bishops, the clergy, many Catholic societies and a large crowd of people. The President of the Republic, the cabinet and the diplomatic corps escorted the Blessed Sacrament in the procession. The city was beautifully decorated for the event. The procession lasted three hours and more than 100,000 persons took part in it, including both houses of parliament and the army. On the evening of the same day a State banquet was given by the President of the Republic.

After leaving Warsaw the French Mission went to Poznan, where they were also given a most cordial welcome. The entire city was decorated for the event, and here also the French Bishops took part in the Corpus Christi procession.

## FRENCH CIVIL COURT ANNULS MARRIAGE

Bordeaux, July 2.—A very interesting case has just been handled by the civil court here. A marriage was annulled because the man had concealed the fact that he had been divorced.

"By erroneously representing himself as a bachelor, and by dissimulating the fact that he had been married and divorced, Mr. F. undeniably deceived the woman he married," says the court. "His wife has the right to claim that had she known of his true civil status she would not have given her consent by reason of her religious convictions which impose upon her the belief that she would be living in adultery with a man who was still bound by a previous marriage."

The court therefore considers that the wife's consent was obtained by fraud and that the marriage is not valid.

## K. OF C. AND MASONS

New York, July 12.—Knights of Columbus and Masons took part side by side in the annual Independence Day celebration in the Bronx here. Veteran organizations also assisted in the celebration, which culminated in a parade of 5,000 and a series of addresses.

The Hon. Arthur S. Tompkins, Supreme Court Justice and Past Master of the Masons of New York State, made an address, and was followed on the program by national officers of the Knights of Columbus. United States Senators and American Legion officials also spoke. Rev. Joseph C. Ryan pronounced the benediction and the Mount Carmel choir, directed by Father Magliocco, sang hymns and the National Anthem.

The fourth degree members of the Knights headed the celebration committee, and a special invitation was issued to the masters of all Bronx Masonic lodges.

## CATHOLICS ATTACKED IN SLOVAKIA

### ROVING BANDS OF FANATICS INVADE HOMES

The religious struggle continues in the Republic of Czech-Slovakia with undiminished vigor. Bohemian Catholics have withstood manfully and successfully the great drive made against Church unity, and are today, in spite of six years of persecution of the most virulent character, stronger than ever. While there has been a let-up in the confiscation and destruction of Church property in Bohemia and affairs are slowly returning to their normal condition, religious warfare has broken out with renewed fury in Slovakia. Here the Church is being subjected to a trial which, in severity and bitterness, equals that which the Catholics of Bohemia have gone through.

This state of affairs has been brought about principally by the great number of Orthodox Russians who, under the leadership of their clergy, are leaving no stone unturned to embroil the country in a religious revolution. Thousands of these Russian refugees who fled the persecution of the Bolshevik regime emigrated to Slovakia, seeking the religious freedom denied them in their native land. In return for this freedom of conscience granted them by the Slovaks, they have organized a tremendous fight on everything Catholic and have lighted the flames of religious persecution which threaten to disrupt the unity of the Republic by bringing civil war to this unhappy country.

### A MILITANT BAND OF TERRORISTS

The leader in this anti-national movement is a Russian Orthodox priest, the Archimandrite Vitalis Maximenko, who though a native of the Ukraine, has lived in Ladimirova for the past two years. Maximenko has organized the Ruthenians of Slovakia into a militant religious band, who go about the country preaching anarchy and stirring up schismatics against Catholics. No one knows where he obtains the funds to finance this movement. He is always, however, in possession of enough money to carry on his nefarious work.

Recently, Maximenko organized what he calls the "Ukrainian Legion," the primary purpose of which organization is to menace all who show any intention of deserting the Orthodox Church by threatening to burn their homes and crops, or to torture them physically. These same roving bands of religious fanatics invade the homes of Catholic farmers, and will not leave until a money tax is paid them, in the meantime wantonly destroying everything within reach. So miserable has become the condition of the Catholic peasants of Slovakia that many are contemplating leaving the country for good.

The disorders in Slovakia have become so common and so widespread that the Greek Catholic clergy recently addressed an open letter to both the Governor and Prefect of Cassovia, denouncing the propaganda carried on by the Russian Schismatic clergy known as "Batusky" against the Catholic Church. Up to date no reply has been received to this protest and, as a consequence, the religious condition of Slovakia has grown worse from day to day.

The Slovaks complain, and justly, that these Schismatic priests, who had fled to Slovakia for protection and were received with open arms, have now turned on their protectors and have begun the same kind of agitation for which they were expelled from Russia. The religious propaganda of the "Batusky" against the Catholic Church, its clergy, and the Pope is universally and bitterly resented here, since the Slovaks have always been model Catholics.

Maximenko carries on his work with a high hand despite the efforts of the civil authorities to curb his activities. Cited to appear before the District Court of Vysin Svidnik, the Archimandrite came but, because he could not be heard immediately, after openly insulting the judge, departed and refused to appear again.

Easter Monday in the village of Carra a painful scene occurred when a group of Schismatic priests, accompanied by their partisans, threw the parish priest from a carriage, beat him with clubs, and attempted to wrest from him the keys of the church, at the same time uttering blasphemies against the Church and the Republic.

At Vysina Orlich a band of Schismatics forcibly entered a Catholic Church and, despite the presence of seven gendarmes, heaped ridicule upon the worshippers and openly threatened death to the parish priest. At Ladimirova a similar scene occurred, during which the Schismatics threw rotten eggs at the officiating priest.

The civil authorities seem powerless in the presence of these outbreaks. Time and again Schismatic disturbers of the peace have been arrested but, under one pretext or

## RELIC OF PENAL LAWS

The police invoked an ancient law to prohibit a procession, in which it was proposed to carry the Blessed Sacrament through the streets of Carfin, Scotland, recently. On the eve of the event the Chief Constable of Lanarkshire informed Father T. N. Taylor, the priest of Carfin, that he had express orders from Edinburgh to forbid the procession. He made it known that if any attempt should be made to hold the procession through the streets, prosecutions would follow against all the vested clergy taking part, each of whom would be liable to a fine of £250.

## LIBEL ON LINCOLN BIGOTS OF THE MEANER SORT REBUKED

An earnest protest against those debased persons who use the name and prestige of Abraham Lincoln to circulate lies, crediting to him attacks on the Catholic Church and other institutions which he never uttered, is voiced in the July quarterly issue of The American Historical Review just published. It appears under the department of Noble and Suggestive, with the caption "Lincoln and Catholics" and is signed by Carl Russell Fish, Professor of American History at the University of Wisconsin. Professor Fish says:

"In 'An American Protestant Protest against the Defilement of True Art by Roman Catholicism,' recently circulated by the million, Abraham Lincoln is quoted as saying: 'Unfortunately, I feel more and more, every day, that it is not against the Americans of the South alone I am fighting. It is more against the Pope of Rome, his perfidious Jesuits, and their blind and bloodthirsty slaves... that we have to defend ourselves. It is to parody that we owe this terrible expression. I would have laughed at the man who would have told me that before I became President... Now I see the mystery.'"

"Students are perfectly well aware that no such quotation is to be found in the works of Lincoln, they know that the spirit of the quotation is contrary to the whole character of Lincoln's thought and expression, they are familiar with the fact that on its face it is not less absurd to attribute such a statement to Lincoln, than it is to accuse the papacy of such a position. Are they equally conscious of the danger that lies in the fabrication of such forgeries? All men of prominence after death are liable to such misrepresentation. At the present time, however, and in the United States, Lincoln is the chief victim. Many similar inventions are being continually circulated under his name, in order to attach his great prestige to this cause or that, and the general public is not in a position to tell the true from the false."

"Is it not the duty of historians to meet this current falsification? Is it not their duty to show such a duty can ordinarily be performed. In the case of so invaluable a national asset as Lincoln, would it not be possible to establish a pure gospel, and to bring out a definite edition of his writings and sayings?"

## IRELAND

### THE NORTH AND SOUTH CONTRASTED

The contrast between the treatment of minorities in the North and in the South of Ireland is strikingly brought out in public statements made by two Churchmen. The Very Rev. Philip O'Doherty declares that the condition of Catholics in the six north-east counties under the Belfast government is worse than that of Irish Catholics in the period before Catholic Emancipation. In those earlier days, many educated Protestants were prominent among the supporters of the Catholic claims; but the Belfast Protestant of today who would dare to profess sympathy with his Catholic fellow-countryman must be prepared for social ostracism, commercial ruin, or physical violence, says Father O'Doherty.

Addressing the Protestant synod of Waterford County, one of the twenty-six counties of Southern Ireland, Bishop Miller, a Protestant Prelate, said it was not fitting that Protestants should acknowledge the readiness of the public authorities "to treat our co-religionists fairly, as shown by some of the important appointments, which have been made recently." "This undoubtedly is the right way to make Ireland a happy and united country," he added "and we earnestly hope the same principle of action will be the chief influence in departments of public life in Ireland."

The Episcopal Church, for which the Bishop spoke, has, as a body, made any remonstrance against the persecution of Catholics in the six counties subject to the jurisdiction of the Belfast Government.

## CHEER K. OF C. PLEDGE

Salt Lake City, Utah.—A reminder of the work of the Knights of Columbus for the service men in the War, and a pledge that the order will continue to work for the disabled veterans, brought cheers from the delegates to the convention here of the Disabled American Veterans of the World War. Supreme Warden Supple spoke for the Knights.

"The work of the Knights of Columbus overseas recognized no class, cared not whether a man was Catholic, Protestant, Jew, agnostic or atheist, but aided all with equal freedom," said Mr. Supple. "At the close of the War, the order took up the work of rehabilitation. Employment bureaus were opened, forty-four evening schools were established and correspondence schools were started for those who could not attend the evening schools. In addition, the Knights of Columbus are caring for the boys in the hospitals, making life brighter for them and giving them something to look forward to."

"All I ask of you men, you fellows who know the facts of the case," Mr. Supple concluded, "is that you champion the cause of fair play and decent treatment in your several communities when you return to your homes."

## IRISH FISHERMEN ORGANIZE

The Irish National Fisheries Association, the formation of which is due to the exertions of Father McSweeney of Arklow and other priests, is doing excellent work. The Rev. C. White, P. P., of Roundstone, Galway County, president of the Association, has been instrumental in obtaining from the Midland Great Western Railway special terms for the transit of fish from the stations along the west coast of Ireland.

Arrangements have been made with a Norwegian Company whereby it becomes the purchaser of all the mackerel caught at some of the principal Irish fishing places from August 1 till the end of the season. The Company proposes to send a few curers to Ireland to teach the Irish fishermen the Norwegian system. A good deal of cured mackerel is exported from Ireland, especially from Cork and Kerry, to the United States. Norway is also a large exporter to the States. The quality of Irish mackerel, as caught, is superior to that of Norwegian mackerel, it is held here; Norwegian mackerel commands a higher price than Irish mackerel in the United States, the reason being that Norwegian mackerel is better packed, cured and culled.

The clergy at the various fishing stations were the first to observe these drawbacks and to suggest remedies. The Association formed through their action has put before the fishermen the improvements which ought to be effected. In this way it is hoped to secure the best price for Irish mackerel exported to the United States.

## MONKS REOCCUPY ANCIENT CONVENT

By Dr. Frederick Funder  
(Vienna Correspondent, N. C. W. C.)  
In accordance with a deed of leasehold entered into with the Austrian Government, the Canons of St. Augustine, of Neustift, near Brixen in the southern Tyrol, have reoccupied the crumbling old Benedictine convent of Ossiach, suppressed 150 years ago. The picturesque old cloister settlement is on Lake Ossiach, in Carinthia, Austria. New religious life will be injected into the ancient convent and a new community built around the half dozen dilapidated buildings that remain. The vicar of the village of Ossiach, the author and poet Lenz von Steyer, for many years sought the revival of the convent, and Dr. Hefer, Bishop of Klagenfurt, succeeded in attaining that end. The Canons of Neustift are diligent and efficient, especially in educational work, and although they face a severe task in rehabilitating the dilapidated community, it is expected that soon their new institution will be thriving as it was a thousand years ago.

## SWEDISH EXPERT STUDIES IRELAND

It is the intention of Dr. John Gustaf Richert, chairman of the Board of Directors of the Hydraulic Engineering Bureau at Stockholm, Sweden, who is now in Dublin, to write a treatise on Ireland, her nature, history and institutions. He considers that the future of Ireland depends upon her agriculture. His view is that there ought to be more tillage and more plantation of forests. He sees great possibilities in the development of water power in the twenty-six counties of Southern Ireland.

Dr. Richert says that the people of Sweden are desirous of being brought into more direct contact with Ireland.

## CATHOLIC NOTES

Berlin.—On June the 29th the Catholics of Pomerania celebrated the 80th anniversary of the introduction of Christianity in Pomerania by the holy bishop Saint Otto. The event was celebrated with much ceremony in the city of Stettin, the capital of the province.

Cleveland, July 12.—The Rev. Joseph Johns, Negro priest, was celebrant of Mass and preached in the church of Our Lady of the Blessed Sacrament here Sunday. It was the first time a priest of the Negro race had officiated in the diocese of Cleveland.

Cleveland, Ohio, July 14.—Assignments of twenty-seven priests of the Society of Jesus have been made by the Rev. Francis X. McMenamy, S. J. provincial of the St. Louis province. Two of the number will go to China for missionary work, a third will go to Oxford University and 24 will fill positions as teachers or engage in missionary work in the United States.

Washington, D. C., June 27.—New offices have been opened by the Knights of Columbus here at 130 G. street northwest, for the purpose of aiding former service men in filling out and filing adjusted compensation blanks. Fingerprint apparatus and every other necessary requirement, including notaries public, have been installed. C. F. O'Connell is general secretary in charge.

The Sisters of the Precious Blood, of Alton, Ill., have purchased the historic Matthew Stanley Quay farm seven miles west of Lancaster, Pa., on the Lincoln Highway, it has been announced, and will build on it a pretentious institution. It is planned to erect a motherhouse, a home for the aged, an orphanage and a chapel. The farm is said to have cost the Sisters \$100,000.

Dr. J. H. Walsh has been elected President of the Chicago Medical Society, and trustee of the American Medical Association for the four year term. He was a member of the Chicago Board of Education under former Mayor Busse. He is on the staff of St. Anthony's Hospital and is identified with various other institutions.

Cleveland, Ohio.—A \$3,500,000 power station will replace the former St. Mary's seminary on Lakeside avenue, it has been announced. The site of the former theological seminary and buildings was sold several months ago. Purchased nearly seventy-five years ago, the site, with the city's growth, had become a center for industrial plants of various kinds and was no longer desirable as a place of study.

Nancy, Miss. 6.—Following a general mission preached by 44 priests in the 14 parishes of Nancy during a period of four weeks, ten thousand Catholic men of that city escorted the Bishop and Vicars-general in procession through the street, singing the "Vexilla Regis" and the "Credo." They carried a figure of Christ three meters high which is to be placed on a great cross on a rocky height overlooking the city.

Two Irish priests, consecrated Bishops on successive days in Dublin and Cobh, are destined to discharge their new episcopal functions in East Africa, one of the new bishops, the Right Rev. Dr. H. Goharty, C. S. Sp., is Vicar Apostolic of Kilmann-jaro, a region in East Africa equal in area to Ireland. The Right Rev. Dr. Wilson, C. S. Sp., the other, is Vicar Apostolic of Bagamoyo, in East Africa. Dr. Wilson has three brothers in Holy Orders, and one of his sisters is a nun. They were all present at the consecration.

Dublin, May 10.—The governing body of the Catholic University College, at Dublin, has extended leave of absence to Professor MacAlister that he may continue the highly important work of archaeological research being done by him in Jerusalem. Mr. E. W. G. Masterman, secretary of the Palestine Exploration Fund, of London, writing to the governing body of the College, says Professor MacAlister is "the one man who has the unique knowledge and experience to make this excavation a historical one. The results so far attained have raised our highest hopes."

## FRENCH ARCHITECTS THANK ROCKEFELLER

Paris, France.—The associations of French architects, meeting at Rheims for their general assembly, passed a resolution declaring that "deeply impressed by their visit to the cathedral, the architects send a tribute of gratitude to the great American philanthropist, Rockefeller" through whose generosity to the French Committee on Historical Monuments, the sum of five million francs is to be devoted to the restoration of the cathedral. The donation will be devoted especially to the roof and the reconstruction of the "angel's tower."

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**GERTRUDE MANNERING**

A TALE OF SACRIFICE  
BY FRANCES NOBLE

CHAPTER XVIII.—CONTINUED

"If he would not have me risk my soul, Stanley, if he would not have me offend God, he would, he must bid me do so if necessary. But his whole life would be a prayer for me afterwards. Stanley, that I might have strength never to shrink from the cross laid upon me; that I might embrace it for the sake of Him who died for us all, why bade us take up the cross daily and follow Him?"

And the sweet, tearful eyes looked out with a far-off gaze, as though seeing—dimly as yet, perhaps—the heavenly consolation which awaited the throbbing heart that each moment felt the earthly joy departing from its grasp.

Stanley unfolded his arms, and took the clasped hands into his own so firmly that they could not resist. "O Gertrude! do not drive me mad. Do not make me wish I had been base and dishonorable, and had promised what I never meant to perform, and then by gentle influence won you entirely to my wishes, as I know I could if you were only my wife, Gertrude. O my darling! if you knew the love and happiness which should surround you, shielding you from the very breath of heaven if it blew upon you too roughly; how I would cherish you as never wife was before; how I would be your slave, Gertrude, in all else, if in this one thing you would yield to me!"

She looked up for a moment at the pale, proud face in its beauty, contracted and convulsed now with its terrible entreaty, and then struggled vainly in his grasp.

"O Stanley! do not tempt me," she cried out in her agony. "I am only a weak girl; do not tempt me like that. You do not know what it is to see God on one side and earthly love and joy on the other, and to have to choose between; to know, as I do, without a doubt, that if I choose that last I shall lose God and my own soul. Ask me to give up everything else, ask me even to go to the world's end with you, and I never see my father again, and I would do it, if you would ask me such a thing, Stanley; but not to give up my religion, to lose God for you. Ask me anything but that Stanley."

"And that is the one only thing I do ask you, not to persist in your mad superstition, and you refuse me. Gertrude, you do not love me; I have been mistaken."

And releasing her now, he turned away with a bitter compression of the haughty lips.

Oh! how hard he was, how stern. It was too much now for the half-breaking heart, but she did not reproach him; she did not tell him that, having no faith himself, caring for none, he could not love her truly if he refused to allow her to practise hers, which he must see was dearer than life to her; she only turned to him with a sob, almost a wail.

"O Stanley! don't say that—I do not love you, when my heart is breaking because, if you persist, I may not become your wife, because my dream of joy has been so short. Don't I love you now more than ever, when you have been so honorable and true, scorning to do as many might have done, won me by false promises, justifying the falsehood for the sake of the end in view? Whatever comes, never say that, Stanley—that I did not love you."

The first tear he had shed since his mother's death fell from Stanley's eye, but he would not yield; the terrible demon of jealousy and pride held him still, strong as ever, even as he took the girlish form in his arms for a last appeal.

"Prove it then, my darling; yield to me and become my wife, and do not drive me to despair. Yield to me, and I will defy the devil for your sake, shield you from every reproach. Even your father, dear as he is, shall be as nothing beside the love with which your husband shall surround you, Gertrude."

But she tore herself from his arms and stood before him with clasped hands, deadly pale now and very calm.

"Is this all you have to say, Stanley? Tell me plainly, for the last time, if you refuse what I ask; tell me quickly, I entreat you, Stanley."

Once more the cold, stern look rose to his face as he gazed down at the quiet, resolute little figure, and slowly and bitterly answered: "I cannot deceive you, you whom I loved so dearly. As my wife, I repeat plainly, as you ask, you should never with my knowledge, practise your religion as a Catholic. I had hoped it would not come to this—that you might not have spoken of it at all, and so saved me telling you the truth; or that, when named between us, you would trust me to make you see it all one day as I do, and to make you entirely happy, as even yet, if you yield, I know I could do."

Then he paused, and Gertrude spoke with a firm voice, but looking out before her, not at him, as the room seemed to reel and go round about her.

"Then, Stanley, I must bid you farewell; I can never be your wife!"

And turning quickly, she left the

room—left him there looking after her, with his arms still folded.

CHAPTER XIX.

Quickly but noiselessly Gertrude went up-stairs at once to her bedroom, and having locked the door, fearing to be disturbed, even by her cousin, unawares, threw herself just as she was, in her pretty evening dress, face downwards on the bed. For a few minutes she seemed to feel nothing but the stony rigidity into which she had forced herself while she had spoken those final words to Stanley; but then, at she seemed slowly to realize all that she had done, to face the full meaning of the change that had suddenly come in her life.

Then there began for her such a struggle as God grant may not often have to take place in any heart, least of all in the tender, sensitive heart of a young girl like Gertrude Mannering!

"It is too much," whispered the tempter, "too much for human nature—for a young girl to bear! You cannot give him up. Marry him, become his wife; he has promised to be content with the Catholic ceremony, and trust to his love afterwards to grant what you ask. He could not see her sad and conscience-stricken without relenting, perhaps even himself in the end being won to her religion."

And the vision of the life he had promised her—the powerful, sheltering love which would have encircled her upon his breast, shielding her from all pain and reproach if she would but have yielded—rose before Gertrude, making her writhe even bodily under the torture.

She thought of the stern, beautiful face as she had last seen it just now looking down at her, as she had rejected that mighty love, and tore herself from that tender, strong embrace.

"Let him make you his wife," repeated the evil spirit; "tell him you relent—there is yet time—and trust to the rest."

But with one terrible wrench, as it were, she turned from the tempter.

"O my God! help me. Can I commit a deadly sin now by yielding—by promising to do as he asks, in the hope of good coming of it after, in the hope which would prove false, perhaps, to punish me?"

And as she drove away the vision of the love she had, with God's help, renounced, as she shut her eyes to the image of that one face, and closed her ears to the echo still ringing in them of those terrible yearning entreaties, other visions came to soothe that distracted heart in its hour of temptation, the "temptation" against which she had prayed so simply and earnestly, in her sweet ignorance of its strength and meaning, as she knelt before the convent altar on that day of leaving school, little more than a year ago.

The temptation had come now, stronger and more terrible than she could then have realized or dreamed of; but that prayer stood her in good need in this bitter hour, the simple prayer which she had poured out, then before Jesus in His sacramental presence. And the prayers she had offered up to often since, more earnest still lately, because of the terrible need which had come to her for them; those, too, which had been breathed for her so fervently by those to whom she was so dear—were they not answered now? But for them, if they had been neglected, would the powerful grace have been given to her at once to renounce so resolutely and unflinchingly, young, tender girl though she was, the great love without which life would be so dreary and desolate? Without a doubt they were answered now, with all the sweet, compassionate grace of Jesus' Sacred Heart, whose love that poor child seemed to feel consoling her already for her sacrifice, as—thru the tempter driven away—she turned to the kindly vision of her father welcoming her back with outstretched arms, welcoming her, dearer and more precious than ever, to the old home so nearly forsaken, to the old peaceful life by his side, sheltered by his unselfish, unexact affection.

There need be no secrets from him now—never again! Safe in his arms, she would weep out the story, sad and yet joyful too, of the past few months, with their care and pain—the story of her love and its ending, of her brief, delicious dream of earthly happiness. And Father Walmaley too, that kind, holy friend of so many happy years, she would never need to avoid and shrink from him again; he might know all now: how, when he had asked for her confidence, she had been unable to tell him of the idolatry she was cherishing in her heart for a haughty unbeliever while yet her love was not openly asked for; how she had not dared to speak of it because of that hidden fear concerning it which she scarce dared consciously avow even to herself.

Gradually the trembling heart grew calmer, the aching temples throbbled less painfully, and Gertrude uncovered her face and rose from the bed, throwing herself on her knees by its side in an abandonment of thanksgiving and prayer for continued help and strength in the future.

"O my Jesus! I thank thee," she murmured repeatedly. "Mary, sweet Mother! help me to thank him sufficiently now and through

life. O God! if I had let myself be conquered; if I had yielded to Stanley's love and entreaties, and promised to do his will; if he had carried it out, as he would have done, however gently, and I had come to die, soon perhaps, within a year, as others have done!" And she shuddered even while she continued her prayer of thanksgiving.

She knelt so long that, when roused at last with a start by some coals falling heavily from the grate, she rose to find herself almost numb, trembling with cold, which she had not seemed to feel before. She threw a warm shawl about her and made up the fire, which had fallen low since she had come up to the room, and was just sitting close over it, when a knock at the door startled her again. She lowered the gas, so that her face might not be distinctly seen, and then opened the door, to find Lady Hunter's maid outside.

TO BE CONTINUED  
**THE MISSING HEIRLOOM**

The soft summer breeze on this Sunday afternoon was fragrant with the odor of pine and fir as Anna O'Kelly walked down in the path thickly carpeted with needles, across which the sunlight flickered and danced, to the small wooden chapel in the clearing. Her niece Eileen, a restless little sprite, accompanied her, and here Anna O'Kelly had come to spend the summer with her brother and his family at their summer cottage.

The chapel was but a temporary affair for the convenience of the Catholic visitors at the summer resorts near by. Many visited this town of Granby, on the Maine coast, and here Anna O'Kelly had come to spend the summer with her brother and his family at their summer cottage.

She was pleased to find she could enter and say a few prayers, as it was closed during the week, and sometimes immediately after Mass on Sunday. Today Father Burns had not returned at once to his own town, ten miles distant, and the chapel would be open until he was ready to return. The place was cool and quiet, and so soothing after a week of fun and excitement that she felt inclined to spend the afternoon there in prayer.

She finished her Rosary and began on some special prayers for favors received, when Eileen began to get restless. She gave the child her Rosary beads to keep her quiet; but after a while the child tired of these and began walking up and down, going into the different pews and picking up the prayer-books which had been left in the benches.

A few moments later she wandered outside and spent the remainder of the time running in and out until her young aunt was ready to return home.

Anna was just closing the door when she missed her Rosary beads and then remembered that she had given them to the child.

"Eileen, darling, where are auntie's beads?" she said.

Eileen ran back in the chapel and returned with the beads, but as Anna took them in her hands she felt a thrill of alarm for the small silver cross was gone.

"Eileen," she cried, "what did you do with auntie's cross?"

Eileen was frightened and began to cry. "Didn't do nuffin' with it."

Anna saw that if she was to get any information she must keep calm; so taking her small niece by the hand she led her into the church.

"Now, dear, show Aunt Anna where you put the cross," she said gently.

Eileen went straight to one of the pews.

"It commed off and I put it in this book."

There were several prayer-books about and Anna examined them all, but no cross appeared. She searched up and down, inside and outside of the chapel, but her labor was fruitless. Then she knelt in one of the pews and prayed, with a sob in her throat that she would find the cross.

It was near supper-time when she at last gave up the search and started wearily for home. The scene of the pines, the flickering shadows across her path and the roar of the sea in the distance were lost upon her, for her heart was heavy with the shadow of her loss.

father, but one by one they came to the conclusion that she had dropped it somewhere, perhaps among the pine needles and really did not know where she had lost it.

"Keep up your courage, Anna; we'll hear of it before the summer is over," John O'Kelly cheerfully assured her.

At the post office, on trees by the path leading to the chapel, in the hotel office, at the boat landing—anywhere that there was a good chance of being seen—he posted notices offering a reward to the finder for its return. But the summer passed and it was not found.

Day after day Anna knelt and offered a prayer to St. Anthony, begging his intercession for the finding of her beloved cross. Sometimes the tears came unbidden as she thought of the little old lady who had given it to her. "Poor Granny, to think I had it so short a time, and she brought it over the sea and had it for years!"

"The blessing of the O'Kellys is on it," Granny had often said, and she had lost it, but all her prayers and all her sorrowful longings brought no results.

"St. Anthony will surely help," said Anna, hopeful to the last, and up to an hour before train-time on the day they were to leave she searched.

"Well, I guess St. Anthony went back on you this time," her brother said, teasingly when they were finally on their homeward way, but Anna spoke up spiritedly:

"There's time enough yet. It may be found before the last of the summer visitors leave."

But it was not discovered, although Anna made a novena to the good saint. She said little to the folks about it, dreading her brother's teasing, but never a day passed that she did not offer a prayer for the return of her cross. Often times she stepped into her own parish church and prayed, and lighted a candle; never a day but she watched the mail for some news.

The winter passed and another summer came, and they returned to Maine to find that a fire had swept the woods on the outskirts of Granby. The chapel was gone and the summer visitors were donating money for a permanent church in the centre of Granby—more convenient for all concerned.

All hope for the recovery of the cross was apparently gone, and though she often searched there was less chance of finding it now, as a new growth had started up on the fire-swept area.

On her return home after the summer she made up her mind that the cross was gone for all time.

"St. Anthony did not obtain my wish," she said, "but there was probably some good reason for it and I shall not think any more about it."

With this logic she resolutely put her loss from her mind; but just as if God had been trying her faith and courage, so came the answer to her prayer, and Eileen, who had been the one to cause the loss, was also the chief factor in its return.

Anna had taken Eileen to visit some friends in the suburbs of Boston, and they were obliged to cross the city on the elevated cars on their return.

They were on a South Station train and seated opposite them was a group of young men, some with dress suits and bags, some with instruments. Apparently they were surveyors—their tanned faces helping in the surmise.

After the first glance Anna paid no attention to them, having an interesting story to read; but Eileen seemed fascinated by the instruments and studied them with a child's unbiased curiosity. Suddenly Anna felt a tugging at her sleeve, and Eileen spoke excitedly:

"Auntie, Auntie, he's got your cross."

Anna gave a glance of startled dismay; and sure enough, fastened to the fob hanging from his pocket was a silver cross! Surely there was no other just like hers, and right in the centre, just as in hers, was an emerald.

The young man was as surprised at the child's outburst as was Anna herself. He blushed red through his tan at her niece's accusing finger.

Anna recovered herself. "Sit down, Eileen; you mustn't act like that," she said sternly; but the child's eyes were blazing; she remembered the long search and how she had been continually questioned.

"It's yours, auntie! It's yours!" she persisted, alive with excitement.

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"South Station!" called the guard. There was a general collection of luggage, and in a moment he had disappeared with his party.

It was a wonderful tale of adventure to tell at home a fairy tale. "It sounds like a fairy tale," John O'Kelly said, but he smiled good-naturedly as Anna, excited and happy, said: "Now, did St. Anthony forget me?" and Eileen talked incessantly of the bad man who took "aunt's cross."

Two postcards came from a distant town, signed "E. J. Burke," the first words: "Just to show that I haven't forgotten," and the second: "Will call on Tuesday of next week."

John O'Kelly liked his looks the moment he saw him. "A straight, clean young fellow," was his mental verdict as he listened to his story. "We were surveying a tract of land near Granby, Maine, last spring," he said. "There had been a fire the autumn before and we saw the ruins of a chapel. I heard it was a Catholic chapel. In making the boundaries we cut into the trunk of a tree near the church and found it hollow. There was a very small opening, made by some animal, and inside were about a dozen prayer-books. We could not get it through our heads how they came there. I being the only Catholic in the party, took charge of them, and I thought the best thing I could do was to burn the lot. The last book while burning turned over on its side and this cross dropped out. There was no name in the book; no one about the town seemed to know anything about the prayer books and I made no mention of the cross. The priest who had charge of the chapel in the summer had been transferred to a distant place; so I showed it to the fellows now hung it on my watch chain for luck."

He handed it to Anna, who received it gratefully. Then they entered into explanations.

"Eileen must have spent her time pushing prayer-books through the hole," they said laughingly; but Eileen, who had been listening, made the old persistent answer: "I put it in the birds' nest," and then light dawned upon them as to her meaning.

This first visit of young Mr. Burke was not his last by any means, and as he grew to be a favorite with the family, and also to realize that the sincere regard he had for Anna was beginning to be returned, he said joyfully to himself:

"The cross of the O'Kellys seems to have brought me their blessing, too."—Iris Catholic.

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Company, Inc. Published by arrangement with The McClure Newspaper Syndicate

THE LOST FOUND But the exile in Egypt was short. Jesus was brought back, held in His mother's arms, rocked throughout the long journey by the patient step of the ass, to His father's house in Nazareth, humble house and shop where the hammer pounded and the rasp scraped until the setting of the sun.

The canonical gospels say nothing of these years: the Apocrypha give many details but unworthy of belief. Luke, the wise doctor, is content to set down that the boy grew and was strong; that is, that he was not sickly and overworked. He was a boy developed as he should be: healthy, a bearer of health, as was fitting in one who was to restore health to others by the mere touch of His hand.

Every year, says Luke, the parents of Jesus went to Jerusalem for the feast of unleavened bread in memory of the escape from Egypt. They went with a crowd of neighbors, friends, and acquaintances to keep each other company on the journey. They were cheerful like people going to a festival rather than to a service in memory of a solemn crisis: for the Passover had become at Jerusalem a great feast day, when all the Jews scattered about the Empire came together.

On the twelfth Passover after the birth of Jesus, as the group from Nazareth was returning from the holy city, Mary found that her son was not with them. All day long she sought for Him, asking every acquaintance, but in vain. The next morning the mother turned back, retraced her steps over the road and went up and down the streets and open places of Jerusalem, fixing her dark eyes on every boy she met, asking the mothers standing in the open doors, begging her countrymen not yet gone, to help her find her lost son. A mother who has lost her son does not rest until she has found him; she thinks no more of herself, she does not feel weariness, effort, hunger. She does not shake the dust from her clothes nor arrange her hair. She cares not for the curious glances of the passers-by. Her distracted eyes see nothing but the image of him, who is no longer beside her.

Finally on the third day she came to the Temple, looked about in the courts, and saw at last in the shadow of a portico a group of old men talking. She came up timidly, for those men with long cloaks and long beards seemed people of importance who would pay no attention to a plain woman from Galilee, and discovered in the center of the circle the waving hair, the shining eyes, the tanned face, the fresh lips of her Jesus. Those

old men were talking with her son of the Law and the Prophets. They were asking Him questions and He was answering; He put questions to them in His turn and they marvelled at Him, astonished that a boy should know the words of the Lord so well. But He remembered the books which He had heard read out in the little Synagogue of Nazareth; and His memory had retained every syllable.

Mary remained for a few moments gazing at Him, hardly believing her eyes. Her heart, a moment before beating fast with fear, was now beating fast with astonishment. But she could not restrain herself any more and suddenly in a loud voice called Him by name. The old men took themselves off and the mother snatched her son to her breast and silently clasped Him to her, the tears which she had kept back till then raining down on His face.

She clutched Him, took Him away, and then, certain that she had lost Him with her, that she had not had Him, the happy mother remembered the despairing mother, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

"How is it that ye sought me? wist ye not that I must be about my Father's business?" especially when said by a twelve-year-old boy to a mother who had sought Him for three long days.

And, the Evangelist goes on, "And they understood not the saying which he spake unto them." But after so many centuries of Christian experience we can understand those words, which seemed at first sight to be hard and proud. How is it that ye sought me? Do you not know that I can never be lost, that I can never be lost by any one, even those who will bury me under the earth? I will be everywhere where any one believes in me, even if they do not see me with their eyes. I cannot be lost from any man, by any man, provided that he hold me in his heart. I shall not be lost alone in the desert nor alone on the waters of the lake, nor alone in the garden of olives, nor alone in the tomb.

"And who is this father of whom you speak to me? He is the legal father, the human father, but my real father is in heaven. He is the Father who spoke to the patriarchs face to face, who put words into the mouths of the prophets. I know what He told them of me, His eternal wishes, the laws He has given to His people, the covenant which He has signed with all men. If I am to do what He has commanded me, I must be busy about what is truly His. What is a legal, temporal confronted with a mystic, spiritual and eternal bond?"

THE WORKER But the hour for leaving His home had not come for Jesus. The voice of John had not yet been heard; and with His father and mother He once more went along the road to Nazareth and returned to Joseph's shop to help him in his trade.

Jesus did not go to school to the Scribes nor to the Greeks. But he did not lack for teachers. Three teachers He had, greater than all the learned: work, nature and the Book.

It must never be forgotten that Jesus was a working man and the adopted son of a working man: that He was born poor, among people who worked with their hands; that before He gave out His gospel He earned His daily bread with the labor of His hands. Those hands which blest the simple-hearted, which cured the lepers, which gave light to the blind, which brought the dead to life, those hands which were pierced with nails upon the cross, were hands which had been bathed with the sweat of labor, hands which had known the numbness of work, hands which were callous with work, hands which had held the tools of work, which had driven nails into wood, the hands of a working man.

Before being a workman of the spirit, Jesus was a man who worked with material things. He was poor before He summoned the poor to His table, to the festival of His Kingdom. He was not born into a wealthy family, into the house of luxury on a bed covered with purple and fine linen. Descendant of kings, He lived in a wood-worker's shop: Son of God He was born in a stable. He did not belong to the caste of the great, to the aristocracy of warriors, to the circles of the rich, to the Sanhedrin of the priests. He was born into the lowest class of the people, the class which has below it only the vagabonds, the beggars, the fugitives, the slaves, the criminals, the prostitutes. When He became no longer a manual worker, He went down lower yet in the eyes of respectable folk, and sought His friends in that miserable huddle which is even below the common people. But until that day when Jesus, before going down into the Inferno of the dead, went down into the Inferno of the living. His position was that of a poor working man and nothing more, in the hierarchy of castes which eternally separates men.

Jesus' trade is one of the four oldest and most sacred of men's occupations. The trades of the peasant, the mason, the smith, and the carpenter are among the manual arts, those most impregnated with the life of man, the most innocent and the most religious. The warrior degenerates into

a bandit, the sailor into a pirate, the merchant into an adventurer, but the peasant, the mason, the smith, the carpenter do not betray, cannot betray, do not become corrupt. They handle the most familiar materials, and their task is to transform them visibly into visible, solid, concrete creations, useful to all men. The peasant breaks the clod and takes from it the bread eaten by the saint in his grotto and the murderer in his prison; and the mason squares the stone and builds up the house of the poor man, the house of the king, the house of God. The smith heats and fashions the iron to give a sword to the soldier, a plowshare to the peasant, a hammer to the carpenter. The carpenter saws and nails the wood to construct the door which protects the house from the thieves, to make the bed on which thieves and innocent people die.

These plain things, these common, ordinary, usual things, so usual, common and ordinary that they pass disregarded under our eyes, are the simplest creation of man, but more miraculous and essential than any later inventions.

Jesus, the carpenter, lived in His youth in the midst of these things, made them with His hands, and for the first time by means of these things manufactured by Him, entered into communion with the daily life of men, with the most intimate and sacred life, home life. He made the table around which it is so sweet to sit in the evening with one's friends, even if one of them is a traitor; the bed whereon man draws his first and last breath; the chest where the country wife keeps her poor clothes, her aprons, her handkerchiefs for festivals, and the starched white shirts for great days. He made the kneading trough where the flour is put, and the leaven raises it until it is ready for the oven; and the arm-chair where the old men sit around the fire of an evening to talk of never-returning youth.

Often while the thin, light shavings curled up under the steel of His plane and the sawdust rained down on the ground, Jesus must have thought of the promises of the Father, of the prophecies of old time, of what He was to create, not with boards and rules, but with spirit and truth.

His trade taught Him that to live means to transform dead and useless things into living and useful things: that the meanest material fashioned and shaped can become precious, friendly, useful to men; that the only way to bring salvation is to transform; and that just as a child's crib or a wife's bed can be made out of a log of olive wood gnarled, knotty and earthy, so the filthy money-changer and the wretched prostitute can be transformed into true citizens of the Kingdom of Heaven.

FATHERHOOD In nature where the sun shines on the good and on the bad, where wheat ripens and grows golden to give bread to Jew and heathen, where the stars shine on the shepherd's cabin and the murderer's prison; where grape clusters turn purple and swell to give wine to the wedding banquet and to the orgies of assassins; where the birds of the air freely sing and their food without fatigue, where thieving foxes also have their refuge and the lilies of the field are clad in more splendor than kings, Jesus found the earthly confirmation of His eternal certainty that God is not a Master who punishes one day of enjoyment by a thousand years of reproach, nor a fierce war-like Jehovah who commands the extermination of enemies, nor a kind of grand sultan who delights in being served by satraps of high lineage and keeps close watch that his servants execute to the last detail the rigorous ritualistic etiquette of that Regia Curia, which is the Temple.

As a Son, Christ knew that God is Father: Father of all mankind and not only of the people of Abraham. The love of a husband is strong but carnal and jealous. The love of a brother is often poisoned with envy; that of a son attached with rebellion; that of a friend spotted with deceit; that of a master swollen with condescending pride; only the love of a father towards his children is perfect love, pure, disinterested love. The father does for his son what he would do for no one else. His son is his creation, flesh of his flesh and of his bone, grown up by his side day by day, a completion and a complement of his own being. The old man lives again in the young man. The past sees itself in the future. He who has lived sacrifices himself for him who is to live. The father lives in the son, and feels himself exalted. This child was

born to him in a moment of passion in the arms of the woman chosen from among all other women, born through the divine anguish of this woman, cared for and preserved by his own tears and sweat. He has seen him grow up at his feet, he has warmed his cold little hands between his own, he has heard his first words, eternal miracle ever new! He has seen his first wavering footsteps on the floor of his house. Little by little, he has seen a soul shine out in that body created by him, a new human soul, unique treasure beyond price! Little by little on that face he has seen his own features and those of the child's mother, of that woman with whom only in this common fruit is he corporally identified. A human couple who long to become one body through love, attain this unity only in a child. In the presence of this new being, his creation, he feels himself a creator, beneficent, powerful, happy. Because the son looks to his father for everything, and in his childhood has faith only in his father, feels safe only near his father, his father knows that he must live for him, suffer for him, work for him. A father is a God on earth for a son, and a son is almost a God for the father.

In the love of a father there is no trace of a brother's perfidious sense of duty, no trace of a friend's self-interest and rivalry, of a lover's lustful desire, a servant's pretense of faithfulness.

The love of a father is pure love, the only true love, the only love rightly to be called love. Purged of any elements foreign to its essence, it is the happiness of sacrificing oneself for the happiness of others.

This idea of God as Father, which is one of the great new ideas of the gospel of Christ, this profoundly renovating idea that God is Father and loves us as a father loves his children, not as a king loves his slaves; and gives daily bread to all his children and has a loving welcome even for those who sin, if only they return to lean their heads upon his breast: this idea which closes the epoch of the old covenant and marks the beginning of the new covenant, Jesus found in nature. As Son of God and one with the Father, He had always been conscious of this paternity scarcely glimpsed by the most luminous of the prophets. But now sharing all human experience He saw it reflected and as it were revealed in the universe and He was to use the most beautiful images of the natural world to transmit to men the first of His joyful messages.

TO BE CONTINUED

FALSE NEWS DISPATCHES During a period of two weeks in March the newspapers of France, England and the United States carried dispatches describing a new offensive against the Rifian Arabs against the Spanish troops. In this new outbreak the Spanish were said to have been completely beaten, their base of supplies severely menaced, and their troops on the verge of revolt. There followed editorials condemning the regime of the Director, Primo Rivera, and predicting his early fall. In this "press offensive" against Spain, the London Daily Mail seems to have had first place, and our papers to have blindly followed. Now comes direct news from Spain itself that these tales were entirely false. The Madrid daily El Debate for March 11, prints a list of seventeen falsehoods printed in several French, English and American newspapers. The same daily also exposes the motives of this campaign of lies. The stories of Spanish disasters in Africa and of dissension at home were manufactured to coincide with a determined "drive" on the market against the Spanish peseta, directed apparently by the same interests which conducted similar attacks on the currency of Austria, Germany and France. The attack on Spain's currency succeeded partly, but collapsed utterly on the rise of the French franc, another indication of the common source of the two campaigns. At the same time the news dispatches falsely purporting to come from Spain also suddenly stopped. The facts regarding Spain's internal situation are that the Spanish people are almost wholly behind the Director in his effort to purge public life from the corruption that honeycombed it and did so much to discredit, in Spain, as elsewhere, parliamentary government.—America.

When giving yourself devotedly to exterior works let this be your sole end—to give pleasure to Jesus and to unite yourself more intimately to Him.—The Little Flower.

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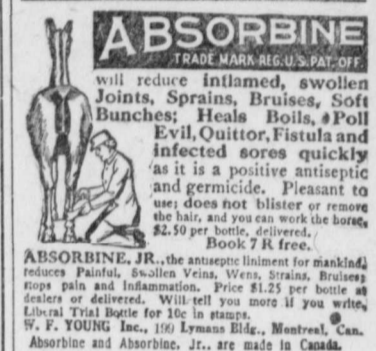
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LONDON, SATURDAY, JULY 26, 1924

**"CIVIL AND RELIGIOUS LIBERTY"**

The great Orange festival of "Civil and Religious Liberty," the glorious Twelfth of July, has come and gone. It calls for some reflections. Whether we like it or not the Twelfth—and what it stands for—is an institution and an influence in the national life of Canada, and especially in Ontario. Now what should be the attitude of Catholics to Orangemen and Orangeism? We think that where Catholics and Orangemen live together in what are called mixed communities—especially rural communities—they have solved the problem quite satisfactorily. They get on together as good Canadians and good neighbors, clashing not at all on religious grounds. Not only does this condition obtain generally in many places where the writer has lived but he has always found instances of intimate friendship between individual Catholics and individual Orangemen. And there is the further notable fact that in the case of these friendships between individuals the Catholic is a staunch, well-informed, outspoken Catholic, and the Orangeman thoroughly convinced of his position without the slightest "leaning towards Rome." In fact we have never seen a half-hearted, apologetic, ill-informed Catholic a warm, personal friend of an Orangeman.

These good neighborly relations and personal friendships found in so many rural communities of Ontario, we repeat, show the solution of the Orange-Catholic problem, if, indeed, problem there be. We have never had any sympathy with diatribes against "Ontario Orangemen" by ill-informed or misinformed Catholics of other provinces. They would be better advised to leave that subject to Catholics "to the manner born" in Ontario who know what they are talking or writing about.

It is all to the good that Orangemen should make "Civil and Religious Liberty" the keynote of their annual celebration. For, by the reiteration of that precious principle they cannot fail, in some measure, to inculcate it in the minds of the younger generation of Orangemen.

But there is the implication that the placing of William of Orange on the throne of Great Britain as William III. put an end to an era of Catholic tyranny and inaugurated the era of civil and religious liberty under which we now happily live. Nothing could be farther from the truth.

John Richard Green was a Protestant, an Englishman, and filled the Chair of History in Oxford University. In his History of the English People he writes:

"The history of Ireland, from its conquest by William the Third up to this time, is one which no Englishman can recall without shame. Since the surrender of Limerick every Catholic Irishman, and there were five Catholics to every Protestant, had been treated as a stranger and a foreigner in his own country. The House of Lords, the House of Commons, the right of voting for representatives in Parliament, the magistracy, all corporate offices in towns, all ranks in the army, the bench, the bar, the whole administration of government or justice were closed against Catholics. Few Catholic landowners had been left by the sweeping confiscations which had followed the successive revolts of the island, and oppressive laws forced even these few, with scant exceptions, to profess Protestantism. Necessity, indeed, had brought about a practical toleration of their religion and their worship; but in all social and political matters the native Catholics, in other words the immense majority of the people of Ireland, were simply hevers of wood and

drawers of water to their Protestant masters. . . . "The English Parliament, too, claimed the right of binding Ireland as well as England by its enactments. . . . England did her best to annihilate Irish commerce and to ruin Irish agriculture. Statutes passed by the jealousy of English landowners forbade the export of Irish cattle or sheep to English ports. The export of wool was forbidden, lest it might interfere with the profits of English wool-growers. Poverty was thus added to the curse of misgovernment, and poverty deepened with the rapid growth of the native population, till famine turned the country into a hell."

Evidently Irish Catholics owe no great debt of gratitude to William of Orange.

Dr. E. A. D'Alton, M. R. I. A., author of a "History of Ireland from the Earliest Times to the Present Day," thus writes of the same period:

"But even when William of Orange had triumphed, toleration of Catholicity was expected. For the Treaty of Limerick (1691) gave the Catholics 'such privileges as they enjoyed in the reign of Charles II'; and William was to obtain from the Irish Parliament a further relaxation of the penal laws in existence. The treaty was soon broken. The English Parliament, presuming to legislate for Ireland, enacted that no one should sit in the Irish Parliament without taking the Oath of Supremacy and subscribing to a declaration against Transubstantiation; and the Irish Parliament, filled with slaves and bigots, accepted this legislation. Catholics were thus excluded; and in spite of the declared wishes of King William, the Irish Parliament not only refused to relax the Penal Laws in existence but embarked on fresh penal legislation. Session after session, for nearly fifty years, new and more galling fetters were forged, until at last the Penal Code was complete, and well merited the description of Burke: 'As well fitted for the oppression, impoverishment and degradation of a feeble people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man.' All bishops, deans, vicars-general, and friars were to leave the country and if they returned, to be put to death. Secular priests at home could remain if they were registered; in 1709, however, they were required to take an oath of abjuration which no priest could conscientiously take, so that registration ceased to be a protection. They could not set up schools at home nor resort to Catholic schools abroad, nor could they receive legacies for Catholic charities, nor have on their churches steeple, cross, or bell.

"The laity were no better off than the clergy in the matter of civil rights. They could not set up Catholic schools, nor teach in such, nor go abroad to Catholic schools. They were excluded from Parliament, from the corporations, from the army and navy, from the legal profession, and from all civil offices. They could not act as sheriffs, or under sheriffs, or as jurors, or even as constables. They could not have more than two Catholic apprentices in their trade; they could not carry arms, nor own a horse worth more than £5; they were excluded even from residence in the larger corporate towns. To bury their dead in an old ruined abbey or monastery involved a penalty of £10. A Catholic workman refusing to work on Catholic holy days was to be whipped; and there was the same punishment for those who made pilgrimages to holy wells. No Catholic could act as guardian to an infant, nor as director of the Bank of Ireland; nor could he marry a Protestant, and the priest who performed such a marriage ceremony was to be put to death. A Catholic could not acquire land, nor buy it, nor hold a mortgage on it; and the Catholic landlord was bound at death to leave his estate to his children in equal shares. During life, if the wife or son of such became a Protestant, she or he at once obtained separate maintenance. The law presumed every Catholic to be faithless, disloyal, and untruthful, assumed him to exist only to be punished, and the ingenuity of the Legislature was exhausted in discovering new methods of repression. Viceroys were constantly appealed to give no countenance to Popery; magistrates, to execute the penal

laws; degraded Irishmen called priest-hunters were rewarded for spying upon their priests, and degraded priests who apostatized were rewarded with a government pension. The wife was thus encouraged to disobey her husband, the child to flout his parents, the friend to turn traitor to his friend. These Protestant legislators in possession of Catholic lands wished to make all Catholics helpless and poor. Without bishops they must soon be without priests, and without schools they must necessarily go to the Protestant schools. These hopes, however, proved vain. Students went to foreign colleges, and bishops came from abroad, facing imprisonment and death. The schoolmaster taught under a sheltering hedge, and the priest said Mass by stealth, watched over by the people, and in spite of priest-hunter and penal laws. Nor were the Catholics won over by such Protestant ministers as they saw, men without zeal and often without faith, not unlike those described by Spenser in Elizabeth's day—'of fleshy incontinency, greedy avarice and disordered lives.' In other respects the Penal Laws succeeded. They made the Catholics helpless, ignorant, and poor, without the strength to rebel, the hope to redress, or even the courage to complain."

The implication, then, that the patron saint of Orangemen was the founder of civil and religious liberty is a grotesque perversion of historic truth. The rather lengthy extracts we have quoted crowd out our reflections until next issue.

**THE HOME BANK**

The House of Commons without demur and without debate concurred unanimously in the report of the Banking Committee with regard to the Home Bank.

Briefly, that means that though there is no legal ground for the claim of the unfortunate depositors for compensation, the moral right and justice of their claim is admitted and unquestioned.

Had Sir Thomas White, then Minister of Finance, exercised the discretionary power with which he was invested in 1916 or 1918, when the rotten condition of the Home Bank was brought to his official attention, the depositors would have suffered no loss. He failed to do so because of the War and the harm that might in his opinion be done to Canada's credit in the midst of the stupendous task of financing the War.

Sir Thomas has emphasized the fact that he was not legally obliged to take action. However, when a responsible Minister of the Crown is invested with discretionary power to be used in certain conditions, and when these conditions obtain he is bound by his office, bound in decency, bound in justice if not in law, to exercise this discretionary power; and the condition of the Home Bank, as revealed to him as Minister of Finance, imperatively demanded action in 1916 and in 1918.

Parliament acted wisely in referring these questions of fact to the impartial and unbiased investigation of Mr. Justice McKeon of New Brunswick.

The unambiguous action of the House of Commons removes the matter from acrimonious or partisan discussion. It is well. No one questions that Sir Thomas White in the stress of War conditions acted according to his best judgment. But since the Minister of Finance deemed it in the best interest of Canada practically to sacrifice the Home Bank depositors in order to preserve the country's financial credit at a time of crisis, the action of the House of Commons makes it clear that no one now questions the logical conclusion that the country owes them compensation.

**"GIRLS A LA MODE"**

By THE OBSERVER

Under this heading, there is an article in America by Ella M. E. Flick, in which the girl of today, or, as she calls her, the girl a la mode, is defended and even praised. No doubt she may be well defended and even justly praised within reasonable limits. But why not deal with all sides of the question. The lady who writes in praise of the modern girl ought to be frank enough to discuss all aspects of the question, of the manners and habits of the interesting young person she takes up the cudgels for.

Miss,—or is it Madam—Flick's theory seems to be that the free manners and customs of the girls of today are due to an economic movement having to do with ways and means of earning a living. But when an employer has to rebuke his stenographer for not wearing enough clothes in the office, a thoughtful observer will realize that there is something in the question that is not a matter of economics. For, men have been under the necessity of earning their living ever since God cursed Adam but they do not therefore expose their persons indecently in office and in workshop.

A distinction must be drawn between that degree of freedom which is necessary in order that women may earn their living, and that further degree of freedom which is sought in the manner of dress and in the laxity of social customs. The need for freedom in competing with men in the business world has nothing to do with jazz dancing, petting parties in darkened automobiles, and with the rapidly spreading custom of drinking from the flasks that are expected from the male escort. It is the sensuality of modern customs that is criticized and not the amount of freedom which is reasonably necessary in order that women may earn their living.

When women who practice this new and vicious "freedom" are pressed with criticisms of their conduct they sometimes attempt to hold men responsible. They say that the men demand that girls dress scantily, and that they dance suggestively, and that they take a drink or smoke; and good women have been heard to say that if a girl refuses to do these things she will be neglected and will not get married. But we wonder whether they are really fond of the opposite sex when they wore crinolines? Some years ago it was the fashion for women to wear a wire machine which was called a "bustle." Did the men invent that? Or, were they even consulted about it? A few years ago it was the fashion for women to wear balloon sleeves. Were those adopted to please men? Then there was that bit of rather painful contortionism called "the dip." Were the men consulted before the women began walking as though they had a severe pain in their stomach?

Then came the little-girl-skirts—only they were less modest than decent little girl had been accustomed to wear. Were the men consulted? They were not. Nor were they consulted when last year fashion decreed that the sidewalks should be swept again as they used to be twenty years ago, by women's skirts; and at a moment's notice dresses became long—but only on one side. Were men consulted when women began to wear overshoes with the buckles loose, or when they adopted that pneumonia-inviting custom of wearing a heavy fur coat with the front open to make dead sure—"dead" is good—that Jack frost would have his full chance to kill them?

Having adopted the fashion of uncovering their chests when the thermometer was below zero, the fashionable sex began to wear furs when the thermometer was eighty in the shade—summer furs they called them. Were the men consulted about that? They tell us now that the men will not love them if they do not take up and practice every silly fashion that the dancing master or the dressmaker imposes on them. But when did men come to have so much to say about all that? Next year, or whenever fashion changes its arbitrary whim, the fair sex will change to clothes that will cover them from chin to toes and sweep the dust besides, and the men will have not a word to say about it. And, strange to relate, the men will be just about as much devoted to the fair sex then as they have always been; as they were when bustles were in fashion; and when crinolines were in fashion; and when the foolish "dip" was in fashion.

Miss Flick will have it that the modern girl is to be accounted for on economic grounds. We have said enough to show that many other considerations arise; but suppose for argument's sake that economic considerations govern the phenomena which are so much commented upon. What sort of success is the economic movement—if it be an economic movement—meeting with? During the War hundreds of business girls earned from eighty to a hundred dollars a month, and joyfully spent every cent of it on dress; girls who lived at home and paid not one cent for their board and lodging. Was that an economic success? Any young man who has considered marriage will tell you that the modern girl expects to be provided for not on the scale to which she has been accustomed, but on the scale to which she expects to become accustomed if she can get a young man to promise it to her. If this is the sort of economic question that is involved in the modern girl's entry into the world of business, there is not much in it to excite congratulations. If Miss Flick could show us an economic movement on the part of girls which gave some hope of relief from any sort of economic burden or difficulty, we should be disposed to join her in her praise of the modern girl. But if, on the other hand, this much praised young person is succeeding principally in making the high cost of living higher yet, unstinted praise may well be deferred.

And it is to be feared that this is just what she is doing. Pass as granted that thousands of girls must earn their living. The fact must be added that thousands of them are increasing their demands upon society in luxuries and pleasures, which they have begun to call the necessities of life, as fast as the thing can be done. Housekeeping ought to be getting cheaper. It is getting dearer. It is far dearer than it was when the man had to do all the earning for both while the young folks were preparing to get married. The average business girl does not put one cent into the making of a home, and never even thinks of such a thing. What sort of economic movement is it which only increases the general extravagance of society?

But, after all, as we have said above, it is not the business doings of the modern girl that are the subject of criticism, nor the slight increase in freedom of manners which may be necessary in such occupations as she may take up. There is a much more serious question about the modern girl: that is, what part is she playing in the moral advancement or retrogression of society? The earning of a living does not in any way necessitate that laxity of deportment which has been so much remarked upon in the last few years. Swearing, smoking, drinking, voluptuous dancing, immodest dressing, are not excused by remarking that grandma never had to earn her living, and it may be remarked in passing that Grandma saved her husband's money; and the modern girl does not intend ever to do that. Grandma had an old-fashioned thing called conscience which would have told her to die sooner than earn her living by sacrificing her modesty and her innocence. But, it is not true that girls "a la mode" are under the necessity of making such a choice. They take up the customs of the age just because they are the fashion and there is no compulsion about it.

WHAT a secular periodical terms a "feature of outstanding interest" in the Byron Centennial Celebration in Greece was the presence at Missolonghi of a direct descendant of the poet, the Hon. Anne Lytton, who is a Catholic. Because of her relationship to the Poet of Greek Independence, Miss Lytton won the hearts of the Greeks, who acclaimed her as the "adopted daughter of Athens and Missolonghi." The Prime Minister presented her with a medal, recording her great ancestor's heroic services to Greece, which on behalf of the nation she was commissioned to lay on his tomb when she returned to England.

It is noteworthy that all Lord Byron's direct descendants are Catholics, and it may be that in finding their way into the Church the inspiration was drawn from the poet himself. The Hon. Miss Lytton is a great-great-granddaughter, through her mother, Lady Wentworth, who was the only child of Lady Anne Blunt, wife of the celebrated poet and traveller (also a Catholic) Wilfred Scawen Blunt. Lady Blunt was the only daughter of the first Earl of Lovelace, her mother being the only child of Lord Byron by his wife the Baroness Wentworth. Byron certainly had his weaknesses, but had spirituality enough to recognize the Catholic as the "best religion." Thus the Faith which the "Bard of the Broken Heart" looked upon with reverence is now the cherished possession of his descendants. And this is a glory which he shares with many another English writer of name.

It is not only Italy that has shown the American Y. M. C. A. the door. News from Turkey is that that institution has made its presence so objectionable at Constantinople by reason of its underhand proselytizing methods as to have been ordered by the Government to cease its pro-

**NOTES AND COMMENTS**

A LEADING Anglican Church in Toronto has had erected on the wall of its interior a piece of stone from the ancient Catholic monastery on the Island of Iona with a glowing inscription to that effect. It would not surprise us to learn that the same thing had been done with a fragment from St. Ignatius cave at Manresa. Consistency has never been an Anglican virtue.

AN ANGLICAN missionary in China writes to the Guardian (the leading organ of the Establishment) deploring the difficulties Protestant missionaries have to contend with by reason of their variations of belief, and at the same time expressing admiration for what he terms the "magnificent unity and marvellous organization" of the Catholic Church in China. "Out here," he writes, "it is absurd to ignore the Roman communion. Their work extends everywhere, their numbers are at least four times those of all other Christian bodies put together, and many of their results are altogether admirable." This is really but re-echoing the testimony of every independent observer.

And, it is to be borne in mind, that Catholic missions are maintained on less than one-tenth the resources of Protestant organizations. It is, after all as said and done, the Divine commission that counts.

COMMENTING ON an assertion of Dean Inge in a recent sermon in St. Paul's Cathedral to the effect that "organized Christianity has visibly lost ground," an East Indian contemporary remarks: "The most perfectly and widely organized system of religious belief and practice is represented in the Catholic Church which certainly has not lost ground. On the contrary she is ever making fresh conquests throughout the civilized world, and today as a spiritual force her influence is unrivalled." Skeptical philosophers and historians (Gibbon, as an example) have sought in various ways to account for the triumph of the Catholic Church in the early ages, but her secret of perennial youth in this later time is as much a puzzle to the unbelieving as it was then.

THIS UNDYING vitality of the Church is the theme of a Protestant writer (Dr. J. A. Faulkner in the Quarterly Review.) His tribute is somewhat reminiscent of Macaulay's famous outburst, it is true, but it has its force and value none the less. We reproduce the passage in full: "The Papacy has come down through the centuries without the same power that she had in the Middle Ages, but with large remnants of it, her spiritual vigor still almost unimpaired, assured that next Sunday whosoever pastor's parishioners do not go to church, hers will go; whatever theology is changing and vanishing, hers is still the same; and she will still have her seat on the Seven Hills in the year 2124, and her ramifications in every country where she now exists, with perhaps many new lands added to her domain. In this year of grace 1924 she is the only historic Church which faces the future calm and unafraid, because she is the only Church without schism or schisms, without everchanging religious values, which is sure of her creed because she is sure of her Lord, the only Church which is not afraid of some new philosopher Kant or new theologian Ritschl Unitarianising her, and thus eviscerating her. I speak simply historically. If you would ask Papal theologians the secret of their confidence in the future, of their assurance that in 2500 they would still be offering the body of Christ in the Mass, they would give many answers, but they would all unite in one: This is the victory that overcometh the world, even your faith."

WHAT a secular periodical terms a "feature of outstanding interest" in the Byron Centennial Celebration in Greece was the presence at Missolonghi of a direct descendant of the poet, the Hon. Anne Lytton, who is a Catholic. Because of her relationship to the Poet of Greek Independence, Miss Lytton won the hearts of the Greeks, who acclaimed her as the "adopted daughter of Athens and Missolonghi." The Prime Minister presented her with a medal, recording her great ancestor's heroic services to Greece, which on behalf of the nation she was commissioned to lay on his tomb when she returned to England.

It is noteworthy that all Lord Byron's direct descendants are Catholics, and it may be that in finding their way into the Church the inspiration was drawn from the poet himself. The Hon. Miss Lytton is a great-great-granddaughter, through her mother, Lady Wentworth, who was the only child of Lady Anne Blunt, wife of the celebrated poet and traveller (also a Catholic) Wilfred Scawen Blunt. Lady Blunt was the only daughter of the first Earl of Lovelace, her mother being the only child of Lord Byron by his wife the Baroness Wentworth. Byron certainly had his weaknesses, but had spirituality enough to recognize the Catholic as the "best religion." Thus the Faith which the "Bard of the Broken Heart" looked upon with reverence is now the cherished possession of his descendants. And this is a glory which he shares with many another English writer of name.

It is not only Italy that has shown the American Y. M. C. A. the door. News from Turkey is that that institution has made its presence so objectionable at Constantinople by reason of its underhand proselytizing methods as to have been ordered by the Government to cease its pro-

paganda. This is the burden of a decree issued by Mustafa Kemal. It is not the preaching of its peculiar tenets that are in themselves objected to, but, as in Italy and other countries, the insidious and dishonest methods employed. Evidently, thinks an exchange, the Turk, no matter how many bushels of American dollars the Y. M. C. A. has to dispose of, has made up his mind to stand no nonsense from this organization which meddlesomely worries itself about the religious ideas of every other country but its own.

**FAMOUS OLD IRISH SCHOOL RESTORED**

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Louvain, Belgium.—The piety and munificence of an American Catholic layman is to be the chief instrument in the rehabilitation of the ancient College of the Irish Franciscans here, one of the most glorious monuments to earlier Irish learning and zeal. Erected three centuries ago through the gift of a king, the college was suppressed in 1797 and has since been only a memory.

The distinguished American layman who has taken on himself this great work in the interest of Catholic learning is Marquis Martin Maloney, K. S. G., of Philadelphia. His philanthropy and deep interest in education already exemplified in large gifts to the Catholic University of America.

One hundred and twenty-seven years ago, January 8, 1797, the College of the Irish Franciscans at Louvain met the fate of all the religious institutions within the boundaries of the First French Republic; it was ruthlessly suppressed, after an existence of 191 years, and its inmates were dispersed by the newly-fledged apostles of "liberty equality, fraternity."

Sold at public auction April 22 of the same year, the house was bought back again by the Guardian, the Rev. James Gowan, with scripts received from the spoilers by himself and his religious brethren for their share in the property. As the university, with which the college had been connected, had not yet reopened its doors in 1829, Father Gowan disposed of the property that year in favor of the Catholic missions of Great Britain. In 1830 it became a Brothers' school for children of the poor, and it has continued as such to this day.

MONUMENT TO IRISH NATION  
 The Franciscan College was the first of those three Louvain colleges which a noted historian has called "a proud and lasting monument of the learning and zeal of the Irish nation."

Of the "Pastoral College," which trained secular priests for the Irish missions, nothing remains now but two stones set in the garden wall of one of the houses that replaced the school buildings razed in the year 1835.

Of the study house of the Irish Dominicans, founded in 1628, as was also the "Pastoral College," the sole vestige left is the name of a street—"Rue des Dominicains Irlandais"—where the institution had its last refuge. The buildings were demolished in 1799-1800.

Lovers of the past acquainted with the achievements of the Irish race can best conceive the feelings of the sons of St. Francis upon the eve of the return of some of theirs to a house linked with the most glorious annals of their order during two centuries.

A king, Philip III. of Spain, urged thereto by an Irish prelate, Florence Conry, Archbishop of Tuam, contributed the funds for the erection of that house three centuries ago; an American citizen, Marquis Maloney, of Philadelphia, under the inspiration of another Irish prelate, Monsignor J. Ryan, late President of the Seminary of Thurles, is to contribute the funds for the restoration of the hallowed premises to the legitimate successors of the noble men who made it illustrious by their faith, their learning, their unbounded zeal—all for the service of their people and of their religion.

A proof of the sympathetic esteem enjoyed by the first Franciscans from Ireland who dwell in the Louvain House of Study was the presence, May 9, 1617, at the cornerstone laying of their chapel, dedicated to St. Anthony, of the beloved rulers of the church, Archduke Albert and Archduchess Isabella. The princes were not deceived in the men who had provoked this manifestation of their good will. They furnished proofs sufficient of their superior worth and of their activity. While the teachers achieved renown through their contributions to the stores of the Sacred Sciences, of philosophy and of history, the pupils inhaled themselves with faith and zeal as well as with knowledge—to meet the persecutions and tortures that awaited them at home, to bring the strayed sheep back to the fold, and to keep the light of eternal truth, despite the fury of the English tyrants to extinguish it, shining brightly in their native land.

To Father Bonaventura O'Hussey, under whose presidency the college began its long career of usefulness, Hibernia owes the first book printed in Irish characters—a catechism of the Christian doctrine published at Louvain in 1608.

Father Ward (1847) made the college which was his home the center of the Irish School of Archeology, and began there the publication of the "Lives of the Irish Saints," of which the two first volumes appeared in 1848-1847. His principal co-laborers in that monumental work were Father Patrick Fleming and Brother Michael O'Clery. Of the latter, Dr. Thomas d'Arcy Magee wrote: "He is one of the greatest benefactors his country ever saw."

TRAINED VALIANT BAND

He copied or purchased all the ancient manuscripts he could lay hands upon, and forwarded to Louvain the results of his labors—labors punishable with death. In St. Anthony College they were collated and arranged for publication, first by Father Ward, and afterward by Father John Colgan. Brother O'Clery thus saved from the night of oblivion some of the noblest records of the Green Isle's glorious past; for almost all the handwritings that he copied were ruthlessly destroyed during the wars and persecutions that followed. He is one of the authors of "The Annals of the Four Masters," the masterpiece of the Gaelic literature of the epoch.

TOMBS RICH IN HISTORY

In the old home which the Irish sons of St. Francis will recover in Louvain, every stone will speak of the men of their own race and people who illustrated and sanctified it; but none more eloquently than the tombstones still preserved there of the founder, Florence Conry, O. S. F., Archbishop of Tuam; of Dominic de Burgo (Burke), Bishop of Elphin; of Rose Dougherty, widow of Prince Caffara O'Donnell, and her son, and of Owen Roe O'Neill, of Dominic Lynch of Galway, Colonel of the Irish Brigade.

Through the pious and patriotic care of Monsignor J. Ryan and the competent assistance of the late Canon Reusen, professor of archeology at the university, these and other sepulchral stones are preserved and their inscriptions saved from further defacement by the wear of shodden feet daily speeding to and fro.

Among the other exiles of Ireland whose earthly pilgrimage ended in Louvain and whose remains lie buried within the hallowed precincts of St. Anthony's Chapel are the three great Irish historians lovingly mentioned in O'Flinders' "Erin": Hugo Ward, John Colgan and Michael O'Clery. "Their life's ambition," he says, "is beautifully expressed in the Irish motto: 'For the glory of God and the honor of our people.'"

IMPORTANT ASPECTS OF EDUCATION

Problems of education are engaging widespread public attention in Ireland. The cultivation of the Irish language was discussed by the Gaelic League at its annual meeting. That organization does not consider that enough is being done for the promotion of the language.

Four years hence, the teaching of Irish becomes compulsory in the secondary schools. This will affect all the Catholic schools and colleges already have included Irish in their curricula. The Protestant schools and colleges had not taught Irish. They now complain that it is a hardship upon them to make the teaching of the language compulsory.

At the Maynooth Union, an important aspect of the education question was discussed by the Rev. Dr. Leon, C. S. Sp., of Blackrock College, one of the leading secondary schools in the country. His main point was that the secondary system of English and classical study, in pursuing literary style at the expense of ideas has sacrificed the latter and failed to secure the former. He pleaded for more attention to Latin. He complained that the Latin of the Christian authors was neglected, if not actually excluded. He said: "The students in secondary schools read during their course no other works than those of the pre-Christian classic authors. The consequence is that from the age of twelve till twenty-one, their minds are nurtured on paganism. These writings necessarily exercise a powerful influence on the students' intellectual and emotional habits. Our secondary system has pursued form for form's sake. It aims at developing the imagination and ignoring the claims of the intellect. Expression, not thought, is what it rewards. This has a deplorable effect on the mentality of the student. Tradition, with thought and thought with reality—ceases to have any value in his eyes."

The best thought expressed in the Latin language is to be found in the Christian writers, Dr. Leon contended. Pagan classics are not truly representative of the Latin culture which has formed and dominated European civilization. Cardinal Logue urged that the teaching of Latin be made more general. Esperanto would never succeed as a universal language, he said. Latin, if taught to the youth of the country, would do for them what it did for so many in the middle ages, when it was a general medium for business, for politics and for judgments in the Courts of Justice.

For four years there had been no general meeting of the Maynooth Union. This lapse has, however, in no way diminished the prestige and usefulness of the Union. Today 800 priests are members of the Union. Since it was founded, nearly thirty years ago, Cardinal Logue has been absent from only one of its meetings. No ecclesiastic in Ireland has known Maynooth longer than His Eminence.

Addressing the Bishops and clergy at this year's meeting of the Union, he said: "I am nearly tired of this life, but as long as Providence spares me, I will always be deeply interested in the destinies of Maynooth and the destinies of the Irish Church and of Ireland. The Irish are a grand people to labor for. They never forget God, and they never forget the Church and the Faith that St. Patrick brought them."

Cardinal Logue also delivered an address to the new priests. His Eminence pointed out that the priests now entering the mission would have to meet a divided Ireland. He added this sane and timely advice: "One thing I would say to you young priests is, keep out of politics until you look around and have more experience. Sometimes young priests going out are very patriotic, very zealous, and anxious to be in the thick of the fighting going on, but that is a very rash feeling."

HERRIOT'S EXTREME STAND

IMPERILS SACRED UNION BORN OF MUTUAL SACRIFICES

By M. Jannart (Paris Correspondent, N. C. W. C.) It was with actual stupefaction that French Catholic opinion has watched M. Herriot, immediately after his rise to power, write into his program projects which appear to menace the religious peace of the nation: the suppression of the Vatican embassy, the strict application of the laws on religious orders, the introduction in Alsace-Lorraine of the regime of the Separation and of French laws withdrawing from Public schools the character of private denominational schools.

It was well known that the parties comprising the Left Bloc were not favorable to the policy of conciliation of Church and State carried out by the National Bloc. It was known that they would not continue this policy and would grant no further satisfaction to the Catholics. But the general opinion was that Catholics would not be deprived of the advantages they had obtained during the past few years.

On the one hand, the atmosphere of strife which had poisoned all public life in the days of Comblomb seemed to have vanished and it was reasonable to think that no man of common sense would revive it at a time when the thoughts of those in charge of the government of the nation are preoccupied by so many problems of vital importance. And then, there was the touching lesson of fraternity taught by the War, the sacred union, as it was called. The memory of religious dissension was, apparently, held in abhorrence and no party had had the imprudence to insert in its platform anything which would revive it. In short it was admitted that the religious question had not been raised.

Furthermore, moderation seemed the more necessary as the winners in the elections of May 11 had won a very hard victory. While they won more than 100 seats, this was due solely to the peculiarity and faultiness of the electoral law. The defeat of the National Bloc, if one considers the number of votes cast, was not overwhelming. It polled 31,780,000 votes in 1919 when it had a majority, and it polled 30,420,000 this year, which means that it lost only 1-16th of its votes.

Nevertheless, on the day when he appeared for the first time before the Chamber, M. Herriot announced in no uncertain terms his intention of reestablishing what he calls "the secularism of the State." He sets no date for the realization of the measures he has under consideration, but he thinks apparently they call for early action, and strange to say, he appears to be astonished at the emotion they have aroused. Interpellated on the question of the suppression of the Vatican embassy, during the period immediately following the publication of the ministerial declaration, M. Herriot declared that if he proposed this action it was because he had opposed the renewal of relations with the Vatican when he was leader of the opposition, and that he intended to remain faithful to his attitude at that time. "If I opposed the embassy to the Vatican," he said, "it was not in a spirit of intolerance and persecution. It was not to injure beliefs which I

respect even though I do not share them." The premier claims that he is not unaware of the importance and greatness of the Catholic institution which, by its place in history, has won the right to be respected by those who, like himself, do not accept its discipline. "But," he continues, "we must not create privileges for the benefit of any one denomination. We must remember that France must be equally material not only for the Catholics, who, of course, are in the majority, but also for the Protestants and the Jews, and that there is no cause to treat the respected representative of the Catholic faith as a sovereign. There is no reason for sending to him one of those ambassadors who create a juridical tie between us and other people."

When it was pointed out to him that the agreement with the Holy See was necessary because of the interests of France in the Orient, M. Herriot made this pretentious answer: "It is for France to protect Catholicity in the Orient and not for Catholicity to protect France."

CHARGED WITH CREATING DIVISION There is no need to add that this speech was received with hostility by the opposition. One deputy, General de Saint-Just, cried out: "You are creating division among the French people." Others said: "You are obeying the orders of the Masonic Lodges." At one time the tumult was so great that the session had to be suspended for a quarter of an hour.

When the session reconvened, the debate hinged upon the religious question in Alsace-Lorraine. This province is under the regime of the Concordat, and as far as the school question is concerned, it has a special system which is in conformity with the wishes of the population. The Public schools are supported by the State but they are religious schools, Catholic or Protestant, as the case may be. Only recently, M. Poincare promised the maintenance of this regime as long as the people demanded it.

Two socialist deputies from Alsace-Lorraine (out of the twenty-four representing those provinces) claimed that their electors desired the immediate introduction of the school and religious laws which apply to the rest of France, and M. Herriot proclaimed that he would work to prepare this assimilation.

It was in vain that he added, as an oratorical precaution, that when this reform is brought about, he will protect the moral and material rights of the priests and nuns. The announcement that he thought of modifying the religious and scholastic status of the reconquered provinces has caused the greatest emotion. Immediately twenty-one deputies from Alsace-Protestant as well as Catholic—sent a representative to the tribune to read a joint declaration affirming that "to pursue the realization of the Herriot program would throw our districts into serious trouble for which we must decline all responsibility." The parliamentary debate stopped at this point as M. Herriot was leaving for London for a meeting with Ramsay MacDonald. But throughout the entire country protests have been raised against the language and intentions of the new Premier.

General de Castellana, although no longer a member of parliament, remains one of the great leaders of the National Republican Party. He writes as follows in the Echo de Paris: "M. Herriot, the genius of France has never been the genius of 'goujaterie,' to use the expression of M. Clemenceau, but this is the appearance which your gesture gives it in the eyes of the Senate and in the eyes of the Catholics, who, all of them, including the religious whom you desire to molest, sacrificed no less than the others during the Great War, the flesh of their flesh and the blood of their blood, in order that France might live,—live in the respect of her most glorious traditions, of her most intimate beliefs and in an era of complete and loyal liberty for all."

M. Jannart speaks from EXPERIENCE M. Jannart, former ambassador to the Vatican, who is a member of the Senate, has presented a request for interpellation which he counts on demanding at the time of the next discussion.

"I, who have been able to see for myself," he said to a journalist recently, "the importance of the embassy to Rome, I declare that the rupture of relations is a serious fault from the foreign as well as the domestic point of view, and that it implies the risk of most disastrous consequences."

It is not at all certain that the Senate will adopt the point of view of M. Herriot on this subject. By a curious reversal, after having opposed the very liberal policy of the preceding Chamber, it now appears desirous of resisting the anti-liberal moves of the new Chamber. It appears to have been frightened by the aggressive debut of the Radical-Socialist majority. Already it has caused the candidacy of Gaston Doumergue to triumph over that of M. Painleve for the presidency of the Republic, then when it proceeded to elect its own president to succeed M. Doumergue it defeated the candidate of the advanced groups and chose a moderate Senator, M. de Selves, a

supporter of the Vatican embassy. These indications must not be overlooked.

In the Chamber itself, many prominent members of the majority now supporting M. Herriot will not approve of the rupture of relations with Rome. M. Briand is one of the most conspicuous figures in this group. It is very probable that M. Herriot's career as Premier will not be a long one. So many difficulties await him that he will surely stumble somewhere along the road. And everyone is of the opinion that his successor will be M. Briand who, four years ago, was one of those who made possible the re-establishment of the embassy. As Premier it would be difficult for him to favor its suppression. So the game is not yet lost.

CHINA MISSION SEMINARY

ITS PERMANENCY NOW ASSURED

We attribute it to the watchful care of Providence that a great and advantageous development has recently taken place in our work—which was constantly desired from the beginning, and which will make for its still greater success in the future, and assure the permanency of its existence.

Several years ago Father Fraser, Founder of China Mission Seminary, at the suggestion of the Apostolic Delegate, visited many of the Bishops of Canada to invite them to form a Board of Control for the direction of the work. All were pleased with the plan, and took it into consideration at a number of subsequent meetings, especially at the last meeting of the Bishops of Ontario, at which it was decided that three Bishops, residing near the headquarters of China Mission Seminary, Scarborough, should represent them on the Corporation governing the work, under the supreme direction of the Holy Congregation of Propaganda.

The Bishops chosen were: Most Rev. Neil McNeil, Archbishop of Toronto; Right Rev. M. F. Fallon, Bishop of London; Right Rev. M. J. O'Brien, Bishop of Peterboro; the other two members of the Board being Rev. J. M. Fraser and Rev. W. C. McGrath.

At a meeting of the Board of Directors, thus constituted, His Grace Archbishop McNeil was elected President, and Rev. J. M. Fraser, Secretary-Treasurer of the Board. Meetings will be held at intervals to decide important questions.

We ask our friends to help us thank our Lord for this signal favor granted us.

SOLEMN INAUGURATION

The 21st of September was fixed as the date of the solemn opening of the new China Mission Seminary, and Right Rev. Bishop Fallon has graciously consented to preach on the occasion. Remember the date for 21st of September—and if at all possible be sure to assist at the ceremony. Remind your friends.

OUR THIRD PRIEST

The third priest and missionary to China raised to the holy state through the efforts of China Mission Seminary is Rev. Vincent Morrison, brother of Rt. Rev. James Morrison, Bishop of Antigonish, N. S., who also conferred on him the Holy Order of Priesthood on July 15th in St. Ninian's Cathedral, Antigonish. The newly ordained gives every hope of becoming a valiant missionary.

LETTER FROM THE APOSTOLIC DELEGATE

Apostolic Delegation of Canada and Newfoundland, July 2nd, 1924. The Very Reverend J. M. Fraser, M. A. P., St. Francis Xavier, China Mission Seminary, Scarborough, Ont.

Very Reverend and Dear Father: Your kind letter of the 16th ult. notified me of the gratifying news that at the last meeting of the Hierarchy of Ontario it was decided to take China Mission Seminary under its care, and that, consequently, three Bishops, "the nearest to headquarters," were duly elected as members of the legal Corporation, the Archbishop of Toronto, moreover, elected President of the Corporation, and Rev. J. M. Fraser, Secretary-Treasurer. So, China Mission Seminary, already approved by the Roman Authorities, now also stands under the control of the Episcopacy. This will be, no doubt, the starting-point of larger and always increasing prosperity in the work of raising, by the grace of God, a host of Missionaries, well equipped, to bring the Most Holy name of Jesus and the blessing of Redemption to those who still in "umbra mortis sedent" (sit in the shadow of death).

I wish to congratulate you, Dear Father for having given through perseverance and sacrifice, such a solid foundation to your Seminary, and I pray that the Lord may continue His heavenly favors upon the Staff and Students of Scarborough. Yours very sincerely in Christ, P. DI MARIA, Archb. of Iconium, Ap. Del.

Who knows all sciences but does not know anything about religion, knows less than a child who loves God.

WEEKLY CALENDAR

Sunday, July 27.—St. Pantaleon, martyr; during one period of his life he was led into apostasy by a belief in the false maxims of the world. Later, however he was again converted. He distributed all his goods to the poor and shortly thereafter met his death for the Faith.

Monday, July 28.—St. Nazarius and Celcius, Martyrs. St. Nazarius was the son of a pagan officer in the Roman army. He embraced the faith of his mother Perpetua. Arriving at Milan he was beheaded together with Celcius, a youth whom he took with him on his travels. These martyrs suffered during the first persecution under Nero.

Tuesday, July 29.—St. Martha, Virgin, the sister of St. Mary Magdalen. Her life was devoted to the service of the Saviour. When the storm of persecution broke, it is related, her family with a few friends were put into a boat without oars or sail but which was borne to the coast of France.

Wednesday, July 30.—St. Germanus, Bishop, of noble birth and for a time practised law at Rome. He was also an officer in the Imperial Army. He was revealed to the Bishop of Auxerre that Germanus was to be his successor and he gave the latter tonsure notwithstanding his reluctance to receive it. Forthwith Germanus changed his mode of life completely and all his energies to the service of God. He visited England and overcame the Pelagian heresy there. He died in 448 while interceding with the Emperor for the people of Brittany.

Thursday, July 31.—St. Ignatius of Loyola, founder of the Society of Jesus, was born in Spain and served as a courtier and soldier until his thirtieth year. Called by Divine Grace to leave the world he won others to God's service and he and his companions placed themselves under obedience to the Pope. He died in 1556.

Friday, August 1.—St. Peter's Chains. This feast commemorates the miraculous delivery of St. Peter from prison when an angel appeared and cut the chains which had been placed upon him by orders of Herod.

Saturday, August 2.—St. Stephen, Pope and martyr, succeeded St. Lucius as the supreme head of the Church in 257. In 257 while seated in his pontifical chair, he was beheaded by the satellites of the Emperor.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

APOSTLES OF THE NORTH WEST

By R. F. O'Connor CONTINUED FROM LAST WEEK

It was with good reason P. IX. called the missionaries "martyrs of the cold." The martyrs who sealed their faith by putting their heads on the block or under the knife of the guillotine, were instantaneously released from their sufferings, but these missionaries have had to suffer and still suffer a life-long martyrdom. Frozen rivers are said to be the greatest danger for men and dogs. It is not all a region of thick-ribbed ice. Thin ice will sometimes send dogs and sled driver and all his belongings into deep water. Such has been the fate of many, including a few Oblate missionaries, and in particular, of one who so lost his life in September, 1920. Another danger is the snow-storm, which is a blinding blizzard like the sand-storm of the desert. The inexperienced or ill-provided traveler suddenly finds himself in what the writer calls an absolute night of whiteness; neither heaven nor earth can be seen. The snow lashes the face as if with whips and blinds the eyes, the lids being frozen together. It is a choice of marching in the face of the wind or being frost-bitten. When obliged to travel by himself, the missionary has to march for days, carrying his "chapel" and blanket and provisions on his back. So matched for years with the snowy wastes, Bishops Fache, Grandin, Paraud, Clut, Grouard, and others, not to mention the numerous missionary Fathers.

All northern travelers have to march on the rackets or snow-shoes. Bishop Grandin, who had served an eight-year apprenticeship to the rackets, wrote: "On the second day my feet were already blistered all over. At the end of the third day they were like jelly. And rheumatic pains increased my troubles. Whenever in the morning, or even after a short rest, we had to start again, I suffered terrible pains which I could not hide from others. My only relief was, whenever we camped, to wash my feet in snow, for they seemed to be almost burning. Sometimes there are 40, 50, or even 60 centigrade degrees of frost.

Trying as the intense cold is, it is not the worst trial. Thrust caps the climax of suffering. Those who have to tramp the snow-fields on rackets often experience the tortures of Tantulus. Consumed with thirst, they were never able to put hands or lips to the cool and invigorating snow. But they are fully aware that to swallow even one mouthful at such a time would be fatal. Father Laity, a hardy Breton on the Athabaska and

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Mackenzie missions, who after thirty-six years in the North, returned to Canada in 1903 and died in 1915, said: "I have walked thirty-eight hours without rest in order to escape dying of hunger. One day reached Lake Athabaska completely exhausted. My teeth were so bad that I had not been able to bite the bale of pemmican which I was carrying, and I had lost my steel and could not make a fire to melt it. Entering the mission-house, I fell on the floor, and Mgr. Farand thought I was dying. My leg was strained and quite blue. So I know what the mal de raquette is, too. And yet, I tell you, it is nothing compared with thirst. One may have to go on and on for hours, not able to stop and melt a handful of snow, or even ice, too thick to be broken by the hatchet. How often I envied the dogs that lapped up the snow! When it became possible to swallow a mouthful of water, it seemed at first as if an ice ball took the place of one's brain. Ah! thirst is the *experimentum crucis* of our missionary life. The other sufferings do not count. I have tried to bear them for the love of God and of those poor souls whom God has given me for my spiritual children."

The physical hardships are so great and so constant, the long and exhausting journey, the inadequate and insipid or stinking food, and the heavy manual labours are such, Mgr. Grandin told Propaganda, that a priest who has been ten years on the mission would need to retire as an invalid at the very time when he ought to be most efficient by reason of his costly experience.

The same reliable authority, answering, in 1910, the question of the Holy See, "What are the commonest diseases?" said: "The commonest, and assuredly the most dangerous, is hunger. Pagan Indians have been known to eat their wives and children. Nor is it only the native who is hungry. The missionary, too, especially on his journeys, which are necessarily of great length, often suffers the pangs of hunger, or is even at death's door before he can find anything to eat. Last winter in the south-west of this diocese, two of the Oblate Fathers, to save their lives, had to eat things which it would have been thought impossible for a human being to put into his mouth, including not only dog, but also a wolf killed (as is usual) with a poisoned arrow."

In the Farthest North there are fifty missionaries, as many nuns in hospitals and schools, and some hundreds of aged and infirm persons and helpless orphans. For three-quarters of a century their mainstay has been the Society for the Propagation of the Faith, the Society of the Holy Childhood and L'Oeuvre Apostolique, which last-named, in 1878-74, saved from famine the whole Athabaska-Mackenzie Vicariate. These resources, somewhat uncertain and variable, were the only support of the Northern missions until 1899. So poor are they that the Grey Nuns (Sister of Charity) have made their grey habits out of the wrappings of bales of goods, and priests have cut up deer-skins to make clothes for themselves.

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BELFAST LABOR PARTY SPEAKS OUT

Dublin, May 28.—The appeal by Cardinal Logue and the Bishops for the release of the men interned by the Belfast Government has been reinforced by the Labour Party in Belfast. There are about three hundred men in the jails of the six counties of the North-East area. No charge was formulated against these persons and they were never put on trial. Most of them have been in prison for two years. A Labor meeting held in Belfast demanded the immediate release of these prisoners and also compensation for those who had suffered in

health as a result of their imprisonment. All the prisoners are Catholics. Mr. H. Midgley, a Protestant, appealed at the meeting to the heads of the Protestant denominations to do their best to remove the reproach which the continued imprisonment without trial of three hundred individuals brought upon the Government of the six counties. The Government, he said should be condemned for imprisoning men without trial because of their religious or political opinions. He urged that the British Labor Government should consider the advisability of bringing pressure to bear upon the Government of the six counties in order to secure the release of the prisoners.

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOY, D. D.

SEVENTH SUNDAY AFTER PENTECOST

**STRIIVING FOR PERFECTION**

"A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit." (Matt. vii. 18.)

Christ, in the Gospels, frequently compares man's life on earth to a tree that bears fruit, and it is to be noted that man must bring forth some sort of fruit. This follows from the fact that he is a free being, and, acting rationally, his works will be good or bad from a moral standpoint. Were man merely possessed of an instinct, like the animals, he would not be accountable for his acts. But considering him as he is, every act, thought, and word is some sort of fruit. Christ gives us a means of judging of the fruits of our life. If we are good the fruits borne by us will be good; if evil, men the fruits of our life also will be evil. This is not always apparent to men, for hypocrites and deceivers often perform works apparently of great merit. But Christ says it will be evident some day, for He tells us that we can discover false prophets by the fruits which follow from their hypocritical acts.

This consideration of the fruits we produce in our lives and the subsequent, if not immediate, revelation of their nature, should seriously occupy us. After all, our life on earth is only the beginning of a fuller life which is to come to us. This fuller life will be either one of eternal happiness or of eternal misery. Now, which it will be depends upon the fruit we bear during the days of our mortal existence.

In the more or less ignorant state in which humanity has been since the fall of Adam and Eve, often we are liable to become blinded to the true nature of the works of our life. There is also the arch-deceiver of mankind, who can change himself into an angel of light and deceive us in our opinion of the fruits of our lives. So it is necessary for us to be certain of the true nature of the fruits we bear. Otherwise we may blindly pass along in life, performing works which we judge to be good, but which in reality are evil. Christ gives us the key to passing the right judgment on our works. He says that if we are virtuous, the fruits of our life will be good; but if we are wicked, then the fruits produced by us will be evil.

But how are we to find out whether we are good or bad? Ordinary means for doing so are at hand. Are we Christians in the full sense of the word? Are we honestly endeavoring to carry out the mandates of Christ? If we can truthfully answer before God that we are using our best efforts to lead a good Christian life, then we can have a moral certainty that we are producing good fruits, greater assurance than this we can not have in life.

But how do we become a good or bad tree, in the sense in which Christ speaks? Certainly we are not bad by nature, even though the effects of original injustice remain within us. Neither does God intend good and bad trees to exist together in the world. His will is that all men be saved; and in order to be saved, a man must produce, under the influence of grace, works worthy of eternal life. In other words, God wills all men to be good. The fact is, however, that the wicked continue in the world as well as the good. The reasons for the existence of these two classes are plain enough. The reason why some are wicked is neglect of God's grace and a yielding to passions; the reason why others are good is because they mortify the passions and come, by various means under the influence of divine grace.

It is well for us to ask ourselves what course we are now pursuing. No doubt we shall be inclined to think that we are leading a life of righteousness, or, at least, that we are doing our best to that end. It is human to think thus. But it will help us to form a true opinion of ourselves if we take a retrospective glance and compare our present moral condition with what it was a year or two ago, or even further back. Are we better now than we were then? Have we fewer evil habits, whether great or small, than we had at that time? The one who has really improved, who has conquered some of the habits that existed in his soul, is indeed a good tree and is bearing good fruit. But what must be said of the one who is no better, though no worse, and has eradicated none of his former habits? True, he may be good but, unless a change comes for the better—even though it be only in the smallest degree—he is in great danger of a gradual decay. God wants us to progress toward virtue. Nay, even nature is so formed that if it is not continually subdued, it will be the conqueror.

the most absorbing kind, they never allowed the foremost aim of their lives to be forgotten for a moment. There existed in them that intention called habitual, and by it their every act was sanctified. Their lives were good, they kept them to themselves, aided by God's grace. Even then, however, they were never certain of their eternal salvation. Knowing the weakness of human nature, and the prevalence of dangers everywhere, they realized that they must never cease in their holy endeavors, and must wage an even more bitter fight against nature. Perhaps we never can reach a state of perfection equal to theirs, but certainly we can be imitators of their endeavors.

How necessary it is for the Christian, even though he feels that he is as a good tree, to continue his progress. It is very easy to fall into a routine; to attend Mass on Sunday simply because it is the law of the Church; to say a few prayers in the morning and at night, because good people generally do it. If a man finds himself in this condition, let him consider it a foreboding of spiritual decay, and stir himself up to a life of fervor. Even the good can not remain virtuous unless nourished with new, good food.

Let us ask ourselves, are we as the good tree or as the evil? And if one or the other, which we certainly must be, what are the prospects for the harvest time, when the fruits of our lives will be gathered? If good now, will they be good then? If bad now, shall we allow them to remain so? In either case, it depends upon ourselves.

**GIRLS ARE SOWING THEIR WILD OATS**

The moral depravity of our day resulting from irreligion, materialism and an inordinate desire for pleasure and amusement seems to rival the immorality of ancient Rome. Men, women and girls are sinking into such iniquity that thoughtful students of our present social life are appalled at the prospects for the future. The debauchery has become so widespread that churchmen, educators and sociologists are exhorting the pleasure-mad world to return to the path of decency and virtue.

Licentiousness seems to have affected every social group. Only the other day Cardinal Begin found it imperative to issue a pastoral letter, warning the Catholics of the Province of Quebec against lascivious dances, immoral plays and indecent styles. His pastoral has set Canada thinking and even the secular press is aroused at the seriousness of the situation. Thus the Montreal Star, commenting on the letter, says:

"Cardinal Begin's pastoral letter will be read approvingly by all right-thinking people. Some of the fashions in dancing have grown more and more repugnant, more and more immoral; the only feature of rivalry is in unseemliness. The good old dances of thirty years ago gave all the pleasurable excitement that any normal person could desire. They were modest and graceful, and fulfilled all reasonable aims of sociability. The objectionable dances came before the War and the reckless war spirit licensed the excesses that have brought them into greater disrepute. When the Catholic Church speaks on such a subject it speaks with authority, with determination and with the power of enforcement. While the Protestant churches can do much by exhortation and pulpit denunciation, it is regrettable that they have not the power to enforce their views in such matters as those dealt with by Cardinal Begin. The sooner there is an authoritative condemnation of all sorts of such indecencies as are now anathematized the better for the health and morals of the people. The sooner there is a reversion to reasonable forms of amusement the better will it be for the well-being of the Commonwealth. The mind is subject to disease. The mind diseased is, to a large extent, neglected and generally speaking is ministered to by underpaid advisers, while the body diseased has myriads of well-paid physicians."

Great as the moral laxity may be in French-Canada, the immorality existing in this country is immeasurably worse. In an address delivered at the eleventh annual meeting of the National Lutheran Education Conference in New York, Dr. Charles J. Smith, President of Roanoke College, Roanoke, Va., declared that one of the things that caused the most concern in college life was impurity. This, he asserted, is not confined to any class or place. He had personal knowledge of its existence in the theological seminaries of the Lutheran Church.

"Some women in every age drank liquor," said Dr. Smith, "a few even enjoyed a smoke, many of them threw away their honor, but the world has never known the turning loose of such an army of hard-drinking, cigarette-puffing, licentious Amazons as walk our streets and invade our campuses today."

"There are three things in college social life that bother us most—drinking, dancing and social impurity. They exist in the home towns of our students, in the world everywhere, and I have personally known them to exist in our own theological seminaries. The modern dance is permitted by some of our

church colleges and ostracized by others. The modern dance, if not bad of itself, is usually conducted in a bad setting. It can be above reproach, but it usually is not.

"What can we do when the daughters of the so-called 'best people' come out attired scantily in clothing, but abundantly in paint; with a bottle of liquor, not on the hip, but in the handbag; dance as voluptuously as possible in order to be attractive enough to be spoken about every other step, so as to appear popular, call for frequent intermission to give them opportunity to quench their thirst from the bottle, and with the man of their choice engage in violent petting parties in the luxurious retreat of a big limousine."

That such conditions exist quite generally is almost inconceivable, yet there can be no doubt that they do. In his recent book, Reconstruction of Religion, Dr. Charles A. Ellwood, another Eminent authority, says that our social pleasures and amusements are on the pagan level.

"Many amusements in our present society," he points out, "cause the participants to lose the control which civilization has put upon the original animal impulses and passions of man. Our world offers the amazing spectacle of more lives offered on the altars of pleasure than upon those of war, famine, and pestilence combined. The lives utterly ruined, or their social usefulness at least destroyed, by the pursuit of foolish pleasure are so numerous that no attempt at keeping track of them is made. Here we must reckon, for the most part, the victims of drink, of sexual immorality, of gambling and other low forms of sport and amusement."

Obviously civilization cannot go forward with such a drag. A new social discipline must be provided which will safeguard the young and adult alike from the insidious, unsocializing influences of low forms of pleasure and amusement.

Modern civilization will soon be doomed if the wild orgy of immorality continues, whose virtue and chastity have always been her greatest charm and most priceless possession, is now living in most riotous abandon and "sowing her wild oats" even more freely than man. The warning voices of those who are appalled at the tragic conditions fall on deaf ears, and the mad dance to perdition goes merrily on—Buffalo Echo.

**PRAYER AND NERVES**

A report of a case handled by Dr. Foster Kennedy, associate professor of neurology at Cornell Medical College, attending physician at Bellevue Hospital and other hospitals of New York City tells of the value attached to prayer by an eminent man of science who describes his treatment of a man who recently came to him.

"This man was the head of a large shoe manufacturing company. When he came to me his eyes were staring out of his head. His heart was beating half again as fast as it should. He told me that in the course of the day when he was at his desk and thought of the many important tasks ahead of him, his forehead would become beaded with sweat. And so on."

"What was the remedy prescribed? There was very little to do for this man in a physical way. But the learned doctor advised reading of history and other interesting books, adding, 'No medicine in the world will do you as much good as merriment in your heart,' and then continues:

"Another thing I recommended to him may seem even more unusual—prayer. He promised me he would pray not only when he went to church, but at his office during the day, and I told him what I shall tell you presently about the truly medicinal value of prayer. Today the manufacturer is a well man."

It is another application of Christ's words: 'Pray always and fail not!—The Liguorian.

SEALED Tenders addressed to the undersigned and enclosed with tender for reconstruction of East Pier at Port Barwell, N.S.W. will be received at this office until 12 o'clock noon (daylight saving), Wednesday, August 6, 1924, for the reconstruction of 271 feet of East Pier at Port Barwell, Jagu County, Ont.

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Blue prints can be obtained at this Department by depositing an accepted cheque for the sum of \$10.00, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

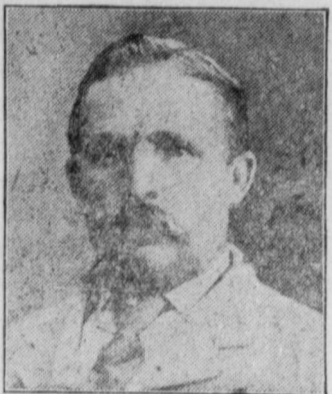
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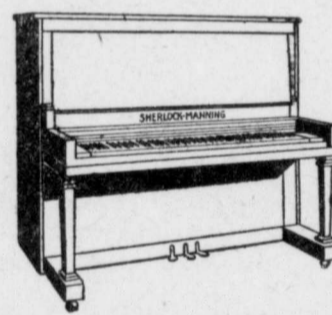
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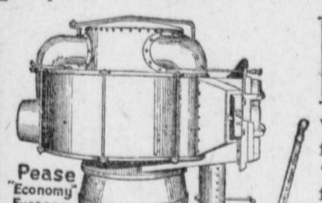


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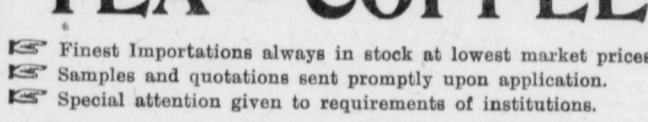
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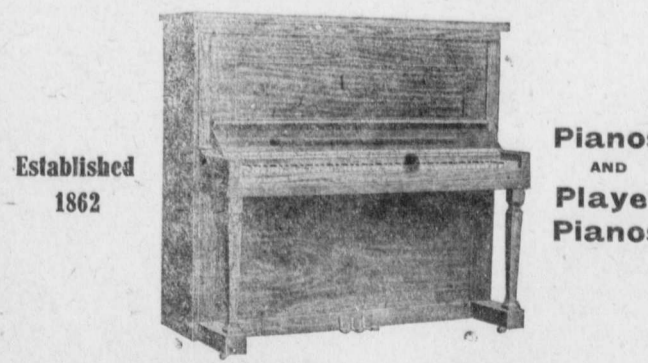
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**CHATS WITH YOUNG MEN**

**LITTLE THINGS**

It takes a little muscle  
And it takes a little grit;  
A little true ambition  
With a little bit of wit.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do,  
That makes the old world go.  
A little bit of smiling  
And a little sunny chat;  
A little bit of courage  
To a comrade slipping back.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do,  
That make this old world go.  
It takes a kindly action,  
And it takes a world of cheer  
To fill a life with sunshine  
And to drive away a tear.  
Great things are not the "biggest" things  
That makes the "biggest" show;  
It's the little things that we may do,  
That make this old world go.

**SMILE**

Everybody in the world has a cross of some kind to bear. It may be one thing unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great loss to bear; on others He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried. Some bearers wrestle their crosses with the sharp thorns of repining and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearers; but it is the relation of our experience that he finds his cross lightest who has learned—bitter though the lesson is—to smile with others at his own miseries.—The Monitor.

**THE VIRTUE OF MEEKNESS**

Meekness is not weakness; it is a virtue and for that reason it is an exhibition of strength. No one would consider trained muscles evidence or weakness of body. Virtues are the trained muscles of the will by the help of which man exercises his freedom energetically, at the proper time and in the proper way. Meekness, then, is strength. All virtues keep to the middle of the road, to the golden mean; they serve not to the side of excess, nor slip to the side of defect. Meekness has a hard road to travel. It holds the curb upon anger, keeping it to the path. In this work meekness should have occasion enough to display its strength.

Have you ever considered why Our Lord said: "Learn of Me because I am meek and humble of heart?" Christ was opening a school in opposition to that of the Pharisees. He invited all to come to it. "Learn of Me." Never had any school a more attractive advertisement. The teacher was "meek and humble of heart," the pupils would find rest for their souls; the lesson was sweet and easy. The pupils of Christ might shudder at the words, yoke and burden, if they forgot how their meek teacher would fit the yoke and burden sweetly to their shoulders and necks and how by His hand He would make them light. Yokes are made for two, and the other one they would recall is Christ.—The Tablet.

**FIDELITY**

There is a story of a prominent judge, who, wishing to have a rough fence built, sent for a carpenter and said: "Mend this fence to keep out the cattle. As it is out of sight of the house, these unexplained boards will do, and I will pay you only a dollar and a half." Coming to look at the work, the judge found the boards planned and finished with excellent neatness. Thinking, of course, that greater pay would be demanded, he said: "I told you this fence was to be covered with vines, and I do not care how it looks." "But I do," said the carpenter. "How much do you charge?" asked the judge. "A dollar and a half," said the man. "Why did you spend all that labor on the job, if not for the money?" "For the job, sir." "Nobody would have seen the poor work on it," said the judge. "But I should have known it was there, sir." And taking his one dollar and a half, he went away. Ten years afterward this carpenter obtained a large contract from the judge when a great crowd of competitors failed. "I knew," said the judge, "we should have only good, genuine work from him. I gave him the contract, and it made him a rich man." Soon or late, in things sacred and things secular, the one who is faithful over a few things is made ruler over many things.

**AN EDIFYING PRACTICE**

One of the many simple and beautiful professions of faith, expressions by which we openly declare our belief, such as for example the sprinkling of holy water, the sign of the cross as we rise in the morning, and other similar acts of devotion, there is nothing more touching and inspiring than the lifting of their hats by men as they pass a church. The very act is a recital of the Apostles' Creed. It proclaims, "I believe," just as plainly as if the words were spoken.

The majority of Catholic men realize fully that it is a distinct privilege to be able to make this simple and beautiful profession of faith. The man going to or coming from his daily toil, the business and professional man, the student and little schoolboy should lift his hat. Think of all the open acknowledgments of Christ that are possible even in one day by this simple act.

There are few places where this edifying custom is more noticeable than in the elevated trains as they pass by the Cathedral. The majority of men in car after car as the train passes the great gray stone metropolitan church of this Archdiocese reverently lift their hat in thoughtful tribute to the Prisoner of Love, reposing in the tabernacle on the altar.  
Some of these men may not be aware that there is an indulgence granted for this act of devotion. Pius X. of happy memory who is frequently referred to as the Pope of the Blessed Sacrament granted an indulgence of one hundred days for every act of external reverence offered on passing a building where the Blessed Sacrament is kept. May this pious Catholic custom continue to prevail and become even more general!—The Pilot.

**OUR BOYS AND GIRLS**

**FAMILY FINANCIERING**

"They tell me you work for a dollar a day;  
How is it you clothe your six boys on such pay?"  
"I know you will think it conceited and queer,  
But I do it because I'm a good financier."

"There's Pete, John and Jim, and Joe, William and Ned,  
A half dozen boys to be clothed up and fed.  
"And I buy for them all good, plain victuals to eat,  
And clothing—I only buy clothing for Pete."

"When Peter's clothes are too small for him to go on,  
My wife makes 'em over and gives them to John."

"When for John, who is ten, they have grown out of date,  
She just makes 'em over for Joe, who is eight."

"And when little Joseph can't wear them no more,  
She just makes them over for Ned, who is four."

"So you see if I get enough clothing for Pete,  
The family is furnished with clothing complete."

"But when Ned gets through with the clothing, and when He has thrown it aside what do you do with it then?"

"Why, once more we go around the circle complete,  
And begin to use it for patches for Pete."

**THE HAIL MARY THAT TAUGHT A LESSON**

An incident in connection with the Rosary is related about the late Father Maturin. Some years before he became a Catholic, duty as an Episcopalian clergyman took him to a hospital in Philadelphia one morning. Walking through the surgical ward, his attention was attracted by the luminous expression on the face of an aged woman, who was thanking the nurse for giving her a Rosary. The visitor paused by the bed and taking a bead between his fingers, asked: "What do you say on this?" "I says the Hail Mary, sir," replied the owner of the beads. "You Catholics think everything of the Hail Mary, don't you?" he asked. "Yes, sir, and so did the Angel Gabriel," put in the quick-witted nurse. Questions and answers followed briskly, and the learned clergyman admitted that the two simple, unpretentious women had given him a truer and deeper conception of the mystery of the Incarnation than he had ever had before.—Catholic Universe.

**CLEVERNESS SOMETIMES A HANDICAP**

"We all know that the boy with a great memory, who can keep his place in school without an effort is generally content so long as he in any way distinguishes himself in the eyes of the master," declares Lord Cowdray, the engineering magnate, "but, believe me, the clever boy is the boy who is severely handicapped in after life through the facility with which he has gone through his school days. The easy attainment of knowledge is a disadvantage unless the boy who can learn easily is fired with ambition and determined to go far. It is, therefore, necessary for every boy to do his best, and to do it with all his might. "Every boy should be keen to do his best, whether he succeeds or fails. If he succeeds, he has the pleasure of success. If he failed, his failure did not rise through any fault of his. Your future is in your own hands. Try in setting your vocation in life to think that it will be not only your work, but your pleasure. The struggle for existence and success is so great nowadays in that they who tackle their work in perfunctory manner have

no chance of reaching through to their goal."

**A LITTLE WISDOM**

Time does not change anything. A thistle will never bear roses, nor will a copper cent ever become a gold dollar. "As the twig's bent, the tree's inclined." Those boys and girls who are diligent in their school work will be known by the same degree of excellence later on. Neglect of duties now, shrinking work, distaste for religious duties, tardiness for Sunday holy Mass, will grow stronger and worse in aims. Idle boy, ragged man; silly girl, unscrupulous woman. Profanity lessens faith and becomes crime. The signs of youth penetrate the marrow of the bones. A studious and religious boy or girl, a successful and happy man or woman, time changes no one. The future shows the development of youth. Let us heed the warning, take time by the forelock. Weeds grow rapidly and rank, and choke the good seed. Operations and strenuous efforts must often be resorted to, if only they are heeded, otherwise a bad and sad future is ahead. Training, education, religion, industry, virtue, cannot be started too early in life.—Pittsburgh Observer.

**CHINA**

**BENEDICTINES SAIL TO FOUND HIGHER SCHOOL IN PEKING**

Beatty, Va.—Two Benedictine Fathers of St. Vincent's Archabbey here sailed recently by way of Vancouver for Peking, China, on the momentous mission of preparing an American Benedictine Foundation in China. It is planned to erect a Benedictine institution of higher education in Peking, a project which has been under consideration by the Sacred Congregation of the Propaganda for some time. The object of the founding of the school is to bring the more cultured and well-bred Chinese into the Church. Hitherto, Catholic endeavor in China, it has been pointed out, has been largely among the poorer classes. It is believed, however, that through the leaders of Chinese people, the mass of them may be brought over to the Church. In that connection, it is recalled that General Feng, one of the feudal powers in the country, embraced a Protestant faith and that more than half of his army of 50,000 now are Protestants. Another consideration was that Monasticism, wherever it has been planted, has invariably been accompanied by an advance in agriculture. It is well known that one of the great drawbacks in China is a lack of knowledge of farming methods, and it is believed the Benedictines may aid many thousands by introducing modern methods. The project is not new, but it has taken it some time to crystallize into action. It was referred to St. Vincent's by the General Chapter of Benedictines in America, and the Pope has not only manifested great pleasure in the proposal but has promised his aid. The hierarchy of China also has welcomed the plan. To lay the foundations of the great but difficult project, the Very Rev. Father Ildephonsus, Superior of St. Vincent's, and Father Placidus, assistant at St. Paul's Church, Chicago, both deeply religious men and zealous workers, were selected. The band also will include the Rev. Dr. Barry O'Toole, an Oblate of the Order who plans to become a Benedictine and to devote himself to the mission field in China. Dr. O'Toole has fostered the project since its inception.

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R. M. C. DEDICATION

RT. REV. MGR. P. J. HARTIGAN REPRESENTING ARCHBISHOP DELIVERERS ADDRESS

With imposing ceremony the magnificent Arch erected in memory of the cadets of the Royal Military College, Kingston, who made the supreme sacrifice in the Great War was unveiled on Sunday, June 29. Among the speakers were the Lord Bishop of Ontario, Gen. Sir Archibald Macdonell, Hon. E. M. Macdonald, Minister of Defence, and the Right Rev. Mgr. P. J. Hartigan, P. A. Mgr. Hartigan, who represented His Grace the Archbishop of Kingston, spoke in part as follows:

"A signal honor has fallen to my lot in the charge of representing my venerated ecclesiastical chief, the Archbishop of Kingston, at this momentous gathering, and, in his name of taking part here in the patriotic and auspicious function which is graced by the presence of so many distinguished personages, and which now proceeds under their leadership.

"Standing on this hallowed spot, what Canadian is not thrilled by the storied recollections that cluster in this romantic home of Canadian patriotism and chivalry. The authentic records stretch back two hundred and fifty years and more, to the day when the first outpost of Christian civilization was established here by the brave and sagacious Frontenac, and was governed by the indomitable, the intrepid La Salle, one of the most noble heroes of high adventure whose names live in history, the paladin of discoverers, the knightliest figure that stood upon the walls of our Sion in that distant epoch.

"All honor to the practical wisdom, the enlightened patriotism that, in our day, rears and maintains on the ground thus consecrated a Royal Military College. Here is the monumental symbol that, linking the present with the glorious past, proclaims that in two centuries and a half Canadian heroism has not perished from the earth, that Canadian bravery and prowess in arms have lived on and shall not die. All honor to the solicitude and vision and generous enthusiasm of the illustrious soldier, now Commandant of the institution, that here at Fort Frederick, with reverence and care, he treasures in a permanent Museum the material relics of those wars which Canadian fighting men have helped to win. All honor to the patriot who designates the avenues of these college grounds with names that make the Canadian heart beat high; Lundy's Lane and de Vercheres, Chateauguay and Ypres! What an appeal to memory and imagination as well as to all that is best and noblest in the soul of every young cadet!

Trained in this training school for life's warfare, whether it be in the mart or in forum or in the hosting of armed men—imbued in these halls and courts with goodness and discipline and knowledge—the alumnus of the R. M. C. goes forth into a world of men, a man of honor evermore to embody the lofty principles that have grown into his life and character, entwined with the triple ideal of "Truth, Duty and Valor."

"No mere pretentious legend of hollow theory, this resonant watchword that enshrines the escutcheon of these collegians. It was warranted and justified before heaven and earth in the sudden glare of war's red lightning. Gladly and proudly do you and I bear witness how true, how dutiful, how valorous were the men of the Royal Military College in that dark and awful day of the nation's peril. Though but striplings many of them, our country's cry of anguish and alarm, there and then, quickened into full and sturdy ripeness the hero's heart that throbbeth in every young bosom. Out from this gateway they gallantly and blithely leaped forward to the supreme sacrifice. Greater love than this, no man hath. Bravely they fought, bravely they died, bravely they won the victory.

"And in the days to come, the memory of them shall not pass away and their names shall be in request from generation to generation, while stands the noble arch that we dedicate in perpetual remembrance of our heroes. God bless forever the heart that conceived it, the head that planned, the hands that wrought. Preceptor in the Military College, or pupils as you may be, coming hither or going hence to exemplify the spirit and tradition of your school, though it be after the manner of the deathless dead, "Truth, Duty and Valor," may God's favor be marked on you, each and every one. For each I pray: 'May the Lord keep thy coming in and thy going out; from henceforth now and forever.'—Kingston Freeman.

"PADRE OF THE RAINS"

The Knights of Columbus of California have started an intensive campaign among their own members and Knights of Columbus elsewhere and friends throughout the order, to raise a quota of \$100,000 with which to erect a new Memorial Observatory for Father Jerome S. Ricard, S. J., the beloved "Padre of the Rains," at the University of Santa Clara.

Unanimously adopted at the State convention in Pasadena in early May, a resolution favoring the acceptance by the Knights in California of the great work and honor of erecting a new, modern observatory for the saintly Jesuit "wizard," whose forecasts on weather conditions cover a long range of territory including practically all of the western states, is now being put into effect by the State Deputy, Thomas P. White of Los Angeles, and his district deputies and committee workers throughout the State. Activities have begun under the direction of Chairman Harry I. Mulerey, county clerk of the City and County of San Francisco.

For many years Father Ricard's forecasts have been given gratuitously to the farmers, business men and general public on the Pacific Coast. Remarkably accurate, the forecasts of the venerable Jesuit, who has unselfishly given his entire life to this wonderful service of science, to mankind, are eagerly looked forward to, and followed religiously by the people of the Pacific Coast in general. They have been the means of saving many millions of dollars to the farmers and business men of the west.

All of these results are being achieved with crude equipment and limited quarters, and without the assistance of others whom the good Father is anxious to have associate themselves with him, so that they may be able to take up the work when he has completed his labors. Through the movement now being started by the Knights of Columbus, it is proposed to erect a magnificent new observatory on the campus, equipped with the latest and most accurate scientific and astronomical apparatus. Facilities will be provided for a corps of workers and understudies, to enable them to take up this splendid work which is a distinctive Santa Clara University achievement.

It is probable that through the installation of modern equipment and the erection of an adequate observatory, Father Ricard will be able to extend his periods of forecasts and extend the territories for which predictions are made. "Indeed," declared Father E. J. Ryan, S. J., of Santa Clara University, who is treasurer of the K. of C. Father Ricard Memorial Observatory Foundation, "it is quite possible that Father Ricard will be able to cover the entire North American continent with his remarkable forecasts, if he is furnished with suitable materials to work with, and given the assistance that is so essential to carry on his nationally famous studies and work."

It is the hope of the Knights in charge that the office now being started by the Knights of Columbus will be formally opened by Father Ricard and his assistants to resume their work on a larger scale within a year's time. Contributions are now being sought in California, and State Deputy White has announced that subscriptions from outside States and communities also will be welcomed.

LEAVING FOR CHINA

A band of twelve young Passionist Fathers, enroute to the interior of China as missionaries, have been the central figures at a ceremony unique in the annals of the church in Chicago, at Holy Name Cathedral. His Eminence, Cardinal Mundelein, presided at a ceremony of farewell, which though new to Chicago Catholics, follow the ceremony of departure of the renowned seminary of the Foreign Missions in Paris. This ceremony was preceded by Solemn Compline, sung by the students of the monastery at Northwood Park. There was a sermon by Rev. James W. Donohue, C. S. C. of Notre Dame, Solemn Benediction of the Blessed Sacrament closed the ceremony.

The missionary band will sail from San Francisco, July 22. Their destination is Northern Hunan, China, which was assigned to the American Passionists by the Propaganda several years ago. They will not reach their destination, which is a month's journey from Hankow, until September.

In the band, which is recruited from many parts of the United States, and of many nationalities, are Fathers Theophane Maguire, Basil Bauer, Anthony Maloney,

Gregory McEttrick, Cyprian Frank, Terence Connelly, Jeremiah McNamara, William Westhoven, Rupert Langenbacher, Clement Seybold, Ernest Cunningham and Godfrey Holbein.

They will be accompanied by Father Cuthbert O'Gara, C. P. who will join the staff of the Apostolic Delegate of China.

OBITUARY

W. JOSEPH O'BRIEN

W. Joseph O'Brien, of 262 John St. North, died at St. Joseph's Hospital, Hamilton, after a brief illness on July 23rd.

Mr. O'Brien was born at Portmouth, educated in the Christian Brother's School, Kingston, and St. Mary's, Hamilton, where he carried on a grocery business for forty years. The funeral took place from his late residence to St. Mary's Cathedral where Solemn Requiem High Mass was celebrated. Monsignor O'Sullivan was celebrant, assisted by Rev. Father Ryan, deacon, and Rev. Father A. O'Brien, sub-deacon. Rev. Father V. Dermody, officiated at the grave.

The pall-bearers were: John F. Kavanaugh, Joseph Harris, William Jackson, William Carroll, Dawson Harris, Charles Gardner.

JESUS MERCY. R. I. P.

JOHN S. POUPORE

A painful illness of some months terminated Saturday night, July 25th, when one of the oldest pioneers of Pontiac County in the person of John S. Poupore passed peacefully to his reward.

Born at Chichester, Que., in the year 1843, the deceased was a son of the late Wm. Poupore and Susan McAdam and was the first child baptized at the old mission on the foot of Allumette Island by the Rev. John Lynch. Married in the year 1869 to Mary Harney of Chapeau, Que., and was known as one of the most capable timber estimators and all-around lumbermen and rivermen in the Upper Ottawa. For about forty years he was employed as scaler, by the Quebec Government. Mr. Poupore was a Conservative and took deep interest in all affairs for the betterment of the community, was a nephew of the late John Poupore, M. P., and brother of the late W. J. Poupore, M. P. He was also a member of the Catholic Mutual Benefit Association of Canada for many years.

Endowed with exceptional mental gifts, unflinching in gentleness and courtesy and kindness of heart he ever made a lasting impression on all with whom he came in contact. Mr. Poupore was a sufferer from cancer. A year ago he submitted to an operation which proved unavailing. Since New Year's he had been practically unable to leave his bed. He accepted his sufferings with heroic patience and edified all by his child-like confidence in God. His wife predeceased him by two years. They celebrated their fiftieth anniversary in the year 1919.

Left to mourn him are his two sons, Mr. W. H. Poupore, Gogama, Ont., Mr. M. J. Poupore, North Bay, Ont., Mrs. E. J. Hennessy, Cochrane, Mrs. E. J. Matte, Chapeau, Que., Mrs. Joe Goulet, Chapeau, Que., Rev. Sister Bertha, St. Paul Minn., one brother Mr. J. R. Poupore, Grand Forks and two sisters, Mrs. Thos. Leahy, Allumette Island, and Mrs. J. McCool, Reynolds, N. D.

Mr. Poupore also had some twenty-three grand children and one great-grand child. Rev. L. Poupore of Fort Coulonge is a grandchild. The funeral service was held in St. Alphonsus' church on Monday morning when Requiem High Mass was celebrated by Rev. Father Harrington and Rev. Father Letang as deacon and sub-deacon.

There were floral and spiritual offerings from hosts of friends and relatives.

NEW BOOK

"When the Moon Became a Chinaman." By Milton McGovern, 326 Pages. Cloth, Jacket in Color. Net \$2.00 postpaid.

A volume of twelve delightful stories written with charming simplicity and characterized by a style as vigorous as it is refreshing. Seldom has one of our modern Catholic writers had a more happy instinct for deft character portrayal than the young author of these tales. It is always accurate and appealing—at times brilliant.

As the table of contents indicates, the author has drawn on many countries, and has chosen his characters from the extreme of society's ranks in order to introduce a more intense coloring into his extraordinary pictures of life-experiences. Just a glance at a few of the stories included in this collection will convince the prospective reader that he has an unusual treat in store for him:

"When the Moon Became a Chinaman." (The initial story which gives the title to the book.) "The Trick of Tricks." "Watchers in the Night." "A Romance of Old France." "Tobio." "In Search of Nonie." "The Man from Port Maurice."

Indeed, he possesses a rich imagination coupled with remarkable deftness who can transport us from a moonlit garden in Provence filled with the lilting minstrelsy of the mediaeval troubadours, to the

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squalor of a New York East Side tenement, where we catch a glimpse of the beautiful child-soul of a shoemaker's assistant, who dreams of the day when, having passed from this life, he can spend his eternity in Paradise making boots for the little angels.
The simple directness and sincerity of each of these stories make them most winning. There is also a profound depth of meaning in most of them, despite their obvious simplicity. In every case, the freshness of view-point which they manifest, is especially pleasing in this day of sophistication and irreverence for the innocent and beautiful things of life.
Whimsical, naive, unusual! Such are the tales told in this volume which is bound to prove one of the year's most interesting contributions to Catholic letters.
For sale at THE CATHOLIC RECORD, London, Ont.

MARRIAGE
POORE-O'BRIEN.—At St. Peter's Cathedral, Peterboro, Ont., by Rev. J. B. Collins, C. S. S. R., of Esopus, New York, Margaret Bernadine, eldest daughter of Mr. and Mrs. William E. O'Brien, 50 Wolsley Street, to John Henry Poore, of Renfrew, son of Mr. and Mrs. J. H. Poore, of Prescott, Ont.

WADE-O'BRIEN.—At St. Peter's Cathedral, Peterboro, Ont., by Rev. J. B. Collins, C. S. S. R., of Esopus, New York, May Florence, second eldest daughter of Mr. and Mrs. William E. O'Brien, 50 Wolsley Street, to Leland John Wade, of Peterboro, son of Mrs. T. J. Best and the late George Wade.

DIED
HENNESSY.—At Charlottetown, P. E. I., on Monday, June 23rd, 1924, Mr. Frank P. Hennessy, Proprietor the Two Macs Drug Store. May his soul rest in peace.

WORKING FOR LEPERS FOR THE LOVE OF GOD
An impressive tribute to the Catholic Sisters laboring for the relief of the lepers in India, made by a high British official, has just been printed in the Ceylon Morning Leader. It is by Sir Hugh Clifford, Colonial Secretary in the Conservative Government in England. Sir Hugh says:

"When my wife first came out with me to Ceylon, in 1911, after living in the sheltered seclusion of London society, she made her first acquaintance with the ill from which the flesh suffers in tropical countries, and among those which chiefly excited her pity and sympathy were the inmates of the leper asylum near Colombo. It was due to her energetic agitation that many changes were made in the management of that establishment, the greatest of all being that the paid attendants for the most part vanished from the asylum. Their places were taken by devoted English, Irish and French Roman Catholic ladies—nuns—who now devote their lives to the care of those unhappy creatures.
You cannot get the care, sympathy and patience needed for the effective and gentle nursing of lepers from a paid staff of Orient-

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WANTED a teacher holding a second class professional or first class certificate for St. Stephen's, C. S. S., Charlton. Apply stating qualifications, experience and salary to Mrs. M. E. Callaghan, Sec. Treas., C. S. S., Charlton, Ont. 2589-2
WANTED teacher holding second class professional certificate for separate school, section No. 7, Esopus, Ont. Apply to Mrs. J. J. O'Connell, Sec. Treas., C. S. S., Esopus, Ont. 2587-3
TEACHER wanted for separate school, section No. 5, Sombra Township, with second class certificate. Apply stating experience and salary to Edward Moran, Sec. Treas., R. R. 1, Pt. Lambton, Ont. 2587-3
TEACHER wanted for St. Joseph's Separate school No. 8, Ontario, having experience and holding qualified second class certificate. Duties to commence September 1st. Salary \$1,000. Apply to Frank Sullivan, Sec. Treas., R. R. 1, Pt. St. Charles, Ont. 2587-4
TEACHER wanted for C. S. S. No. 3, March, holding 2nd class certificate. Apply to Mrs. J. J. O'Connell, Sec. Treas., C. S. S., Esopus, Ont. 2587-4
TEACHER wanted holding second class certificate for C. S. S. No. 4 N. Burgess. Apply stating experience and salary to J. A. White, Sec., Stanleyville, Ont. R. R. 1, 2587-3
SECOND class teacher Normal trained with five years experience for C. S. S. No. 4 Esopus, Ont. \$1,000 per annum according to Ontario regulations. Apply to Thomas Grant, Esopus Station, R. R. 1, Ont. 2587-3
CATHOLIC teacher wanted, experienced, Normal trained, holding first or second class certificate. State salary expected. Duties to commence Sept. 2nd, 1924. Apply to Henry Rau, Sec., Zurich, Ont., Rt. R. No. 2. 2588-3
WANTED teacher for Eora Separate school. State qualifications and salary. Must have musical ability. Apply to Rev. N. C. Murray, Sec., Kloro, Ont. 2588-3
TEACHER wanted for S. S. S. No. 14, Humberford. State experience, salary expected and qualifications. Duties to commence Sept. 2, 1924. Apply to Joseph Bergeron, Sec. Treas., Box A, 21, Twood, Ont. 2588-2
WANTED Catholic teacher, second class professional for S. S. S. No. 3, Montrose. Duties to commence Sept. 2nd. Apply stating salary to P. J. Hussey, Sec. Treas., R. R. No. 2, Esopus, Ont. 2588-3
WANTED for two-roomed Separate school in Township of Kirkland Lake, experienced assistant English French teacher, holding second class certificate. Salary \$1,000. Duties to commence in September. Apply to Mrs. L. Kearney, Sec., Box 246, Kirkland Lake, Ont. 2588-3
TEACHER holding second class certificate wanted to take charge of Separate school. Apply stating salary and experience, to Patrick Morrison, Secretary Separate School Board, Fairhill, Ont. 2588-4
TEACHER wanted for C. S. S. No. 1 and 3, Good stock of Groceries, Boots and Shoes, Crockery and Glassware, in country home three miles from Niagara Falls. Give references if any. State salary expected. Apply to Mrs. W. J. O'Leary, Indian River, Ont. 2588-3
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