

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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TRINITY COLLEGE CHAPEL

IMPOSING DEDICATION CEREMONIES

Washington, D. C., May 16.—With Archbishop Curley of Baltimore pontificating at the solemn High Mass and representatives from four foreign countries, including two ambassadors, present, the beautiful new Chapel of Notre Dame was dedicated here Tuesday morning at Trinity College. It is an imposing structure, done in the Byzantine style, and is an exquisite and wholly worthy addition to the architectural beauty spots of the Capital City. Its cost is in the neighborhood of \$450,000.

The Pope called his felicitations and Benediction on the college.

Church dignitaries, including the deans of Catholic University, attended, and among the distinguished lay guests were Sir Esme Howard, Ambassador of Great Britain; Baron de Cartier de Marchienne, Ambassador of Belgium, and Baroness de Cartier; Mme. Jules J. Jusserand, wife of the Ambassador of France; Col. Marquis Vittorio di Borromeo of the Italian Embassy; M. Tilmont, first secretary of the Belgian Embassy, and Mme. Tilmont, and Mr. Earl J. Davis, Assistant Attorney General of the United States. The Provincial Superior of the Eastern Province of the Sisters of Notre Dame, the President of Emmanuel College of Boston, members of the advisory board of the college and of the Ladies Auxilliary and many alumnae also attended.

The clergy and faculty; the entire student body, with the seniors in their academic gowns, the alumnae and other guests joined in a colorful procession preceding the Mass, and filled the campus lawn while the church was blessed on the outside.

MONUMENT TO RELIGION

The Right Rev. Bishop Thomas J. Shahan, Rector of the Catholic University, who preached the sermon at the Mass, dwelt on the service to humanity as well as to God that the great Catholic edifices have rendered through the centuries.

"We owe to God," said Bishop Shahan, "a worship embracing all the social duties and obligations of mankind. The Church has been commissioned by God to regenerate the social order. Hence it is that every Catholic church is at once the home and symbol of virtue, a founder and preserver and benefactor of the social order. The creation of such edifices appeals to all the superior qualities of man."

"In the very building of a church," the Bishop continued, "man lives a larger life. He learns to make sacrifices unselfishly, learns to exist in a higher atmosphere, learns patience and perseverance. The building of a church is an action of manifold moral purposes."

The ruins of ancient churches excite the admiration, Bishop Shahan said, but fail to touch the heart, because they were built in fear of pagans. But Catholic churches, built in love, have ever been an inspiration to great things. "The greatest languages, the mightiest eloquence, the most magnificent songs, have grown up in our churches," he said, "and the great cathedrals have been like majestic social songs."

WORTHY OF GREAT CATHOLIC TRADITION

Facing Michigan Avenue, the new Chapel of Notre Dame stands on ground that twenty-five years ago was inaccessible forest in an undeveloped section of the National Capital. The trees have been utilized to lend an added natural beauty to the chapel, which is of Kentucky limestone and stands out white against the green background in singular beauty. Its dome is surmounted by a stone lantern, at the top of which rises an ornate bronze cross. On the pediment of the portico is a sculptured figure of the Blessed Virgin with the Child Jesus and adoring angels on either side.

The interior is made particularly impressive by its rich simplicity. The walls are of Briar Hill stone trimmed in Italian marble. The vault of the dome and nave is of Guastavino tile relieved by medallions and bands in arabesque design, accented with gold and in the dome are sixteen stained glass windows. About the base are inscribed in letters of gold the words of the "Magnificat." The Evangelists are carved in bas relief on the pedantives.

The chancel walls are of silver Siena marble. The columns of the baldachino are of Breccia violet, and when completed the canopy will be of marble and gold mosaic, with a central medallion of the Blessed Virgin.

Alumnae associations of all the schools conducted by the Sisters of Notre Dame contributed the main altar which is of yellow Breccia marble and was especially made in Italy for the chapel. The altar rail

is the gift of the Ladies' Auxilliary Board.

The transept altars also are of Breccia yellow, the tables being Botticini inlaid with medallions of oil on convent Siena and trimmed with gold. These altars are dedicated to Blessed Julia Billiard, foundress of the Sisters of Notre Dame de Namur, and to the Sacred Heart. They are gifts of a graduate and the mother of a former student. Above them are emblematic rose windows, and there are also two shrines in marble and mosaic, with marble statues of the Immaculate Conception and of St. Joseph.

Six windows of medieval design adorn the nave, and light is provided by corona chandeliers. The pews are of dark oak and will seat 800. In the stone choir balcony a Skinner organ with 10,000 pipes has been installed.

ENGLISH HIERARCHY FAVORS LEAGUE

The leaders of all the Christian churches in England have in two communications assured the Prime Minister, Ramsay MacDonald, of their faith in the League of Nations. They think that the Christians they represent are prepared to give "constant and convinced support" to the efforts of statesmanship which aim at applying League principles to international problems.

One communication to the Premier was signed by Archbishops of the Church of England, and by the heads of nonconformist bodies. The other was signed by Cardinal Bourne, and represented the opinions of the Catholic Hierarchy of England and Wales as determined at the annual Low Week meeting of the Bishops at Westminster.

The letter from the Hierarchy reads:

Understanding that at this moment an earnest appeal is being addressed to you by many who are representative in this country of Christian life and thought, in favor of the policies now embodied in the League of Nations, my colleagues in the Episcopate of England and Wales, who are assembled here for their annual meeting, desire to unite themselves with me in associating ourselves most gladly with such appeal. We do so the more readily because we recognize that in the League of Nations, a real endeavor is being made to carry into effect those principles of international justice and good will which the Catholic Church, by the voice of the Holy See, has never failed to urge upon the conscience of the world.

The communication from the Protestant bodies, with which the Catholic prelates associated themselves in their separate message, says in part:

"Whatever be the imperfections of the League of Nations, we are every one of us, by the faith we daily profess, committed to the principles of human brotherhood and international friendship that underlie the League, since it constitutes nothing other than the application of Christ's teaching to the relationships of States, organizing cooperation among the peoples of the world, and breaking down the barriers between nation and nation."

POPPY DAY IN U. S.

Washington, May 17.—The cooperation and approval of the National Catholic Welfare Conference has been asked by the national officers of the American Legion in the Legion's annual sale of poppies, during the week preceding Memorial Day, for the benefit of war orphans. That the movement is one which merits Catholic cooperation is the opinion of Daniel J. Ryan, Director of the N. C. W. C. Department of Historical Records, who commented as follows:

"Memorial Day, an occasion of honor when tribute is given those who died for their country, is rich in thought and opportunity to Catholics. There is scarcely a Catholic cemetery throughout the land in which there are not several graves of national heroes of American conflicts. The day is an occasion of patriotic thought. These thousands of graves evidence Catholic devotion to country. They will be an inspiration to multitudes. Some indication of their number may be drawn from the fact that World War records alone show that about three Catholics to each parish made the supreme sacrifice. Undoubtedly the number of graves of World War service men in Catholic cemeteries increases at a very high rate. There were hundreds of thousands of Catholic men in the services during the War, and more than twice as many World War veterans have died since the close of the War as there were battle deaths suffered by the American military forces.

"These World War data serve well to show the work of the appeal of the American Legion in the sale of poppies for funds to care for and educate the children

of these heroes. These innocent victims of War, whose fathers gave up home and life for the honor of American arms, are worthy of attention. No fund, however great, can compensate their loss of happiness or opportunity."

COUNCIL OF CHURCH IN 1928

ECUMENICAL COUNCIL OF THE VATICAN INTERRUPTED IN 1870 WILL RECONVENE

By Monsignor Enrico Puoci (Home Correspondent, N. C. W. C.)

The Ecumenical Council of the Vatican, interrupted in 1870, will be reopened in 1928 according to present plans discussed by officials of the Vatican. For a time it had been thought that it would be possible to reconvene the Council during the Holy Year of 1925 but this suggestion has been discarded as not allowing sufficient time for the necessary preparations. Likewise, the suggestion advanced in some quarters, to celebrate the formal closing of the Council of 1870 during the Holy Year ceremonies and then prepare for an entirely new Council, has also been discarded. All efforts are now being concentrated upon preparations for a reopening of the Vatican Council.

LONG PREPARATION REQUIRED

The need for a considerable period of preparation is indicated by a comparison of events preceding the convening of the Council of 1869-70 with conditions existing today. Pope Pius IX. first broached the proposal for an Ecumenical Council to a group of the Cardinals in December, 1864. In March, 1865, he appointed a Commission of Cardinals to undertake the work of preparation for convening the Council. Official announcement of the plans was not made to the Bishops until 1867 on the occasion of the celebration of the Centenary of St. Peter. The plans were also mentioned in an Allocation delivered June 26, 1867. The Papal Bull of Convocation, formally announcing the opening of the Council on December 8, 1869, was issued June 29, 1870. Thus, it is apparent that a great deal more time was consumed than would be available if the Holy Father had decided to convoke the interrupted session of the Council in 1925.

In 1869, the right to be present at the Council was conceded to 51 Cardinals, 11 Patriarchs, 917 Bishops, and 59 Abbots, generals and provincial curators of religious orders. Of the total number, 26 per cent. were unable to attend because of illness, old age, or other legitimate reasons. Of the 47 members of the Hierarchy in America at that time, 30 attended the Council. Among them were the two future Cardinals: Monsignor McCloskey, Archbishop of New York; and Monsignor Gibbons, then titular Bishop of Adramyttum.

GREATLY INCREASED ATTENDANCE EXPECTED

Today the number of members of the Hierarchy has greatly increased over the total in 1869. There are now 210 Archbishops, 927 Bishops, 1000 Cardinals, 1000 Bishops, 83 Sees of the Oriental Rites, and more than 600 titular sees. In consequence of the larger number which will be eligible to attend the reconvened Council, an entirely new arrangement will have to be made to provide sufficient space for the meetings.

In 1870 the right transept of St. Peter's was used for the sessions of the Council. It was closed off from the remainder of the Basilica by a dividing wall. In the space thus enclosed were erected two large balconies along the sides, tribunes for the representatives of sovereigns and of the non-Catholic churches—if any should appear—the Papal Throne, and an altar for the celebration of Mass and the offering of prayers. Besides these there were the seats and tables for secretaries and stenographers.

TO BE HELD IN BASILICA'S CENTRAL NAVE

Today, however, the space used for the Council in 1870 has been deemed insufficient and the plan now is to use the entire central nave of the Basilica from the main door to the Confession of St. Peter, just in front of the High Altar. In this vast space a great amphitheater 80 meters long by 20 meters wide will be constructed. Seven tiers of seats, one above the other will be erected along the sides. The Papal Throne will be placed near the Confession while at the other end of the nave the main entrance, an altar will be erected. There will be four large tribunes for those who, although not Fathers of the Council, will be admitted to its sessions. A special tribune equipped with voice amplifiers will be erected from which addresses to the Council will be delivered.

This arrangement is made necessary by the immense size of the nave. In effect, under the plan, the great Basilica itself will become the Hall of the Council. During the general sessions the Basilica will be closed to the public and reserved for discussions of the Hierarchy.

POPE PREPARING PROGRAM

In addition to the material arrangements incident to holding sessions of an Ecumenical Council there is also a vast amount of other work to be done. The Pope has appointed a Cardinal and a prelate to collect and analyze data relating to that part of the agenda of the Council which was disposed of prior to the interruption in 1870. In addition, the Holy Father himself has been making a study of various books and documents on this subject. Many of the subjects on the program of the Vatican Council which were not disposed of at that time, have been settled in one way or another during the fifty-four-year interim. Disciplinary and doctrinal Encyclicals of Leo XIII. and Pius X., disposed of many of them. It was this consideration that caused some support to be given to the suggestion of adjourning the interrupted Council and then making preparations for an entirely new one on the ground that many canonical technicalities could thus be simplified. However, since this suggestion has been rejected it will now be necessary to work out a program of procedure by which the reconvened Council can take up the work which was interrupted fifty-four years ago.

IRELAND PLANS TARIFF

FOR PROTECTION OF HOME MANUFACTURES

The agitation for protective duties by the public and traders in the twenty-six counties of Southern Ireland has had an effect. In their budget proposals for 1924-25, the authorities have introduced protective duties which impose taxes on the importation of certain articles. Included in the tariff list are: Boots and shoes, confectionery, preparations made from cocoa or chocolate, soap and candles, bottles and motor bodies.

The object of the tariff is to stimulate the manufacture of these commodities at home, thereby providing additional employment for Irishmen in their own country. Among the articles enumerated, the largest importation is in boots and shoes. The value of alien footwear brought annually into the twenty-six counties is computed at \$8,850,000. There are at present four medium-sized factories engaged in the manufacture of boots and shoes in southern Ireland. Their output does not meet more than one-fifth of the requirements of the country.

For the other articles in the tariff list the Irish people depend mainly on imports. It is admitted that the tariffs may, at the outset at any rate, result in an increased price of the commodities concerned. To counterbalance this effect on the cost of living, it has been decided to reduce the duty on tea by 37%. But the general belief is that increased production should obviate increased prices.

All other Irish taxes remain practically as they were. In the twenty-six Southern counties, taxation is, generally speaking, almost as high as it was at any time in the European War.

Last year, when tobacco duties were imposed for the first time on tobacco and cigarettes imported from Britain, three or four British firms started factories in Dublin. It is expected that as a consequence of the new tariff duties, British and American firms may establish factories within the twenty-six counties. Even the making of boots and shoes for the home market would provide work for 3,000 members of the working population, which is exclusively Catholic.

SEES DANGER IN RELIGION CLASS

Religion should not be taught in the Public schools of Cleveland, said the Rev. J. S. Heffner, pastor of Trinity Congregational Church. On the other hand, Mr. Heffner held, there is vital need for every child to receive religious instruction. This instruction, he said, should be given by the churches.

The success of the Public schools of Cleveland in training children for life in a democracy, the Rev. Mr. Heffner stated, "would be seriously threatened if religion, or any other subject, which would divide the pupils into sectarian groups, should be introduced into the course of study."

"Since the Public schools should not teach religion and the home is doing it inadequately, the responsibility rests upon the churches. The church must take the child as early as the State, and provide an adequate program of religious education.

"For churches to do their educational work as efficiently as the Public school, it will be necessary, in my judgment, for them to pay their teachers. Properly qualified teachers are needed most of all to teach religion."

NEW OREGON PLAN TO TEACH RELIGION

Salem, Oregon, May 15.—J. A. Churchill, State Superintendent of Public Instruction, in conjunction with Public school principals and church workers, has developed a plan of co-operation between the Public schools of Oregon and church bodies whereby pupils in the Public schools may be dismissed twice a week in order to receive religious instruction under church auspices.

The plan proposes that where church bodies will furnish school rooms and teachers properly equipped the pupils whose parents wish them to attend the religious day school will be released for two regular periods a week from their regular Public school tasks.

Mr. Churchill and the committee working with him consisting of L. T. Pennington, president of Pacific College (Quaker), Newburg, Ore.; A. C. Strange, superintendent of Public schools, Astoria; and A. F. Bittner, director of Westminster Presbyterian Sunday and day schools, Portland, have outlined the basis upon which they propose to work as follows:

1. The school, when organized, must be under the direction and control of the Public school authorities in which it is located, since the pupils are to attend it two periods a week on school time.

2. A course of study is to be prepared by the superintendent of public instruction and this course of study followed. A school may give any additional instruction that it may care to give besides the work outlined by the superintendent.

3. A teacher must be paid for her services and must hold a certificate entitling her to give instruction as outlined in the course of study.

4. A building properly heated, lighted, and equipped must be furnished.

5. The week-day church school must be financed by the church or churches interested.

Speaking of the proposed plan Mr. Churchill said to the N. C. W. C. representative: "Our plan as proposed is that each church may have the privilege of taking its own children and giving care of their religious instruction twice each week on school time. We do not wish to do violence to the religious teachings of any denomination but we do believe that something should be done to cure the great weakness of the Public school, namely, its inability in the past to give religious and moral training systematically directed through its organization."

Several attempts have been made to put the plan in operation, the most successful being that directed by Mr. Bittner at the Westminster Presbyterian church in Portland.

Rev. Charles Raymond, pastor of St. Mary's parish, Siletz, Ore., has applied to the local Public school board for permission to have the Catholic children for two half-hour periods a week and will probably be able to carry out his plan when school begins next fall. Father Raymond is the only Catholic pastor so far known to have made this request.

The report sent out some weeks ago that week-day Bible study will be started in all the Public schools of Oregon next September will be since it to be inaccurate in that the instruction is to be given outside of the Public schools and to be financed independently of them. The plan is of course entirely voluntary and will be put in operation only where the churches ask for it.

CATHOLIC JOURNALIST HEADS PRESS GALLERY

London, Eng.—Michael MacDonagh, an Irish Catholic journalist, has been elected chairman of the Press Gallery of the House of Commons. Contrary to custom, the election was by vote of the members of the gallery. The appointment is usually made by the Gallery committee.

Mr. MacDonagh was born in Limerick sixty-four years ago and has worked in the Press Gallery since 1887. He reported the Parnell Commission, and is the last survivor of the privileged six who reported the historic proceedings in "Committee Room Fifteen." He describes that phase of Irish history in his book, "The Home Rule Movement." Several volumes on the British Parliament have come from his pen.

PASSION PLAYERS' TOUR NOT A MONEY SUCCESS

New York, May 16.—Anton Lang, purveyor of Christus in the century-old Oberammergau Passion Play, left America yesterday for his humble Bavarian village home, with the two other leading players of the Passion Play cast. The three traveled in second class cabins on the liner Albert Ballin. The others were Andreas Lang and Guido Mayr, who portrayed Peter and Judas.

There was no ceremony at the departure. The picturesque Christus explained simply that the second-class passage was necessary because

the tour of the Oberammergau Passion Play, undertaken for the relief of War sufferers in their little village, had not been a financial success. Ten American cities were visited, and the players had sold their wood carvings and pottery. The sum of \$300,000 had been realized, but much of it had been expended in traveling expenses.

FAMED PREACHER OF PARIS RETIRES

Paris, May 8.—After a service of twenty-two years, Father Janvier, the famous Dominican preacher, has left the pulpit of Notre Dame. He has completed the work he had set for himself, and retires at the height of his fame as a preacher. His departure is an event of real significance in the Catholic life of Paris, and brings deep sorrow to the crowd of men who came in ever-increasing numbers to hear him preach in the ancient cathedral of Paris.

Every Sunday in Lent, since 1903, at the one o'clock Mass, the vast nave of the basilica were filled with men, and with men only. After the Divine Sacrifice the Archbishop and the canons marched in procession to the "hanc d'oeuvre" and seated themselves, and immediately afterward the white habit of the Dominicans appeared in the pulpit. In a voice which carried to the farthest recesses of the basilica Father Janvier gave his methodical and powerful explanation of Christian doctrine and ethics. The 23 volumes of his sermons constitute a magnificent "Summa" of Catholic ethics.

It is not an exaggeration to say that the preaching of Father Janvier, attracting as it did a select audience of men, was a great factor in the religious revival which has come about in the intellectual circles of Paris, giving hope for wonderful developments in the future.

Father Janvier's farewell sermon, ending with a prayer for all those who have come to hear him, was one of the most touching scenes ever witnessed in the Cathedral of Notre Dame. There was not a dry eye in the congregation when he came down from the pulpit, and when Cardinal Dubois rose to pay him tribute, despite the sacred character of the place, a burst of applause thundered through the great nave.

Father Janvier was the successor, in the pulpit of Notre Dame, of Father Monsabre and of Father Lacordaire, who initiated the conferences of Notre Dame in 1830.

Father Janvier is a native of Brittany and is now sixty-four years of age. Before becoming the preacher of Notre Dame he had been, since 1895, the Superior of the Dominican Theological College of Flaviigny. He is the chaplain of the Corporation of Christian Publicists and director of the review "Nouvelles Religieuses."

CARDINAL MUNDELEIN GIVEN \$1,000,000 FOR NEW SEMINARY

Chicago, May 16.—Two checks, totaling a million dollars, were presented to Cardinal Mundelein, Tuesday, in the presence of 700 members of the clergy at a luncheon which was the climax of the third day of ceremonies welcoming the Cardinal home. The money will be used for the construction of a seminary at Area, Ill., for training priests, a project near to the heart of Cardinal Mundelein. It represented subscriptions throughout the archdiocese.

Bishop Hoban, presiding at the luncheon, which followed a Solemn Pontifical Mass of thanksgiving at Holy Name Cathedral, presented the two checks. Cardinal Mundelein, in his reply, said:

"If you had presented this \$1,000,000 to me personally, I would immediately have turned it over for the building of the seminary. I discussed the building of this institution with the Holy Father at Rome, and he added his wish that I might soon be able to build such a seminary."

FRANCE AND IRELAND

Dublin, May 5.—Dr. C. M. O'Brien, one of the leading Catholic physicians in Dublin, was the Irish representative at the visit of inspection and examination of the French hospitals, health resorts and medical springs, by the French physicians. Representatives of all nations were invited.

At the conclusion of the inspection, the opinions of the foreign delegates were sought. Dr. O'Brien paid tribute to French scientific achievement. Dwelling on the cordial relations which had existed between France and Ireland for hundreds of years, he recalled that in the far-off days of Charlemagne, Irish scholars and Irish Ambassadors were allotted their places in all court functions in France, and Irish priests were selected as spiritual advisers. In more recent times, Napoleon, when being driven into exile, requested that an Irish doctor accompany him to St. Helena, and a Cork physician named Barry O'Meara responded to his call.

CATHOLIC NOTES

Houston, Tex., May 9.—Ground has been broken here, at an impressive ceremony, for the \$500,000 buildings of the splendid new mother house, novitiate and convent chapel of the Sisters of Charity of the Incarnate Word, of Galveston.

Dublin, April 27.—The Father Mathew Feis, organized by the Capuchin Fathers of Dublin to foster Irish dancing, music and drama, drew more entrants this year than ever before. More and more the Feis is gaining recognition as an annual event of national importance in the musical and dramatic life of the country.

London, May 5.—Music from Westminster Cathedral will be broadcast to the Pope from London station 2LO, according to a statement here. Two priests have been appointed to take the place of Sir Richard Terry, the director of the Cathedral choir, who retired recently. They will take turns at the organ.

London, May 5.—The Cistercian nuns are probably the only persons in England who do not observe "Daylight saving time," which came into force again a few days ago. According to their rule, they arise at 2:30 a. m. If by adopting the new time called in England "summer time"—they arose at 1:30 sun time, they would have to go to rest long before the sun begins to set.

Constantinople, May 7.—A softening of the reported harsh attitude of the Angora government toward religious groups in Turkey is confidently predicted here. It is now believed that curtailment of secular privileges, rather than expulsion or suppression, will be resorted to in the cases of the Greek Catholic Patriarchate, the Armenian Patriarchate and the Grand Rabbinat.

London, May 5.—Lady Burnand, widow of the late Sir Francis Burnand, a famous editor of "Punch," was buried at St. Augustine's Abbey Church, Ramsgate, many of the Benedictine monks at the Abbey assisting at the ceremony. A beautiful floral design was sent by "All the 'Punch' staff, in ever loving remembrance."

Plans are being made by the Newark diocesan union of the Holy Name Society to send 16,000 of their members to Washington Sunday, September 21, to take part in the national rally of the Society, which will be held in commemoration of the 60th anniversary of the founding of the organization by Pope Gregory X.

London, May 5.—Sir Edward Elgar, who conducted the massed choirs at the State opening of the British Empire Exhibition, had practically no musical education, in the ordinary sense. His father kept a music shop and was organist at the Catholic Church at Worcester. Young Elgar thus lived in the atmosphere of music, and succeeded his father as organist. Afterward he came to London and for a long time had little success. Then came "Gerontius" and fame.

Washington, D. C., May 10.—Data has been compiled showing that two more Catholic dioceses gave to the country in the World War more than their share of men for military service. D. J. Ryan, director of the Bureau of Historical Records, National Catholic Welfare Conference, reports. This brings up to eighteen the number of dioceses that, by an authoritative checking of names, did more than their share in the War. The figures are arrived at by comparing total population, Catholic population, total number in the military service, and Catholics in the service, over the diocesan area.

London, May 5.—"I want ten people to volunteer to paint and decorate this church for next Sunday," declared Father Palmer, of Branksome, Dorset, adding that the church would never be painted if they wanted to collect the money. Six women came forward to clean and sandpaper the woodwork and wash the ceilings, and in the evenings four men came along after their day's toil and did the harder tasks. The volunteers were all working people. The job was finished in four days, and Father Palmer entertained the workers at supper.

Paris, May 8.—The Superior General of the Foreign Missions has received a telegram from Yunnanfu announcing that Father Piton, who was captured by brigands January 6, has not yet been liberated and that it is impossible to tell how much longer he will remain captive. Father Piton was seized by bandits in reprisal for the action of Father Degeneve and Father Savin, who succeeded in facilitating the escape of an English traveller, Mr. Weatherbe, who was captured by this band last year. Lord Curzon sent an official letter of thanks to the Foreign Missions for this intervention.

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GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE
CHAPTER XIII.—CONTINUED

She took off her things, and began to help the maid to unpack her trunks, putting away the pretty dresses, for so few of which she would have need again just yet, lingering over the occupation with a kind of blissful pain, not because she was regretting the gay scenes in which she had worn them, but because they seemed to speak to her of the one image in her heart. She sighed as she handled the costume she had worn that night at the Duchess of N—'s ball, the night she had first met Stanley Graham, the night she had found herself admiring his noble face and figure, when she had likened him to some chivalrous crusader or knight of old romance. She sighed even while her heart beat with its hidden love and trembling hope; and then, turning aside from the occupation for the present, quickly began to dress for the *à-la-tête* dinner with her father, simply but brightly and prettily, as she thought he would like to see her.

Mr. Manning caught her in his arms as she came into the old dining-room, which looked more old-fashioned still when the graceful, sylph-like figure in the pretty dress crossed its threshold.

"Does it all look very quiet and solemny, Sunbeam, after Lady Hunter's bright modern rooms?"

"Not too quiet and solemny, papa; don't be afraid," she replied, with the old fond smile. "It does seem more old-fashioned than it used to do, of course; but I like it better than those grand new looking places, papa, and I'm so glad to be back in it again."

And Gertrude only spoke the truth; for it was not with the fashion and splendour of the past months that she had left her heart—not for them that she sighed one instant—but for the one presence which for her would have made paradise of a desert.

She was so bright and happy outwardly during dinner that Mr. Manning not only forgot his vague fear entirely, but congratulated himself on having parted with his darling for the past month, because she was all the sweeter and more precious to him now on her return, and she was improved too, he thought, if there had been any room at all for improvement in his loving eyes.

"There is something about her which reminds me more than ever of her mother," he said to himself, seeing not yet that it was the softened light in the sweet eyes, the more earnest, less childish reign in her very voice, the unconscious changes imparted by the woman's true, deep love, never to leave her more.

As he had promised, Father Walsley came in during the evening, unconscious of the pain the first sight of him gave to Gertrude, as she met her old friend for the first time in her life with a secret in her heart she could not tell even him—not yet, while her love was not openly asked for. He drew back at the sight of her with a kindly laugh.

"Mr. Manning, is this really Gertrude, our little country girl, or some fashionable young lady she has sent in her place?"

Gertrude laughed too as she shook hands.

"Now, Father Walsley, you're too bad. If you are going to quarrel with this pretty dress that I put on just to show you and papa a bit of a glimpse of the latest fashions, I shall be sorry I did not alarm you outright by putting on something really gorgeous—the last dinner dress my cousin gave me. Indeed, if you don't believe at once that it is really me, I'll go up and put it on directly, to show that I am the same wicked individual as ever."

"Don't trouble Gertrude, for I am quite convinced now," the priest replied, with his kind smile. Then, more seriously, he added: "If the change is only outward like this—if it can be put aside with the dress—we shall not quarrel with it, shall we, Mr. Manning?"

Did he see the quick, conscious color that rose to Gertrude's face, though she turned aside with a merry laugh to hide it? Perhaps it did not entirely escape his fatherly, experienced eye, though he may have thought but little of it just then and forbore from noticing it.

"I hardly know whether Gertrude or I have talked the most yet, Father Walsley," said Mr. Manning. "About equally, I think, with my questions and her answers, eh, Sunbeam?"

"No, I talked the most, papa, I think. And I shall have nearly as much to say to Father Walsley, for I only wrote once to him, didn't I, father?" And she turned towards him. "It was a great shame of me, after the nice letter I had from you, and I'm so very, very sorry; but you see I was so given up to idleness and gaiety that I knew you'd forgive me, wouldn't you?" She had guessed he must have thought her negligent in the matter, and with a vague dread of being questioned about it, even in joke, she had entered on the subject herself to disarm suspicion, as it were. Oh! how unlike the old, guileless, childlike Gertrude, already to have to resort to these wiles, innocent though they were, to

guard her precious secret from her dearest friends.

"I must forgive you, my child, I suppose, on condition that you make amends by growing very good and pious again very quickly."

"What do you say, Gertrude?"

"Oh, I mean to do so, don't I, papa? You'll see me at Mass again in the morning as if nothing had happened, and I'll begin tomorrow to go and see as many poor people as you like, though just yet you must not give me any very cross old women; and, O Father Walsley! you must promise not to preach very hard sermons again just yet either, or you'll frighten me away again, you know."

The good priest laughed heartily now.

"I shall be afraid to preach at all, I think, Gertrude, after so many injunctions."

"Well, perhaps it would be better to wait until we come back from the sea-side, Father Walsley," laughed Mr. Manning. "I think we had better try to get off next week, and then, after a fortnight of bracing air, Gertrude will be quite ready for harness again."

Something made Gertrude sigh, but she laughed it away, and began again to talk brightly, to tell Father Walsley about her life of the past month, of its pleasures and gaieties, of her cousin and Sir Robert, even naming Stanley Graham once or twice when it could not be avoided, quietly and with apparent unconcern, as she did any other of her cousin's friends. He had been so much a part of her life in London, so frequent a companion, that to have avoided speaking of him altogether would have been an impossibility; and, after all, was it not better that her father should at least grow accustomed to his name before the time when he might be called upon to welcome him as the one to whom she, Gertrude, had given her whole heart?

"Is this Mr. Graham a relative of the Hunter's Gertrude?" asked Mr. Manning, as the name was mentioned again.

"No, papa! only a very great friend, almost like a brother to Julia. She knew his mother very well, and since her death Mr. Graham has always been a good deal with the Hunters, at least when he is at home, for he is abroad a great deal."

"He is not a Catholic, Gertrude, of course; there is no need to ask."

"O dear, no, papa! He cares for no religion; indeed, I think he— he despises the very idea of it," replied Gertrude, forcing herself by a desperate effort to speak calmly, and scorning to keep back the truth when it could be told—the truth which they might be obliged to hear some day.

How she longed to add the praises of Stanley which welled up in her heart, of his nobility of character, of his fine intellect and manly beauty, and of his constant kindness to herself! But she repressed the yearning so bravely and with so little outward sign that not even Father Walsley yet suspected that this Mr. Graham was anything to her but an acquaintance, much less that he was the idol of her heart, worshipped with a love almost too absorbing to be given to any creature.

"Another subject for your prayers, poor fellow, eh, Gertrude?" said her father, with a smile, guessing little what secret, ardent prayers hers were for him every day.

Then, as though the strain were too great to keep calm and cheerful on this subject, Gertrude began to ask again about Rupert, and made her father tell her still more about his retreat at the college; and so the evening passed, until Father Walsley rose to go, saying Gertrude would be tired and must not be kept up late this first night of her return home. When he was gone and she had bade the old loving good-night to her father and was safe alone in her own room, Gertrude could bear up no longer, but wept out on her knees the pent-up emotion—wept not only her weary yearning for the one loved presence, but the bitter self-reproach in her heart, the pain of finding that home was the old home no longer to her, never could be again.

"Only three weeks since how I longed for this time! And now! Don't I seem years older, don't I know I can never be the same again? And I must go on letting them think I am unchanged, until I am quite sure that he loves me! Will it seem unkind, even, when I tell papa I have promised to go to Nethercotes so soon? And yet I must go; have I not promised him he shall meet me there when he comes back to England?"

CHAPTER XIV.

Mr. Manning and Gertrude were at home again after their fortnight at the sea-side, and there was a cloud often now on Mr. Manning's face, a sad, perplexed look at times which it had never worn in the old days before Gertrude went to London. Perhaps he himself could hardly have told what it was that was troubling him, making him feel again that vague anxiety about his darling which had come to him first for one brief space on the evening of her return home. But, acknowledged or not, the anxiety was there in his heart, the sad conviction that a change of some sort, indefinable as yet, perhaps, had come over his

little Gertrude, though at times she was able to shake it off and be again the bright, happy girl she once had always been. He had not noticed it so much during the first few days at home, because if she seemed at all thoughtful or pre-occupied then, he had put it down to fatigue and the reaction after the past month's gaieties, and told himself she would be quite restored after the stay at the seaside. Besides, the preparations for going away and the return to all her old duties and occupations had kept Gertrude outwardly so busy that she was able generally to appear bright and cheerful, keeping back her thoughts until she could be alone and under no necessity for restraint.

But when they were fairly established in the quiet little hotel they chose at Beachdown—the small, retired watering-place Mr. Manning in his unconsciousness had thought best for Gertrude, with only the moaning, ever restless sea before them and the quiet walks behind, quite alone together, with not even kind Father Walsley to come between them—then it was that in a very few days Mr. Manning became conscious of the change in his bright little "Sunbeam."

It was not that Gertrude was less affectionate than of old, less attentive to his every wish; on the contrary, there was something more loving and tender about her than ever, a kind of clinging softness in her manner, a quicker anticipation even than before of his every little want or wish, born of the self-reproach in her heart, and the knowledge of how soon he might have to lose her, to be left solitary and alone again—born of the very love and idolatry which had driven him, her dear father, from the first place in her heart. But try as she would, Gertrude could not be always her old bright self; she broke down at times in the effort, making the contrast appear then all the greater. There was an unconscious sadness and care even on her face at times when she did not know her father was watching her; there was a growing reserve about speaking any more closely of her London life, which she herself feared more than once must be apparent.

But it was all a change which was somehow more felt than seen, and Mr. Manning never for an instant let Gertrude see that he noticed it or had any anxiety on her account. He tried to quiet himself with the hope that time and rest would set all to rights again, and strove to make himself happy meanwhile with having his darling safe back at least once more. Their life outwardly was just such as Gertrude would have revealed in once in the past peaceful, happy days. They took long, delicious strolls together on the quiet shore, they sat for hours under the shadow of the rocks, watching the tide ebb and flow, or gazing admiringly at the beautiful sunsets those balmy September evenings. Then sometimes when it grew chilly they would sit indoors in the twilight, looking at the shadows gathering over the sea, and Gertrude often fell into one of her fits of musing and abstractions, knowing not how her father as he watched her yearned to ask her to come to his arms and whisper in his ear whatever of care or trouble had come to her, if such it was that ailed her. But he was always silent, waiting patiently until Gertrude roused herself with a start and kissed him with a lingering tenderness, often going then to the piano and forcing herself to sing as brightly as ever for him some favorite little song.

She had chosen one of these evenings, as they sat together in the twilight, to tell her father of her promise to visit Nethercotes at Christmas. She had put it off from day to day, dreading in the consciousness of her secret even having to tell him that she should want to leave him again so soon, though it would be for so short a time, and though she knew he would be pleased at the prospect of further enjoyment for her.

"Papa," she began quietly, but glad somehow, too, of the friendly twilight, "Julia wants me so much to visit them at Nethercotes after Christmas—indeed, they insisted on it, both she and Sir Robert. So I promised I would, papa, just for a fortnight, if—if you could spare me, of course."

TO BE CONTINUED

TAKING A CHANCE

None but members of St. Augustine's were to be asked to contribute towards the fund for the necessary enlargement of the church. But that all might be reached and given the opportunity of helping, lists of names covering the precincts of the parish were distributed to a committee of men who were asked to call personally upon those assigned them. As is usual in such cases, the men found much revision necessary; some members had moved into other parishes, and some living within the parish attended other churches; frequently new names were added, and occasionally names had been listed of those not of the faith. The "drive," however, was meeting with gratifying success, as everyone knew of the crowded condition of the church.

David Kenyon's list was a lengthy one, yet the day before the report on the work was to be made, the

record was complete—with the exception of one name, Peter Howard. Twice he had rung the Howard door-bell, but no one had answered, and as he did not want to give in his list with even one name unaccounted for, he made a third attempt.

Mrs Howard was at home and listened with sympathetic interest to the method of subscription.

"If you can call again I think my husband will be willing to give something towards the fund," she said, reflectively, "but we are not Catholics."

Apologizing for the mistake, Mr. Kenyon explained that it was not the intention of the pastor to solicit outside of the parish membership, and that the error was due, possibly, to the zeal of the one who compiled that list.

"In addition to the pew rent list and other church list he must have used the street directory and have chosen names that to him, at least, suggested probable membership. He took a chance and included Mr. Howard."

"I do not mind the mistake," she smiled, pleasantly, "but I am sorry that our name having been included should make your list incomplete, although I can understand your pastor's wish to make it wholly a parish affair. A friend of mine has told me how much too small the present building is. I am sorry that Mr. Howard is not here."

Mr. Kenyon thanked her again for her interest in the work and withdrew. In a way, his report would be complete, and he was well satisfied with results.

There was a lesser degree of complacency in the Howard home when an account of the visit was related.

"Why should they have my name on their lists? Where did they get it?" Howard inquired.

"It's St. Augustine's," was the somewhat indirect reply. "You remember how amused Mrs. Taylor was last week at Mrs. Palmer's opinion of the congregation there. Mrs. Palmer lives opposite the church and says that she is not deceived by the crowds who go in and out on Sunday at the four Masses. She insists that they are not four different groups; that they are the same individuals who attend all four services, although Mrs. Taylor does not see how this accounts for the throng leaving the church while others are coming towards it. They certainly need a larger building, and—"

"Yes, yes. But what I want to know is why anyone should think that I belong there," he repeated irritably.

"Well, what difference does it make, dear?" she inquired, soothingly. "We all make mistakes, and surely in getting a list of all those that perplex poor Mrs. Palmer, one cannot expect absolute accuracy. It was probably as the man suggested, that one of those working on the lists had a street directory. He found we lived within a few blocks of the church; he did not know where we belonged, but not wanting to miss anyone who should be included, he just took a chance."

"Took a chance," he repeated. "Well, as a rule, I have no objection to that course. Sometimes it shows enterprise. But why take a chance that I belong there?" he continued. "I'm not a Catholic. Never was."

"Of course not," quietly reassured his wife. "I know that."

"I am willing to give towards the subscription," he added, after a brief silence. "I think such work should be encouraged. I'll have to find out who the collector on this street is, and—"

"He told me that his name is Kenyon. He lives up this street, several blocks farther up. I have seen him passing here on Sundays. I'll call your attention the next time."

"I wish you would. Since they had my name I would feel better satisfied to give something, although I cannot see just why they—"

"And I cannot see just why you attach any importance to so natural a mistake," laughed his wife.

"Because it—well, I told you once, you remember, that my mother, before her marriage, was a Catholic."

"Yes but you said she gave it up shortly afterwards."

"She did. Father insisted upon that. I know only what he told me about it, as mother died when I was only two years old. My father was away on a business trip when my mother was taken suddenly ill. She was dead when he reached home, but he told me she died a Catholic. And that is why this classifying me as a Catholic struck me as singular, that's all. My father said he had refused to permit my mother to have me baptized; so the one who took a chance on me didn't pick a winner as far as religion goes."

"But you are not angry about it, are you?" inquired his wife, solicitously. "Trifling things do not usually disturb you like this. I am almost sorry I told you. Perhaps after you talk with Mr. Kenyon tomorrow your mind will be relieved."

On Sunday morning, when Mr. Kenyon was still a block away, Mrs. Howard called her husband to the window to see him.

"I am going out now to speak to him," he decided. "Might as well get it off my mind—and give him something for the fund."

Introducing himself, Peter Howard assured Mr Kenyon that he

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was interested in the building that had been planned—he believed in promoting such work, but he confessed, the inclusion of his name had puzzled him—annoyed him a bit at first. He laughed as he explained that he did not know whether his resentment was for his father's sake who would have been greatly displeased at the classification, or for his mother's sake, who would have been grieved that his name did not belong there.

"You see, Mr. Kenyon, my mother was a Catholic. No, no, as he saw the question in the other man's eyes, 'I didn't give up my religion. I never had any. I never was baptized, and—'

"I doubt that," said Mr. Kenyon earnestly.

"You doubt?"

"I doubt that you were never baptized."

"Why, my father would not permit it," persisted Howard.

"The other slowly shook his head. 'He could not prevent it, Mr. Howard. A Catholic mother, no matter what the consequence to herself—if she is a real Catholic mother—always has her children baptized. So if your mother was a Catholic, Mr. Howard there is also a certainty that you have been baptized.'

"I can hardly believe that," said the other, hesitatingly. "And as there isn't any way now of—"

"It would be easy enough to find out," interrupted Kenyon. "If you write to the pastor of the church in the parish where you lived in your infancy, the record will undoubtedly be there."

"I had not thought of that. In fact, I have never thought of my mother's religion, one way or another—probably never would have thought of it but for your call here yesterday. I think I'll write that letter. Not that I will make any difference now, but just out of curiosity. I won't delay you any longer, now, but I hope you will accept this little addition to your fund," as he offered a liberal donation.

"I suppose you are on your way to church, and I hope I have not made you late."

"That's where I am going," replied Kenyon, "and I have just about time enough to get there. I'd be glad if you would let me know the result of your correspondence, if you write that letter."

"Yes," laughed Howard, as he turned towards the house, "I'll let you know as soon as I have any definite information, but I think it will prove your theory wrong."

The baptismal records in the little church from which his mother had been buried gave indisputable evidence that Peter Howard had been baptized in his early infancy.

The knowledge carried with it a burden of sorrow. His father had always spoken of Peter's mother with a depth of affection and reverence that had seemed strangely out of keeping with the occasional remarks he had made in regard to the practice of her religion. Had he in those later years realized his mistake?

And now it seemed, with the priest's letter in his hand, as if across the years, his mother was telling what she had done for him in secret and at the risk of much unhappiness. He did not know, even now, that he wanted this gift that his mother had tried so hard to secure for him. Yet she must have thought it worth while; and surely the least he could do for her sake would be thoroughly to investigate the claims of that faith to which decades earlier she had pledged him.

He discussed the subject with Mr. Kenyon, and asked him to introduce him to his pastor, although, and he smiled quizzically as he added:

"He or his workers have already included me among his parishioners. I cannot yet say that I shall become a Catholic. I am looking for information and instruction and my mind is open to conviction. But stranger things have happened, so probably I did belong on your list, and as I had already been baptized, it looks as if the one who made that significant mistake on the list did not take such a chance, after all."

—S. Waldron Carney in the Magnificat.

THE DANGER OF EASY DIVORCE

Anthony M. Benedick, D. D., in America

The marital bond is still very much minus the stability and firmness which were an integral part of its original constitution. There is, when all is said and done, only one efficient cure for the disintegration of family life which easy divorce is causing in our land, and that is insistence upon the clause in the marriage vow, "until death do us part." Uniform marriage and divorce laws may alleviate the situation temporarily, until the sagacity engendered by passion devises new ways of outwitting the law, but only a return to the sacramental concept of marriage, as a permanent union between one man and one woman to the end that they may better serve God, will save the family and, through it, the State.

Bexar County, in Texas, claims divorce as its most popular pastime; one-half as many divorce suits are filed there as there are marriages performed. Reno still holds its place of doubtful honor; in 1923 there were 789 divorce decrees issued there, 49 more than in 1922, as against 461 marriage licenses. And, the report optimistically adds,

"Further expansion in the production figures of the divorce mill is hopefully foreseen after the usual marital flurry occasioned by leap year." The State of Yucatan, in Mexico, bids for recognition by offering to divorce foreigners after they have acquired thirty days' residence there, the price being fifteen dollars to the parties to the divorce are "mutually agreeable," and one hundred and twenty-five dollars if the plea is contested.

An ounce of ridicule weighs more than a pound of reason; Miss Thyra W. Amos, dean of women at the University of Pittsburgh, says that, were she wealthy, her first act would be to donate \$10,000 toward the establishment of a fund to suppress the publication of alleged jokes based on womanhood, marriage, and the sacred relations of life. The light estimate held by men in public repute of the sanctity of the marriage vow must have and is having its effect upon the public mind and public morals.

Ibanez, whose claim to be an expounder of moral causes may well be contested by orthodox minds is of the opinion that easy divorce is desirable, as being in line with all the modern conceptions of freedom, and as the best means of quieting the present marital unrest. Woman, he admits, is generally opposed to divorce, but "perhaps she does not realize how much it may help her. She is conservative. She holds tight to the old customs. It is against woman that divorce must struggle if it is to make headway and establish a higher freedom."

The committee on family religion of the Southern Presbyterian Church has lately come to the conclusion that "one of the fruitful causes of divorce is hasty marriage." True enough; but, let it be remembered again that the possibility of divorce, of the total severance of the marriage tie, is the greatest incentive to hasty, unconsidered marriages, if marriage were regarded more in the nature of a binding contract than as an easily interrupted experiment, much more and much saner thought would be expended in its consummation. The Church is a friend of true liberty, as is evident from the fact that she demands voluntary, unforced consent as an essential condition of a valid marriage, but she is ever opposed to license, which perhaps the popular Spanish novelist mistakes for its legitimate brother?

The only too popular conception of the meaning of conjugal union was lately given expression by the newly-divorced second spouse of the erstwhile American dancing goddess and film star, who has, since Paris severed her shackles, again entered the state of connubial so-called bondage. The ex-husband, asked for his reaction to the divorce, said resignedly: "Well, what can a man do when his wife is determined to divorce him, except to give in gracefully? I can only thank her for a good time."

There is the fault in modern marriage, that is the cause of our present-day marriage and divorce problem, as it is at the root of many other evils which are gnawing at the vitals of our civilization. The highest ideal upon which too many minds are set is the desire of a good time; trials and troubles are to be avoided as deadly poison; we have forgotten the example of patience and long-suffering which the Man of Nazareth set centuries ago for the guidance of mankind, we have forgotten that this world in which we live is a vale of tears, and we would have tried to make it a paradise of, particularly, sensual delights. The easiest way of getting over a rough place in the road is to turn back and take another way; what matters it if it carries us to a different destination?

Congeniality of interest, similarity in temperament is a great aid towards a happy marriage, but where that union of sympathy is naturally lacking, it can be born of an early marriage. Ibanez is of the opinion that there is more chance of success, if the couple wait until the husband is well established in his career, for then the home will rest on a firmer foundation. But, on the other hand, a husband and wife who have come together through all the trials of poverty and adversity which accompany the fight to gain position and fortune will be as blood-brothers who have faced together the dangers of tempest and fire and sword; there will be a tie between them that no human power can break. That ex-Governor of one of our commonwealths who separated from his wife because she "liked and adored civilization," while he was "a good deal of a barbarian, and liked the wild places of the earth," did not realize, doubtless, that he was guilty of moral cowardice in one of the highest issues that life can present to man. "I have yielded," he declares, "to my wife's desire to experiment in the direction of more free self-determination." But such an experiment can never be brought to fruition through the shirking of sacred responsibilities.

A twenty-one-year-old girl in Nebraska has been divorced three times and has two pleas pending—her third marriage is quite obscure in her recollection; "I know there was a third marriage," she says "but I've forgotten his name. I have a hazy recollection of a divorce from him, but I can't recollect for sure." We have a law, I believe, to jog along lazy memories of that kind. The ninth husband of an

Indian woman, recently divorced, plans to hold a party for six of her former husbands, the other two gentlemen being omitted from the celebration because they cannot be found. An Illinois woman, forty-three years of age, has spent all her life seeking the perfect man, and thinks she has at last found him in her fourteenth mate. The thirteen other men to whom she had given, or rather lent, her heart and hand were all divorced by her, one of them three times. She may well claim the record.

Some of the grounds on which divorces are obtained would be amusing were the evil not so acute. A New England woman, having secured her husband's place as driver of a grocery wagon, secured a legal separation from him, since he was no longer necessary to her scheme of things. In New York a quarrel over the respective ability of husband and wife at playing bridge caused a break which resulted in divorce. A Michigan gentleman, after his wife had insisted on moving three times within the first month of their married existence, decided that he needed a more stationary mate. A St. Louis lady wanted to divorce her husband because he went to church nearly every night and spent his spare time reading the Bible, but the judge deemed her reason insufficient. In New Jersey comes a different story; his wife, the man in the case said, had made his home unbearable by praying and singing hymns at night.

Baron Fersen, president of the "Lightbearers," an international scientific and educational organization, in a lecture on his system of harmony, which he calls "The Science of Being," declares that the day will come when people about to marry will "sense" each other by magnetic vibrations, and thus be able to determine whether or not they should go through with their project; if discord results from this "sensing," they will know that the marriage will be unsatisfactory.

The truth of the matter is that there is a deeper sense required, a sense of one's duty, not only to fellowman, but also to the Law of God. The fundamental stability of marriage must be assured, otherwise we may as well be honest with ourselves and proclaim public and legal the promiscuity which is in fact becoming common practise.

IS COURTESY A LOST ART?

Courtesy is no more. It is a lost art, and it is a great loss to society. Europeans have often commented upon the ill manners of Americans, especially the younger generation, and those of us who were raised in an atmosphere where courtesy was natural to old and young, notice this lack of manners today, because of the great contrast.

There is no longer a respect shown age. Gray hair is no longer considered a badge of honor commanding respect, neither does the knowledge which experience has brought to age, receive consideration, or attention from modern youth. They are ever ready to dispute with rudeness, any statement made by older persons.

Several times lately it has been my misfortune to ride down town on the street cars about noon; and at those times the cars are crowded with students, boys and girls, who are going to the afternoon sessions. I have seen boys and girls, too, sixteen and seventeen and older, remain seated while gray-haired women and men stood in the crowded aisles and I have yet to see one of them rise to offer a seat to those standing. Indeed not they! Again I have noticed them sitting sideways on the long seats at the entrance of each vestibule, talking and laughing, when by sitting straight there would have been seats for one or two of those who were compelled to stand. They left the car at different points, some to walk, some to change cars and it was rush, push out, nearly knocking down those who were standing. I asked myself "Who is to blame for this flagrant breach of manners?" and the only answer I could find was the lack of home training.

If children are accustomed to seeing courtesy and good manners between parents, things would be different, and society would have a cleaner, finer tone.

We cannot have two sets of manners. We cannot be rude ourselves and permit our children to be rude and discourteous at home and then expect them to observe the proper rules when they go out. You can polish a shoe until it shines, but before long the old spots and roughness will begin to show through, the appearance is spoiled, and you find the polish but a sham.

Innate courtesy comes, too, from a kind heart which prompts one to do the kindest things the kindest way, and to have a thought for the comfort of others before self. Genuinely courteous persons are always at ease, no matter where or in what company they are, because it is natural to them.

There is a social veneer which one sees much of these days, and people of all appearances are ladies and gentlemen. They have wealth, and through that wealth they have an entry into the society, which they have striven to gain; but one to the manner born can always detect the sham, for they lack the ease and poise which inborn courtesy possesses and gives.

I have visited in humble homes, unpretentious exteriorly and interiorly, but there was an inbred touch of refinement, in the simple furnishings and a graciousness and courtesy which was natural to those who lived there. Again I have been in the homes of those who have become suddenly wealthy and are trying to climb the social ladder. They are anxious to do the right thing, so anxious indeed that it makes them ill at ease and their guests uncomfortable. A repose of manner, a gentle but sincere cordiality, makes an ideal hostess. Her poise and perfect courtesy, which remains calm and unruffled under all circumstances, makes every guest feel honored and at home.

We as a people are not polite and respectful as they were thirty years ago. Looking back, one can see the change each year, and we have certainly not improved. We have become so engrossed in money making that the finer things, the things which really beautify life, are submerged by the grosser.

I was reading the other day in a paper a tribute to a man to his father who had just celebrated his ninety-first birthday. After discussing at length the many wonderful things that his father taught him he said, "One thing I owe to him is the ability to understand that there are things which are worth more than money. He did not tell me this in so many words. He just lived it. I did not know then what I was learning. I wanted money or at least the things that money would buy." Parents may preach day after day to their little ones on the duties of life, but their words will be forgotten, whereas their daily life for good or evil, will leave an indelible mark. Acts and not words count.

It devolves upon parents to so conduct themselves at home, that their children when they come in contact with those who are rude and discourteous, will remember how they did at home, and they will seek only those who are polite and courteous naturally and through habit.—Mrs. Blake L. Woodson in The Echo.

ESSENTIAL TO TRUE RELIGION

Prayer is one of the greatest means given to man to assist in working out his salvation. Prayer is an act so essential to religion that it is a compendium of all others.

Prayer, whether it is vocal or meditative, is communion with God, is an enjoyable conversation with that all-powerful Being. In prayer, our minds cannot be held in bondage; the body cannot restrain the mind from leaving this vale of tears, soaring upwards, piercing the clouds, passing into heaven itself, where it stands before the throne of the Almighty. Verily, while in prayer our minds wander throughout "Father's mansions"; mentally, we live in heaven with the elect of God.

It is our constant duty to pray. We must pray, if not with the language of our lips, with the homage of our hearts. Without prayer how can we resist temptation? How can we bear our sufferings and crosses?

"Watch and pray that you enter not into temptation." Christ said, "Without Me you can do nothing."

It is not "The Lord is partly my portion," nor "The Lord is in my portion," but He Himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire.—Spurgeon.



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LONDON, SATURDAY, MAY 31, 1924

FAMILY LIFE

It is a fundamental principle of Catholic sociology that the family, not the individual, is the unit of society. Many non-Catholics are beginning to realize the truth of this principle and to assert it with emphasis. Few Catholics, it may be assumed, would refuse assent to the abstract principle; but there are many, infected more or less with the spirit of their environment, who fail to realize its full application or its many implications. Hilaire Belloc more than once has adverted to the fact that in the Protestant atmosphere of the English-speaking world it is difficult to get a hearing for the Catholic view of social questions, not to speak of securing a sympathetic understanding of Catholic principles. And he noted the fact that amongst French free thinkers and anti-clericals there was understanding, even acceptance of fundamental Catholic ideas rarely if ever found amongst Protestants. With regard to the family as the unit of society the non-Catholic population of North America has drifted much further away from Catholic teaching than the people of England. Divorce with its ravages may be taken as the measure of America's bad eminence in the destruction of the Christian ideal of family life.

In this connection it is interesting to note that at the annual Belgian Catholic Social Service Week, held the first week of May, the topic of the various papers read was "The Family." Distinguished speakers from all parts of Belgium took part. The various phases of the subject included: "The Philosophy of the Family," "Catholic Ethics and the Conjugal Tie," "The Home in Contemporary Literature," "The Individualistic Philosophy of the Family," "Modern Conditions of Existence," "Moral Laxity in Belgium," "Civil Marriage and Divorce," "How to Develop the Spirit of Home Life," "Woman at the Hearth," "The Home and the School," "Large Families and Economic Prosperity," "Wages and Family Allocations," "Cheap Homes" and "The Juridical Regime of Property and of the Home."

The fact that at this Catholic Social Service conference everything was considered and discussed from the point of view of the family; that the Catholic teaching which regards the family rather than the individual as the social unit dominated the whole conference; that the remedy for social ills and the regeneration of society can be found only in and through family life; this fact, we believe, is of infinite significance, and should be suggestive to Catholics the world over. Social welfare workers everywhere deserve our sympathetic understanding, and our sympathetic cooperation, so far as Catholic cooperation is possible. But in the recent Conference at Louvain in the atmosphere, the inspiration, the thought and the action, all were Catholic. From the vast treasure-house of Catholic teaching and Catholic experience loyal sons of Holy Mother Church drew forth old things and new and showed their application to present social conditions.

These papers, when available, will doubtless be of great utility to Catholic students of sociology and to thinking Catholics the world over. We are indebted to the N. C. W. C. News Service for the outline given above, and for the following brief summary of two papers:

Professor Janssens of the University of Liege, speaking on "The Individualistic Philosophy of the Family," declared that the growth of individualism during the nineteenth century is responsible for the deterioration of parental authority, for increasing prevalence of marital infidelity, and for the toleration of moral laxity in young men before marriage. These factors, he said,

account for the modern increase of divorce and birth control practices.

Father Cardyn, Director of the Social Service Week in Brussels, spoke on the effects of modern living conditions upon family life. "It is of paramount importance," he said, "for the regeneration of society, to link together again the various members of the family circle and to associate them with the elements which are indispensable to growth and development. Work, property, education, social service, pleasure, public life and religion should be organized with due consideration for the family and the home."

We have from time to time insisted on the importance of a clearer recognition on the part of parents of their duties; for the Fourth Commandment imposes duties on parents as well as on their children.

The lack of the weakening of parental control of children is commented upon widely and frequently. Where parents do not measure up to their responsibilities family life ceases to be the school in which strong Christian character is formed, ceases to play the most important part in the education of the child. Civics may be a good and useful subject in the school curriculum; no doubt it is; but it can never take the place of family life in the teaching of social and civic virtue. In the well regulated Christian home children learn to respect the rights of others, to deny themselves individually for the sake of the general good, in short they learn, practically not theoretically, the chief duties that devolve upon them later as good citizens.

There is one further consideration that we should like to urge here.

We Catholics are justly proud of our charitable institutions. In our orphanages holy women, with heroic selflessness, devote their lives to the little ones who have been deprived of home and parents. This work of Christian charity is done cheerfully, indeed eagerly, because of a simple, confident, unwavering faith in the promise of Christ; inasmuch as ye have done it to the least of these little ones ye have done it unto Me.

But too often when one or even both the parents are yet spared, because of sickness, ill-health or unemployment it becomes difficult to maintain the family life, impossible without assistance, the first and easiest way out of the difficulty seems to be to send the children to an orphanage, send the sick or invalid parent to another institution, and allow the other to get work. Thus lightly is the home broken up, the family life destroyed. For it is a very easy matter to break up a home, to destroy family life; but it is often extremely difficult to reestablish the home and restore the scattered members to family life. Something infinitely precious has been destroyed that too often cannot be restored. And this in wealthy parishes with comparatively few who are in need. Such parishes seem never to think of their duty and their privilege of caring for their own poor. That wonderful efflorescence of Catholic charity—the St. Vincent de Paul Society exists—exists and that is all. It is to most parishioners something of a sideshow, instead of being one of the vital activities of parish life. With the St. Vincent de Paul Society properly functioning the last thing that would be considered is the breaking up of the family life. Now, unfortunately, it is often the first. Charity is not truly Catholic that does not make the sanctity and inviolability of the family life and the integrity of the Christian home the first consideration. Cases there are in plenty where the maintenance of the home is impossible; but there are all too many cases where the home is broken up merely because it is the easiest way.

THE AVE MARIA

The Ave Maria, the Hail Mary, is that wonderful message that the Angel Gabriel brought to the Virgin Mary. Added to the words recorded by St. Luke is the natural, simple, trusting prayer to the mother of God that countless millions have recited in faith and confidence and love.

Ave Maria has been the inspiration of the greatest musical composers who have endeavored to translate the sublime message and prayer into the language of music. It has always seemed to us to be

pathetically stupid on the part of our Protestant friends to try to divorce these masterpieces from words that inspired them and to try to fit to the music other words that have no relation to it.

We came across lately a tribute to the universally loved Ave Maria from the pen of that ardent lover of Jesus, Giovanni Papini, whose Story of Christ has made such a wonderful appeal to the heart of all Christians.

Here it is: "The sweetest, deepest, and most celestial prayer of the Church. If there were still in the world some true Christians, they could not pronounce its words without falling into ecstasy.

"Its contents, divided in three parts, are sublime. In the first part the Angel appears and bows to the Virgin, then, as if amidst a melody of harps, announces to her the will of the Eternal Father. In the second part, the Precursor's Mother, hostess to the Chosen among all women, blesses her immaculate bosom wherein the mystery of Divine Incarnation is guarded. In the third part the whole Militant Church, turning to the Queen of Angels, invokes her intercession with the Son Who sits at her side, in the Eternal Glory.

"Here is the entire human and divine poem of Christianity; but perhaps, while the world is in its death-throes, no one bends adoringly over this abyss of love."

A CENTRAL OFFICE

We have received a very interesting book, compiled in Rome and published in Paris. Its title is "International Handbook of Catholic Organizations." It does not give an account of institutions; except a list of Universities in appendix. It describes chiefly those organizations of the Catholic laity which are neither parochial nor diocesan. The Canadian societies included are:—

- L'Action Sociale Catholique.
- Association Catholique de la Jeunesse Canadienne Française.
- Association Catholique des Voyageurs de Commerce.
- Catholic Women's League of Canada.
- Confederation des Travailleurs Catholiques.
- Federation Nationale St. Jean Baptiste (for women).
- Ligue de la Presse Catholique.
- Les Semaines Sociales du Canada.
- Sociale Catholique de Protection et de Renseignement.

The Handbook is published in English, French, German, Italian, and Spanish. The Knights of Columbus are given in the United States list, except in the case of Mexico where the Knights are a separate independent society. It is only in the United States list that mention is made of the Catholic Hospital Association, the International Federation of the Catholic Alumnae, and the Catholic Order of Foresters.

How did such a compilation come into existence? Its chief promoter was Senator Steger of Holland, a professor in the University of Delft. In 1921 a preparatory meeting of representatives from eleven nations was held in Paris. The United States was represented by Bishop Schrems and he was elected president of the association then formed, with the Hon. A. Steger as secretary.

The plan was then submitted to Pope Benedict XV, who not only approved but also contributed 25,000 lire to help meet the expense of publication. The present Holy Father added 10,000 lire and these pointed words:

"All these organizations must not only be firmly preserved, but strengthened and developed, as the circumstances of persons and things permit. They may be hard and burdensome to the pastors and the faithful; but it is evident that they are necessary and that they must be placed among the principal duties of the pastoral ministry and of the Christian life."

It requires a book of nearly four hundred pages to give some account of this class of society throughout the world. As a specimen we quote what it says of the Catholic Women's League of Canada.

"Founded in 1920, Office 103 St. Mark Street, Montreal, President, Mrs. W. H. Lovering, Secretary, Miss M. Jones. Official organ; The Canadian League, (Monthly Magazine.)

"Object; To unite all Catholic women of the country in a bond of fellowship for the promotion of

religious and social interests, social and patriotic work, and in particular to further the cause of Catholic education, to encourage and direct the formation of committees throughout Canada for the purpose of helping foreigners belonging to our faith who have come to settle in Canada; to promote racial harmony; to stimulate effort in all lines of women's work; and secure adequate representation in associations organized for local and national purposes.

"Members: About 50,000 in 24 diocesan subdivisions and 340 district subdivisions.

"Membership Fees: Left to the discretion of the subdivisions, 25 cents annually being the minimum for individuals.

"Governing body: National Executive consisting of seven officers and one councillor for each diocesan subdivision.

"Activities of National Executive: The founding of subdivisions in every centre where twenty-five Catholic women can be organized; national commissions to study the best means of dealing with the problems which the aims of the society comprise; and the holding of an annual convention of the delegates from all subdivisions to discuss the findings of these commissions."

The central office of Catholic organizations is in Rome and the Rev. Joseph Monti is Executive Secretary.

The societies catalogued in the different countries are in number:

- Argentine Republic, 7; Australia, 1; Austria, 20; Belgium, 29; Canada, 9; Chili, 3; China, 1; Columbia, 6; Czechoslovakia, 23; Denmark, 4; Egypt, 1; France, 52; Germany, 58; Great Britain, 18; Hungary, 18; India, 1; Ireland, 2; Italy, 31; Luxemburg, 12; Mexico, 5; Holland, 31; Poland, 10; Serb-Croat-Slovene State, 15; Spain, 13; Switzerland, 23; United States, 16; Uruguay, 8; International, 17.

Of course, in this first effort to compile such information many societies are omitted. But making all allowance for the difficulties of the initial publication it is passing strange that the Catholic Women's League is the only organization credited to English-speaking Catholics in Canada.

WHY MORE MONEY IS NOT AVAILABLE

By THE OBSERVER

That bad times should follow after good times is the most common of the experiences of mankind in all ages of the world's history. That is not at all surprising; for there is a fluctuation in the affairs of mankind which seems to be in the nature of things and to be practically unavoidable. But a thing which is a continual surprise, at least to those who imagine that men are always getting wiser, is, that mankind, after all their experiences for six thousand years, of alternations of bad times with good times, are as far as ever from realizing the inevitability of that alternation; as far as ever from making ready for the coming of bad times when times are good.

For one reason and another for the last ten or twelve years, money has circulated in North America; that is, in Canada and in the United States, in a steady flood. Some people who never know what it is to have enough money may not think so; but the fact is as we say. Now, times are getting duller; and the public are, seemingly, as much surprised as mankind have always been to find that good times do not last forever without slipping back into bad times.

What did we do with our prosperity? The Boston Commercial discussed the other day the prospects for the automobile manufacturing industry. It says that in the United States at the present time there are sixteen million registered automobiles; and that of that total number it is estimated that fifteen million are pleasure cars. That is to say there is registered in that country one automobile for every seven persons, old or young, in the United States. There is one pleasure car for every eight persons in the vast country.

Canada is well up in the total figures of the huge over expenditure which is represented by the automobile figures. That is one thing we did with our prosperity; and we are strongly determined to hold on to that huge extravagance now that times are dull. Some one may say what is that to us? We have no automobiles; we are not

able to indulge in any such extravagance as that. That is true of many people; yet, not so many as one might have supposed before seeing those figures of one automobile in the United States for every seven persons in the population.

But, unfortunately, the automobile figures do not by any means exhaust the information as to our extravagance as a people during the fat years. It is only the most striking case or illustration of an extravagance which has wasted our means for years in ways that were as numerous and as various as human imagination could conceive. In clothes, in travel, in household furnishing, in every way and along every line where money would be spent unnecessarily, and without adequate return, we as a people have lived beyond our means and as a people we shall have to pay the price of our bad judgment and folly.

We have cited the case of the automobile craze not because it exhibits mankind in a new folly; but because it is a modern instance, a strikingly costly instance of what folly mankind are capable of in the matter in which, of all human matters, mankind are supposed to be best at; namely, in getting ahead of the world. If men have made progress in anything it ought surely to be in that occupation which is dearest to human hearts; that is, the acquisition of money. But that is just where men have failed once more; for, we suppose the average man, when he stops to think, will at once agree that to have the possession of money just long enough to hand it over to someone else is not beating the world at the money game.

One automobile for every seven persons in the United States—just think of the proportions of that gigantic folly. Fifteen of every sixteen of that huge number of cars is a pleasure car—just think of the meaning of that. We suppose that those fifteen million cars—pleasure cars—may be taken as representing at least twenty billion dollars; that is, twenty thousand millions. That is putting it low; the total is very probably much higher than that.

Not even the great United States can spare that much money from active business work without feeling the effects in a manner that is destructive to the best interests of the country. Speculations are now being made as to how far this extravagance can go before it stops itself because it will be impossible to carry it farther. And in the course of this discussion it is stated that the average life of a car is about five years. Just think of that; fifteen million cars with a life of about five years each means, at the very low computation we have made, that twenty billion dollars of capital disappears absolutely—deducting scrap value only—every five years, taking average figures.

What has made times bad? This for one thing; and it is a very important thing. We wish it were the only extravagance which has lost to the people of this continent the proper gains of the period of good times.

NOTES AND COMMENTS

THE LATEST accession to the Catholic Church edifies in the English Metropolis is that of the "Catholic Apostolic" or "Irvingite" sect which has been acquired by Cardinal Bourne at the instance of the Irvingites themselves, who, as their officials expressed it, "preferred that it should pass into Catholic hands rather than into the hands of any other denomination." The episode is not without significance in view of the breaking-up process so evident among the sects, or "Free Churches" in this generation.

THE IRVINGITES, or the "Catholic Apostolic" body as they later called themselves, was founded by a rather celebrated man, Edward Irving, a Scottish Presbyterian minister, who, going to London, won great distinction as a preacher but, developing certain tendencies towards "antiquity," fell into Presbyterian disfavor, and finally withdrew from that body and (as has often happened in such cases) instead of going back to the Old Faith, set up a little sect of his own, having some semblance in its outer manifestations to the Catholic Church. Later, however, he, or the body of which he was the head, developed

eccentricities which soon became absurdities, and made them the object of public ridicule. The little sect, though quite prosperous for a time, has gradually melted away, and is now seldom heard of. Irving himself was a very worthy man, of great ability, the friend of Carlyle's, (who wrote his life) and of the noted men of his day. He seemed at times to have had glimmerings of where the truth lay, but, like many other less worthy men, lost his way and landed nowhere. Passing now into Catholic hands the church, the scene of his labors, is to be used as a mission chapel under the supervision of Westminster Cathedral.

AN "INVASION" of London of a different sort by a Scotsman is signalled by the recent consecration of Mgr. William F. Brown, as titular Bishop of Pella and Auxiliary to Right Rev. Dr. Amigo, Bishop of Southwark. A native of Dundee and a grandson of a Lord Provost of that ancient burg, Mgr. Brown removed to London in early manhood intending to enter the India Civil Service, but developing an ecclesiastical vocation, studied for the priesthood at St. Thomas Seminary, and was ordained in 1886. He has since had a distinguished career as an educationist, a sociologist and a preacher, and is a constant contributor to periodicals, especially the London Times, on educational subjects. He was a close friend of Mrs. Craigie ("John Oliver Hobbes") whose funeral sermon he preached. It is worthy of remark that the Duke of Argyle, though not a Catholic, but of pronounced Catholic sympathies withal, journeyed from Scotland, with the Bishop of Argyle and the Isles, and the Bishop of Dunkeld, for the consecration. It is also worthy of note that the Mayors of Southwark and Lambeth attended the ceremony in full civic state.

FRIENDS of the Good Shepherd Order in Canada will rejoice with its members at the official proclamation at Rome of the Heroic Virtues of its Foundress, Sister Marie Pelletier. This brilliant ceremony, particulars of which reach us through Roman correspondents, took place in the Consistorial Hall of the Vatican in March, and was characterized by all the solemnity which ordinarily obtains to such function. The Superior General of the Congregation was at the ceremony, accompanied by the English, French, and Italian Provincials. Among the prelates assisting, Canada was represented by the Archbishops of Halifax and Ottawa.

MGR. VERDE, Secretary of the Sacred Congregation, read the decree, while the Bishop of Angers, addressing the Pope, recalled many events in the religious career of the Ven. Sister Pelletier. Interest especially centred in the Holy Father's reply. He entered fully, he said, into the happy sentiments expressed by the Bishop of Angers, which he took to be those also of the Good Shepherd Sisters, adding that the title of the Good Shepherd Congregation very fittingly implied the sweetness of its charity, its pity, and many other merits which had ever characterized it. "Even statistics," the Pope went on to say in this connection, "become poetical. In less than a century the work of Sister Pelletier has developed to such a point that today it counts some 282 houses, with 9,000 religious, who, carrying on the work of the Good Shepherd in various countries throughout the world, have brought some 60,000 souls to salvation."

THE POPE further referred to the fact that the Venerable Sister lived at a time when Gallicanism, though dying, was not entirely extinct, and that notwithstanding the ties of kindred and affection on one hand, and duty on the other, made claims upon her, she never for an instant wavered in her duty of obedience to the Holy See. The Holy Father concluded with a tribute to the daughter of the Venerable Foundress, upon whom and their work throughout the world, and upon the diocese of Angers, the scene of their foundation, he implored the Divine blessing. To the devoted members of the Congregation in Canada, congratulations are due for this signal mark of Papal commendation.

BOY SCOUT MOVEMENT

CATHOLIC INTEREST GROWING

St. Louis, Mo., May 16.—Increasing interest on the part of Catholics in the Boy Scout movement in America was one of the important facts brought out at the fourteenth annual convention of the National Council, Boy Scouts of America, which has just closed here.

A substantial increase in the attendance at the scoutmasters' training course at Notre Dame University was reported, and it was announced similar courses are to be given this summer at the Lake Champlain Catholic Summer School, at Cliff Haven, N. Y.

Brother Barnabas, F. S. C., executive secretary of the Boy Life Bureau of the Knights of Columbus, and special field scout commissioner of the United States and Canada, addressing the convention Friday, said that all Catholic seminaries and college students would soon be going out with a knowledge of Scouting. When the churches realize that the Scout movement works through them, they come to the Scout executives and Scout masters, he said. He advocated correspondence courses in Scouting for prospective Scout masters. "The thing of most importance, he said, was to have men prepared to do duty as Scout masters, which he called a new profession. He pleaded especially for the 4,000,000 poorer boys who are likely to go astray in life through lack of leadership.

PRESIDENT SENDS MESSAGE

At the election of officers Saturday, President Coolidge was chosen honorary president, and the following message from him was read by Colin H. Livingston, of the National Council:

"Please extend to the Boy Scouts of America my greetings and good wishes. The future of our country is in the hands of the boys of today, and I believe that the Scout movement, with its ideals of service and honorable conduct, helps to make that future secure."

The election resulted as follows: President, Colin H. Livingston, re-elected for the fifteenth consecutive time; vice-presidents, Mortimer L. Schiff of New York City; Milton A. McRae of Detroit; Walter W. Head of Omaha; Charles C. Moore of San Francisco and Bolton Smith of Memphis, Tenn.; national Scout commissioner, Daniel Carter Beard of Flushing, N. Y., re-elected; international commissioner, Mortimer L. Schiff, and treasurer, George D. Pratt of Brooklyn.

All the officers of the Court of Honor were re-elected and William H. Taft and William G. McAdoo were re-elected honorary vice-presidents. Chief among the resolutions adopted were those giving approval to the Sea Scout program, expressing regret at the deaths of Presidents Wilson and Harding, urging the enactment of a migratory; bird law and expressing fraternal good will toward the Elks, Knights of Columbus, Kiwanis, Rotary and Lions Clubs.

\$10,000,000 DRIVE VOTED

A feature of the Saturday sessions was the announcement of a nationwide campaign to raise an endowment fund of \$10,000,000. The campaign was placed in charge of Clarence H. Howard, of St. Louis, and the money will be expended principally, it was said, in the training of Scout masters and executives. The committee of which Mr. Howard is to be chairman will be composed of about ten members. St. Louis is now ranking third among American cities in membership; the total here being about 5,400. The Scout camp at Invidale, Mo., in the Ozarks, is one of the best equipped and most admirably located in the country.

More than 400 delegates attended the convention and about thirty States were represented. President Livingston, in his opening address Friday morning, said losses in the number of Scout masters and Scouts were too great.

James E. West, Chief Executive Scout Master, submitted a general report in which he stated that April 30, 1924, there was a membership of approximately 661,000, made up of men and boys, and that this was the highest in the history of the organization. Mr. West said that the movement had grown tremendously, despite the fact there was not a full appreciation by the public of its scope and its real meaning. Only 813 men are being paid as Scout executives and field workers, the remainder giving their services voluntarily. Scouts have earned 663,000 badges for various achievements, 161,000 merit badges and 8,000 higher awards. This summer there will be 250,000 Sea Scouts in camp, surrounded with every safeguard as to sanitation, health and prevention of accidents, he said.

ALL FAITHS UNITED IN MOVE

The educational department, he continued had developed training courses for Scout leaders which are being used in 350 councils and 45 normal schools, colleges and universities. There are now 20,313 Scout troops in full operation, and Catholics, Jews and Protestants are entering with enthusiasm into the work, he said. Parents of Scouts and friends of Scouting donated \$3,500,000, or \$10.34 per boy. This money covers current expenses, exclusive of campsites, which alone cost \$500,000. The total expenditure in 1923, he said, was \$9,000,000. Concluding, Mr. West said there is

probably nothing in this country today that enjoys such universal good repute as the Boy Scout movement.

There was a general discussion Friday afternoon of the best ways for bringing in new Boy Scouts. The prevailing idea was that the movement must be advertised particularly by having the Scouts appear in their uniforms in public and take part in such work as patrolling the streets during such things as parades and other demonstrations.

Justice James C. Cropsey of New York City, was the principal speaker at the banquet Friday evening. He declared that perhaps the most powerful agency through which crime and juvenile delinquency could be prevented is the Boy Scouts of America. "The Boy Scouts of America are doing the work of prevention," he said. "There is not an attempt at curing, so they have gained more ground than the courts. Of those committing serious crimes in New York, 80% are boys under twenty-five years. That is the boy problem for the courts. No, the jails cannot make good boys. But sympathy, guidance and fine ideals, such as are inculcated by the Scout leaders during the impressionable years will keep them out of the courts and out of jail."

W. W. Longfellow, of the American Red Cross, Washington, D. C., spoke on the aims of Sea Scouts, and said that the plan was to take the finished Boy Scout and give him a post-graduate course. He said the scheme was proving popular.

Saturday was spent by the delegates on a trip of inspection at the Scout camp at Irontide, and the closing session Saturday afternoon was held there.

STUDENT MISSION CRUSADERS

GATHER FOR PAGEANT AT CINCINNATI

Formal homage to their national executive leader was paid by several thousand Crusaders of Greater Cincinnati at a reception in Cincinnati, Ohio, to the Right Rev. Francis J. Beckman at Crusade Castle, national headquarters of the Catholic Students' Mission Crusade.

At the request of Archbishop Henry Moeller, of Cincinnati, who also is president of the Crusade, the senior schools of Cincinnati and the neighboring cities declared a holiday so that the Crusaders from the various student bodies might pay their tribute of devotion to the chief of the Crusade, whom the Holy Father has elevated to the Episcopacy.

Gathering in thousands on the sloping grounds of the Castle, with the Crusade Knights and Ladies garbed in their maroon costumes decorated with the white Crusade cross, the throngs filed into the Madama Roubert of the Castle, where they were met by the Rev. Frank A. Thill, national secretary-treasurer of the Crusade.

Following the reception, the Crusade ritual initiation, written by the Rev. Daniel A. Lord, S. J., was exemplified for the first time on the grounds of the Castle, about 250 Squires and Maidens being admitted to the ranks of the Crusaders and invested with the costumes worn by those who engage in the new Crusade in defense of the interests of Christ and His Church.

Assembling to the martial call of trumpets, the candidates were brought before the throne of the Suzerain, who rebuked them for their remissness in attention to the call of the Crusade. Through the stern questioning of the Grand Inquisitor, the Squires and Maidens were made to see their deficiency of knowledge in the things pertaining to Christ's Kingdom on earth, and, following their solemn promise to learn and their pledge of fidelity to the country's flag, the Cross and the aims of the Crusade, each candidate was solemnly invested with the garb of the new Crusaders.

The Squires knelt at the feet of the Suzerain, and the Maidens bowed at the throne of Religion. Then, before the assembled army of newly-made Knights, leaders were chosen to conduct the throng to the presence of the King.

With martial music sounding and the colors of the national flag and the Crusade banner flying overhead, the Knights and Ladies and the great crowd of spectators marched to the place set apart for the closing episode of the pageant—the Visit to the Presence of the King. This ceremony was in the chapel of the Castle, where Benediction of the Blessed Sacrament was given, with the Crusader-bishop officiating.

The general director of the initiation was the Rev. Joseph S. Sieber, Ph. D., rector of St. Gregory Seminary, Cincinnati, assisted by Raymond Schekelhoff as commander of the Knights and Lawrence J. Tebbe as Grand Inquisitor. Leading parts in the pageant episodes were assigned as follows: Suzerain, Leo J. Grote; Religion, Nan Corcoran; Peter the Hermit, William J. Gauche; Major Domo, William H. Nachazel; Saint Louis, Henry M. Morris; Saint Joan of Arc, Aileen Beirne, and Guardian of the Chapel, Francis M. Boehnlein.

SPRITUAL BOUQUETS PRESENTED

A sentimental touch was lent to the arrangements for the Benediction service which closed the initiation, by the choice of the Rev. Clifford J. King, S. V. D., and the Rev. J. P. O'Mahoney for the offices of deacon and subdeacon. Father King is one of the Founders of the Crusade movement in America and has lately returned from his mission in China. Father O'Mahoney is an officer of the Catholic Church Extension Society. The home and the foreign fields of the Church's missions were thus represented, with the first leader and the latest chosen chieftain of the new Crusade kneeling at the altar steps to present the Knights and Ladies to the Eucharistic King.

At the reception, an album containing spiritual bouquets from the Crusade units of the country for the success of their leader was presented to Bishop Beckman, together with a purse which will be used for the purchase of the new prelate's crozier.

Typical of the Crusade's universal interest in the missions of the Church was the meeting of the national advisory board at the Crusade Castle Thursday evening of last week.

The various mission heads in the city to attend the consecration of the Castle following the banquet for the clergy at the Hotel Sinton, and the evening was devoted to an informal discussion of the Crusade and its policies, with Bishop Beckman taking an active part. Father Thill, national secretary-treasurer, was the host of the Castle for the meeting.

INDIAN LEPER ASYLUM

CONDUCTED BY NUNS

Rangoon, India.—The Rev. Father P. J. Rieu, Superintendent of the Rangoon Leper Asylum, Kemendine, has recently published a very interesting report on the work of the asylum for the previous year. The Rangoon institution is the most important leper asylum in Burma, and is entirely under Catholic management. The inmates are cared for by Catholic Sisters. In 1933, altogether 249 patients were treated, of whom 159 were patients taken into the asylum. Among these, 12 were European and Anglo-Indian, 48 Hindus, 4 Mohammedans, 65 Burmese and 30 of other classes.

A section of the report is devoted by Father Rieu to the treatment adopted in the asylum, and elsewhere he takes issue with certain lectures delivered by Sir L. Rogers in England. "The newspapers have given now and then reports of the lecture given by Sir L. Rogers in England on treatment of leprosy and the possibility of stamping out leprosy from the Indian Empire in three decades," he says. "To me this statement seems rather too confident, if not preposterous. I wish with all my heart that I could believe in such conclusions, but having lived since 1910 in the Leper Asylum, in constant touch with the inmates, watching daily the progress—sometimes rapid, sometimes slow—of the disease, instead of the healing process, in spite of the treatments experimented with, it is very difficult to nurse the assured feeling implied by the newspaper reports."

In the Rangoon Leper Asylum, Chaulmoogra pills are administered to the patients. The asylum buys Chaulmoogra seeds from the bazaar dealers, and reduces the kernels to fine powder which, after the addition of three other ingredients, is turned into pills. The patients who take only 30 to 40 grains of these pills in two doses, each at each meal, although not cured are at least greatly relieved and the disease, when not receding, remains at a standstill so long as they stick to the treatment, says the report. Their strength is renewed to a great extent, and in some cases the outward signs of leprosy partly disappear.

This treatment has been in use for the last five years in this asylum and Father Rieu asserts that he has not seen or heard of any better. With the recipe he is using now, the absorption of even 50 grains of Chaulmoogra every day does not bring any of the gastric troubles that were one of the difficulties of oral treatment some years back, he says.

AFRAID OF CENSUS

There is no religious census in England, and the charge is being made that the Church of England is afraid to face the figures.

Attempts to have a declaration of religious affiliation included in the official census have been persistently fought by the State Church, because it is certain that the figures would show the absurdity of the Church of England's claim to consider itself the church of the English people.

The population of England and Wales is 38,000,000. The odd eight million have at some time or other been claimed by various religious bodies, and the Church of England claims that the remaining 30,000,000 belong to her, as they have never definitely stated anything to the contrary.

But the official year books of the Protestant churches show that Easter communicants in the Anglican church number approximately 2,500,000. Allowing for Anglicans

who consider themselves as such but who do not communicate, the estimated total as given for the N. C. W. C. correspondent by a leading Anglican is about 4,000,000.

CHARLES CARROLL OF CARROLLTON

(N. C. W. C. News Service)

Jersey City, N. J., May 9.—That Charles Carroll of Carrollton, Catholic signer of the Declaration of Independence, lived to give the American people, on the fiftieth anniversary of the signing of the great document, a pious admonition to persevere in their new-found civil and religious liberties, was one of the little-known facts brought out in an address here last night by John T. McCaffrey of Brooklyn. Mr. McCaffrey gave an illustrated lecture before the Holy Name Society of St. Bridget's Parish on "Irish Patriots in the American Revolution."

The great Catholic patriot issued his statement to the American people August 2, 1826, said the speaker, and at the same time Daniel Webster, in an address in Faneuil Hall, Boston, was calling him the "sole survivor of an assembly of as great men as the world has witnessed."

Charles Carroll's address to the American people was as follows: "Grateful to Almighty God for the blessings, through Jesus Christ Our Lord, He has conferred upon my beloved country in her emancipation, and upon myself in permitting me under circumstances of mercy to live to the age of eighty-nine years and to survive the fiftieth year of the Declaration of Independence adopted by Congress on the 4th of July, 1776, which I originally subscribed on the 2nd day of August of the same year and of which I am the last surviving signer, I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance that ancestors could bequeath to them, and pray that all the civil and religious liberties they have secured to my country may be perpetuated to the remotest posterity and extended to the whole family of man."

Of Mr. Carroll, Daniel Webster said in his Faneuil Hall speech, Mr. McCaffrey continued: "He seems an aged oak, standing alone on the plain, which time has spared a little longer after all its contemporaries have been levelled with the dust. Venerable object, we delight to gather round its trunk while yet it stands, as to dwell beneath its shadow." "Let him know that while we honor the dead, we do not forget the living, and that there is not a heart here which does not fervently pray that heaven may keep him yet back from the society of his companions."

"He devoted more time and more of his money to the cause of the people than any other patriot," said Mr. McCaffrey, discussing Mr. Carroll's service. He spent more time with Washington at army headquarters than any other civilian, and was more closely identified with the purposes, impulses and activities of the great commander than any other man in or out of the army. He served the people in more different positions of responsibility and usefulness than any other man, and never failed in a single instance."

CHRISTIAN IDEAL OF MOTHERHOOD

Psychology and Biology, stripped of all reference to God and taught as the explanations of all things, are the human boll weevils of the day, driving into the heart of Truth and exposing it, but killing the sweet flower of youth's purity and innocence. Archbishop Glennon of St. Louis declared in his Sunday sermon. The Archbishop dealt with the opening of the Month of Mary, dedicated to mothers, and struck sharply at those who, through the schools, would take the child from his parents, denying the mother her right to safeguard its training."

"It is assumed," he said, "the State knows more about and loves the child more than his parents do. The State must tell the mother not only that she should train her child, but that she must not train it except as the State directs. And this love the State has for the child, which is secular and represents the voting capacity, is supposed to adopt the best method of training citizens in the service of God."

Archbishop Glennon recalled that in May the country now observes "Mother's Day." "The idea is a rather agreeable one," he said. "The only trouble about it is that every day in the year should be 'Mother's Day.' The suggestion seems to indicate that the idea of motherhood is falling into disrepute and that something must be done to bring back some of its lost dignity. Indeed, the trend of modern public opinion and legislation militates against the Christian idea and ideal of motherhood."

The modern onslaught on Christian motherhood began with the divorce law, he said, which has dethroned woman in the home. Then, he continued, the sacramental character of marriage was abolished, and in its stead there was substituted "a sort of contract, perhaps a little more sacred than other contracts, but not more so."

binding." Now, he said, comes the attack on the parochial school and the attempt to take the training of the child from the mother, discarding religious education for studies of man as a mere animal.

"In our day," he continued, "motherhood and childhood are being contaminated by being projected into such studies, instead of being properly instructed. Men and women cry 'Down with reticence and reverence.' Youth will get into the sewer anyhow, they say; then turn the sewer up to the fountain, so that both may be pure!"

"Quite different is the attitude of the Catholic Church. We believe that cleanliness is next to godliness," but also that the air around youth should be pure as the sunshine. Our idea is that the air of domestic purity will best enable the hearts of parents and children to be happy and thrive, and that we should keep out impure thoughts. In the Church, Mary is held up as the ideal of motherhood, and our devotion to her is for the purpose of linking our earthly mothers with our mother in Heaven. We believe the idea of Mary should be enshrined in our homes, to reproduce therein mothers like Mary, in virtue and love."

SOUTH SICK OF KLAN

The power of the Ku Klux Klan is falling in the South, declares the Southern Messenger, published in San Antonio, Texas. In a long article, the Messenger traces the effect of the Klan in the South, analyzes its appeal, tells of the damage it has done and gives the reasons for its failure.

"Happily," the article says, "the sunshine of harmony and civic unity is succeeding the darkness of bigotry and prejudice in the South. Men and women have been surfeited and are turning back to 'normalcy.' Here and there, conditions are still deplorable. The power of the Ku Klux Klan has been broken, but its leaders are working desperately to prevent disintegration. Klan candidates have been defeated in such strongholds as Birmingham, and even Dallas, Texas, where the organization boasted of a membership of 25,000 at one time."

The Messenger's havior reviews some of the havoc created by the Klan rule in the South.

"Now that the power and prestige of the Ku Klux Klan is on the wane in the Southern States, where it held sway for more than two years," he says, "the people are taking stock, so to speak, and are amazed at the damage inflicted by that organization, socially, politically and financially. The hooded order started in the South, as is well known, swept like wildfire through the States and in its wake followed distrust, resentment and disorders. The South has been satisfied with the Ku Klux Klan. Thousands of men have withdrawn from its ranks in disgust, and are doing what they can to redeem themselves in the eyes of their fellow-citizens and renew their broken friendships."

The main object of the heads of the Ku Klux Klan is to secure political control of cities, counties, States and eventually of the nation," the writer continues. "The experience of southern cities and States in this respect has been a lamentable one. Atlanta, Birmingham, Dallas, Fort Worth and every other city that fell under the political control of the Klansmen has suffered by reason of the incompetents the organization placed in public office. Men were selected because of their loyalty to the Klan creed, rather than their fitness. Taxes have increased, additional bond issues been ordered, tried and experienced men removed and their places filled with misfits until, as in Fort Worth, the Klan citizens themselves refused longer to endorse bond issues and the city's credit suffered. Each controlled county and State tells the same tale."

"Railroads, manufacturing concerns, wholesale houses and retail merchants have all suffered losses at the hands of the Klan. The morale of railway employees was practically demoralized during the height of the K. K. K. fanatical debauch. Manufacturers found the same condition existed among their men. Labor unions have been split, and harmony destroyed. Boycotts were instituted by the Klansmen against Catholics and Jews, and anti-Klansmen in turn retaliated, resulting in the loss of hundreds of thousands of dollars. * * * The machinery of the law broke down and the courthouses became meeting places for Klansmen instead of temples of justice."

"Former members are viewing the efforts of the order to gain the ascendancy in the northern States," he concludes. "The South has paid dearly for its fanatical debauch, and as the citizens, irrespective of religious affiliations, view the wreck left by the Ku Klux Klan—wrecks of destroyed friendships, memories of bitter words and destructive deeds—they ask the question, 'Will the people of the North profit by our experience before it is too late, or will they continue to feed the grafting maw of Klan profiteers?'"

One ounce of mirth is worth more than a thousand weight of melancholy.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BISHOP CHARLEBOIS VISITS FLOCK IN FROZEN NORTH

By A. Turpin, O. M. I.

We have noticed on many occasions the indirect influence that we gained little by little over the pagans through the children of our school. "The good Father says that we must not do that, it is bad," they would say to their pagan friends. "The good Father says that witchcraft is wrong. The devil is not our master, but Jesus is." When the old folks told them legends of ancient traditions the children would say: "That is not true, the good Father says that it is nonsense." Some of the children who formerly attended our school are today grown men and women. Thus the number of our Christian families will soon increase.

A very encouraging feature of the work at present is the possibility of travelling without loss of time or useless exposure to danger. During the first years of the mission, when the Eskimauk came here in large numbers, we soon saw the gross immorality in which these pagans were steeped. We could not risk, under such conditions, visiting them in their tents or houses of snow. In the short trips which we undertook we soon saw that a missionary could not trust these people during a long trip or a long stay in their midst. Everywhere we found the most revolting immorality. Those whom we were forced to rebuke publicly became embittered against us, so we could not trust ourselves with them on a long journey when we would be practically at their mercy. With the exception of a few, we did not fear that they would murder us, but when these people have turned against you, an accident can easily happen with all the appearance of mere chance. The traveller who has incurred their displeasure will freeze to death, or be drowned or lose his way.

CONDITIONS ARE IMPROVED Today the state of affairs has changed. There are still places where we must be ever on our guard, even for our lives. But besides some forty scattered Christians whose lives are a constant sermon, we have more than fifty catechumens in whom we can trust absolutely. Statistics speak for themselves. Of the 110 families with whom we have come in contact, there are 83 to whom we have spoken of our holy religion so that they understand it fairly well. Though these are not full-fledged converts, yet of these 83 families 35 are enrolled as catechumens who keep in touch with us, and of these 35 some 10 families await only the visit of a priest to receive their final instruction and be received into the Church. Truly, conditions have changed for the better. The results obtained are most encouraging. For all of which God be praised!

WHAT REMAINS TO BE DONE Our line of action is, therefore all traced out. We must continue to train and instruct thoroughly the newly baptized. On them depends, in a great measure, the success of the future. If they receive baptism too soon, through a simple desire for heaven or a natural fear of hell, they will not lose their pagan mentality and soon they would be seen with the rosary in one hand, the drum in the other, praying both to the evil spirits of the pagans and the God of the Christians. They would keep the Sunday as scrupulously as they would their superstitious practices.

Outsiders can scarcely imagine what minute care, even in the smallest details, must be taken in the formation of our new Christians. Everything is so new to them that, naturally, they are inclined to interpret the new teachings in the light of their former beliefs. For the new catechumens, in the beginning, Jesus is the great healer in cases of sickness, for did He not cure all manner of ills? He is the great provider when caribou meat runs short, for He multiplied the loaves and fishes. He is the great protector of those in danger, for did He not still the tempest. Thus in the beginning they interpret the reading of the Sunday gospels.

The majority of these people, too, are anxious to learn by heart some formula of prayer which will be infallible with Our Lord in case of need. It is this pagan mentality that must be destroyed little by little. The simplest things that we understand easily require a thorough explanation for them. One old woman, who had often heard about the way to pray, went to confession, and when the priest at the end said: "Go in peace and pray for me," she exclaimed: "How shall I do it? Like this?—and she made a large sign of the cross on me as she had seen me do in giving her absolution."

NEED OF SOLID CHRISTIAN FORMATION Some attempt to think entirely of Our Lord during the whole service, trying not to be distracted even by the sermon, and are disappointed when they do not succeed. Others, more worldly, delight especially when there is some new ceremony or when they hear something new in the lives of the saints. It is because they perceive each day the work of grace and its progress in these souls that I understand the

necessity of a persistent and serious work with these people to make them good and solid Christians who will assure the future of these missions. Blessed be the bountiful God Who has given us good and solid Christians!

The Sacred Heart has rewarded by a signal favor the faith of a young boy of thirteen or fourteen years. His father was ill, his hand was badly swollen, the inflammation had reached the shoulder. He was the same man who this summer pleaded insistently to be baptized. He wished to pray to Jesus, but he knew no prayer. His boy had come to catechism all summer. Suddenly remembering that it was the month of June, he bethought himself of the promises of the Sacred Heart. When evening came he took a piece of paper, cut it in the form of a heart and said to his mother: "Mother, put this about father's neck; it is the Heart of Jesus; the Christians do this." The woman placed the improvised scapular around the neck of her unconscious husband.

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

Table with 2 columns: DONATIONS, Amount. Includes Elizabeth Gahan, Montreal (10 00), E. G. P. Ottawa (5 00), M. M., Prescott (1 00), Bryson, Que. (1 00).

THREE RACES IN ONE CEREMONY

St. Louis, Mo., May 17.—Three priests, a Negro, a Chinese and an American, assisted in a celebration of Benediction of the Blessed Sacrament here Sunday. The audience of five hundred was equally mixed as to race, including Chinese, Negroes and representatives of the varied white strains of America.

The ceremony was held at St. Nicholas Church. The celebrant was Father Joseph A. John, Negro, native of Trinidad, British West Indies, and one of the four Negro Roman Catholic priests in America. The deacon was Father Simon Tang, a native of Canton, China, now a resident of St. Louis. The subdeacon was Father William M. Markoe of St. Paul, Minn., a native of Philadelphia whose ancestors came to America before the Revolution.

Horace Jenkins, a Negro of St. Louis, was master of ceremonies and all the altar boys were Negroes. Father Peter Harrington, a native of Ireland, assisted at other services in the church on the same day.

WEEKLY CALENDAR

Sunday, June 1.—St. Justin, Martyr, born in the first year of the second century, sought the true source of wisdom among the many diverse schools of philosophy. The Scriptures and the constancy of the Christian Martyrs led Justin from the darkness of human reason to the light of Faith. At Rome he sealed his testimony with his blood, surrounded by his disciples.

Monday, June 2.—St. Pothinus, Bishop, governed the See of Lyons during the persecution that broke out in that city in 177, during which many were martyred.

Tuesday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom, she converted her husband to the Faith, and with him the entire nation. She died in 545.

Wednesday, June 4.—St. Francis Caracciolo, born of a princely family, after being miraculously cured of leprosy left his home to study for the priesthood. He founded an order of Clerks Regular which maintained one of its number always in perpetual adoration before the Blessed Sacrament. He died in 1608.

Thursday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope, he preached the Faith in Bavaria, Thuringia, Hesse, Friesland and Saxony. While waiting to admin-

ister Confirmation to some newly-baptized Christians, he and his attendants were attacked by a troop of pagans. The Saint forbade his attendants to offer resistance, and he and fifty-one others were slain.

Friday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the court of the Emperor Henry IV, that was a scandal to his sacred calling, repented and established the Canons Regular, or Premonstratensians, who were to unite the active work of the country clergy with the obligations of the monastic life. In 1126 he was named Bishop of Magdeburg.

Saturday, June 7.—St. Robert of Newminster, while a monk at Whitby, heard that thirteen religious had been expelled from the Abbey of St. Mary in York for having proposed to restore the strict Benedictine rule. He joined the expelled religious and later became Abbot of a monastery built for them at Newminster.

BURSES FOR THE EDUCATION OF PRIESTS FOR CHINA

(The labourers are few. (Luke x. 3))

Each complete bursar of \$5,000 will assure in perpetuity the education of a priest to labour for souls in China, a perpetual, living monument to the charity of our well-wishers and friends.

Rev. J. M. FRASER, M. A., China Mission College, Scarborough, Ont.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SUNDAY WITHIN THE OCTAVE OF ASCENSION

MODERN PERSECUTORS

"They will cast you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth a service to God. And these things they will do to you, because they have not known the Father nor Me." (John xvii, 23.)

Many injustices are committed in this world in the name of justice. This comes from the fact that so many have not the proper idea of God or His law, or have ill-formed consciences, or are ignorant. Prejudice and bias also play a great part in these lamentable tragedies so often enacted on the stage of the world.

It seems that the good always have been persecuted—to some extent at least—by the wicked. It is also a work of the tempter, the fallen angel. He sows discord in the hearts of men, and where love should flourish he plants hatred.

In the Old Law, persecutions were frequent, but history seems clearly to testify to the fact that, in the New Law, they have been as frequent and of greater intensity. The very Master of life, the greatest Benefactor the world has ever witnessed, the kindest Friend to humanity, died at the hand of persecutors; and, as He predicted, His apostles and disciples were also subjected to the cruelty of their enemies and unbelievers. Their successors—even to the present day—while marching in the Christian army, promoting and propagating Christ's religion, have been forced to face the persecutions of the ungodly. There were those who met death because of their religion—millions more who have suffered at least the insults of ill-informed, biased, and narrow-minded dissenters.

Our Divine Saviour prayed that the closest union might exist among His own, and that others outside of His fold might be called to it, so that all would be linked together by the great bond of charity. His wish, as regards His own, has had, more or less, its fulfillment, but we yet await the day when those beyond and without His one true Church will feel kindly towards her members.

To some extent, prejudice has been overcome, and it was thought by many that education would be the great corrective of this evil; but as in many other instances, the prediction has not been fulfilled. At the present day some of those who are most highly versed in the natural sciences are the most avowed enemies of the followers of the true Christ. The time may come when people will consider the question more soberly, and, from the experience of the past, learn that education of the mind alone is not sufficient to direct the heart—but with it must go moral training, religious guidance and the practice of Christian virtues.

If we can believe some of the protestations of our enemies of today, it would seem that they think they are doing homage to God by persecuting the members of our Church. In their ignorance, some perhaps may be urged on by such a motive; but it is difficult to believe that many of the modern enemies of the Church feel that they are doing God's will when they are aiming bitter attacks and casting calumnious words at their Catholic neighbors. The law makes no exception between Catholic and non-Catholic; neither should it. Besides, the very presence of Catholicity in the world, manifesting itself in so many forms, and doing its work with such varied effects, should teach even the most ignorant that a religion effecting such good must have God with it. So while in the beginning, before religion had spread over the world and its influence had been sufficiently felt, it was more easy for men to think that, by aiming destructive blows at the Church, they were doing homage to God—today, in the full development of the Church, with her works ever open to the eyes of all, it is well-nigh impossible to believe that any great number of our enemies are in good faith in their vicious attacks on the Church.

The fact that we are persecuted is not what we lament most; but it is to note the lack of charity in the hearts of so many. It is, again, because we see the wish of Christ that His Gospel, one and the same, be preached to every creature, disregarded by men. It is also because the one great force that could make men overcome and conquer their enemy is not heeded by the majority of them. Nevertheless, while we regret this condition of things, and weep over it, we are not surprised that it exists. We are but poor specimens of the disciples of the Lord; and as He said, if men persecuted Him, the Master, we must expect to be treated likewise.

There is little to be gained by heeding with our enemies. More will be accomplished by good example, constant perseverance in our faith, and a never-ceasing endeavor to have the truth made known to them. Truth, after all, is the most convincing thing that we have in the world, and it will penetrate where force could never enter. It should bend the will of the most hardened sinner, and it should clear the mind of the most obtuse unbeliever. So, if by our actions and our efforts we can make the truth appear clear to men's minds then we may look for some results to follow. From mere

counter-attack, we may expect little, if anything, of lasting and worth-while results.

The work of the practical Catholic never can be different from that of His Master. Christ went about doing good to all, preaching the gospel of love and peace, offering violence to no one. There were many times when it seemed that He would have summoned from heaven forces to crush to earth the enemies who were persecuting Him; but He depended upon the deeds of His life, the light of His doctrine, to convert the world. So must we—faint images of the Master—by a good, fervent life and a true, convincing doctrine, plant the seeds of faith that it may grow in the hearts of a non-believing and prejudiced world.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SOCIAL REIGN OF THE SACRED HEART

As King of all men, Jesus Christ has a right to respect, homage and love. And when we say all men, we mean men not taken merely individually, but collectively as well. Society and the State are under the same obligations to their Lord and Redeemer and have the same duties to perform towards Him as individuals have. In the Divine plan the human race is a conquered race, so much so that Leo XIII. tells us a State can not organize and carry on independently of God or as if He did not exist.

And yet how widespread is the repudiation of the authority and kingship of Christ. Nations, as a rule, would seem not to need Him any longer. Anything favoring of Divine interference is resented. The name of Christ is excluded from the laws and the constitutions of States. His image is banished from halls of justice and public places. Under the plea of neutrality, public and national schools, wherein future generations of citizens are taught, have become Godless schools. Teachers are forbidden by legislation to explain the Divine attributes or to enlarge upon the Divine prerogatives. In a word, in many modern States, the Jewish cry of long ago, "We will not have this man to reign over us," is still echoed loud and strong.

In presence of this open ostracism of the Redeemer of men, what should be the attitude of Catholics? Are we to fold our arms and placidly accept the denial of the rights of Christ our King over men and nations? Rather should we not protest with all our might against the monstrous doctrine that He has no rights, and work in the measure of our influence to restore His Social Reign in the world?

Lawgivers and leaders of nations, enemies of Christ, bring forth very plausible reasons to justify their action. They pretend that the heart of man alone is the temple of the Divinity, that religion is a private affair between the individual and His Maker, the public professions of belief and demonstrations of homage and dependence on God are uncalled for. Needless to say, this grotesque display of ingratitude is repugnant to Catholic instincts and finds no place in Catholic doctrine and practice, not merely because human reason rebels against it, but because no prerogative has been more eloquently proclaimed than the royalty of Christ over both men and nations.

Many centuries before His advent, His Father in Heaven promised to give Him the Gentiles for His inheritance and the utmost parts of the earth for His possessions. (Ps. II, 8.) The angel who announced His Incarnation asserted, at the same time, that of His kingdom there should be no end. At His birth, Eastern kings came to do Him homage, by bowing down before Him and laying their kingly presence at His feet. Conscious of His own kingship, Christ affirmed it before the representatives of Caesar. To Pilate's question, "Are Thou a king, then?" He replied, "Thou sayest that I am a king. For this I was born, and for this I came into the world; that I should give testimony to the truth" (John, xviii, 47.) The very inscription placed over His head on the Cross proclaimed Him king; and even after He had risen from the dead, He hesitated not to assert that all power was given to Him in heaven and on earth.

In presence of these manifold proofs of Christ's authority and power, how can the obligation be evaded of showing Him kingly homage? If nature and faith and reason impose on every man the duty of honoring Christ as his Lord and King, the same obligation surely rests on the State; for men united in the State are not less dependent upon His Providence than the isolated units which compose it, the same kind Providence watches over all. Men choose to live together as social beings, but Christ shares His authority with those who govern them. It is He who pre- serves the State and munificently confers on it the privileges it enjoys.

In order that His kingship may weigh as lightly as possible on the State, He has handed over the exercise of it to His Church. It is through this organization that He will reign over the

world till the end of time. But let us hasten to add that the exercise of Christ's royalty through the ministry of His Church does not imply the absorption or even humiliation of the State. He is a reasonable Master, and knows that it is one thing to possess a power, another thing to exercise it. Satisfied with His overlordship in Church and State, He has abandoned to the latter the exercise of temporal power, reserving to the former only the spiritual. He clearly indicated this abandonment when He proclaimed that His kingdom was not of this world, and when He told the carping Pharisees to give to Caesar what belonged to Caesar and to God the things that belonged to God. He allows the State a temporal sovereignty which it may exercise in all its fulness, but not beyond its own frontier; whereas the spiritual sovereignty and jurisdiction of His Church extend to all nations of the earth. The Church may teach her doctrine, promulgate her laws, distribute her spiritual help; in a word, spread the reign of Christ her Founder everywhere and to every soul redeemed by His blood. How essential, therefore, that the gentle Saviour of mankind should be the link that binds Church and State together! Recognition of His royalty should maintain due subordination of one to the other; for as Leo XIII. has truly told us the functions of Church and State affect the subjects of both and may frequently clash unless lofty sentiments of loyalty and attachment to the Lord Christ prevail over purely earthly claims and interests.

Official neutrality, therefore, or national paganism, or legalized liberalism, or whatever name we wish to give the thing, has no place in the plan of the Redeemer. The duty of the State is purely and simply to recognize Jesus Christ, to render public homage to Him, to venerate His majesty when outraged, to interdict blasphemy, to combat immorality wherever it is found, to have recourse to Him in times of need; in a word, to help the extension of His spiritual reign on earth.

This task will not be hard when we realize that the reign of Christ is not like the reign of earthly potentates. He is the King of love, and wishes to reign by love. He might have imposed His will over men and nations by force, just as earthly conquerors have done, but He preferred to rule by love. The reign of love is the reign of the Sacred Heart, a reign of meekness and humility, virtues that have their source in the Sacred Heart. "The kings of the Gentiles lord it over them, and they that have power over them are called beneficient. But you not so; but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth" (Luke, xxii, 26-27). The spirit of His humility, zeal, charity, forgiveness of injuries, and brotherly affection among men and citizens, are virtues strong enough to transform the State and bring about the Social Reign so sadly needed and so ardently desired.

It should be the ambition of all lovers of the Sacred Heart to spread these virtues. How lofty is the aim and how noble and inviting the task! Priests and people are called to undertake it, and Pius XI. in his first encyclical has told us how to accomplish it. First, He wishes to reign in ourselves. Every individual is part and parcel of the State and the royal homage that Christ our King asks from each one of us is the surrender of our hearts. Undoubtedly He wishes to reign in our minds by faith, but above all He asks for our love, which is the essence of personal devotion to the Sacred Heart.

Secondly, He wishes to reign in our families. It will not suffice for individuals alone to acknowledge the royalty of Christ; our families must also acknowledge it. What more touching tribute could we render the Sacred Heart than to consecrate our families to Him, thereby carrying out the wish and the instructions of our Sovereign Pontiffs. When this act is accomplished, generously and without reserve, it gives the Sacred Heart empire over our hearts and our homes, it effects a renovation in our lives by making them more intensely Catholic, it sanctions the reign of the Sacred Heart over our hearts and homes.

Thirdly, He wishes to reign in the State. Here is a case wherein what has been done by a part stands a good chance of being done by the whole. "Thy Kingdom Come" is merely a motto, but it represents an ideal which must sooner or later find its realization in public life. The zeal for Christ and His interests, developed in a few thousand individuals or a few hundred families consecrated to His Sacred Heart, should permeate a multitude of others and ultimately the State itself. This is the aim of the movement known as the Consecration of families, a noble object surely, and worth the trouble it costs; one all can work for and all can attain if they seek it by prayer, sacrifice and action.

Prayer, in union with the Heart of Jesus, is irresistible. Humble, confiding, persevering prayer, by multitudes of lovers of the Sacred Heart, for the establishment of His Social Reign among men, is what the Holy Father asks in the present month. But let us water our prayer with sacrifice. Efficacious prayer calls for sacrifice and suffering. The Divine Redeemer

on the Cross prayed even while the nails were piercing His hands and His feet. Calvary has in all ages given the tone to our supplications, and nothing great is accomplished by prayer that has not suffering as its appanage. Generosity towards God—that is, giving ourselves till it hurts, as it were—inspires a confidence that our prayers shall be heard. Finally, let us be up and doing. There is no individual or family that has not some influence. This influence may be infinitely small, but no matter how small, it should be used for the only object worth while, namely, to spread the Social Reign of the Sacred Heart among men and nations.

What a happy dwelling place this world would be, if our Lord were given His rightful place in it! What an ideal state of things if men were governed by Constitution and laws, penetrated and guided by the wise doctrines of Christ! What an idyllic state if men's relations with one another were permeated with the sweetness and humility and charity of Christ! This is the Social Reign of His Sacred Heart, and it is for its advent that we are asked to pray ardently during the present month.

E. J. DEVINE, S. J.

VISITS TO THE CHURCH

In these times when the lack of reverence for, and thought of, the supernatural, the restless and unsatisfied craving for pleasure so clearly reflect the materialism which is sweeping over the world, one cannot but be moved to wonder and admiration when daily there pass before one's view living testifiers to a faith which completely subordinates the material to the spiritual. There are these feelings of wonder and admiration, for human nature so delicately sensitive to the opinion of the world, that human acts tend to respond to it. Ordinary attendance at church on Sundays passes unnoticed, for the world nominally Christian, regards it as a mere formal observance of Christian beliefs.

But when people enter a church to engage in private prayer, and thus show that their faith is a living and substantive one, then the world sneers. And although the sneers indicate a narrow vision, and a miserable conception of the human acts that connote the highest human qualities, yet there are men and women who cower before the sneers and simulate religious indifference accordingly. When, therefore, those who are not, perhaps, possessed of religious feeling, but who are, nevertheless, thoughtful, and ready to acknowledge the presence of the higher human qualities, observe external acts of religious faith, uninfluenced by public opinion, they become edified and moved. They perceive in these acts of faith an underlying strength of character, and a testimony to the dual nature of the faith which animates boys and girls, men and women, who visit the church to make a brief prayer to the Blessed Sacrament, or who, passing by, make an outward act of reverence. But while this act in the child not yet conscious of the world's attitude to public acts of reverence can be associated with the innocence of childhood, a similar act in girls and young women presents a charm and a beauty, because in these it combines deep faith, dignity and courage. And at any church in a populous center one

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can observe these demonstrations of an edifying faith performed by young and old, poor and well-to-do.—The Monitor.

In the case of each one of us some particular virtue will assuredly dominate the course of Life's battle. If we can only make that virtue our own, victory is assured. We must do everything through a motive of love, and nothing through compulsion. Our love for obedience must be greater than our fear of disobedience.

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God often takes us away at the moment when our human wishes seem to begin to be realized.

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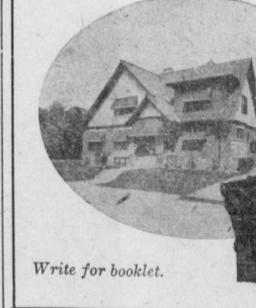


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CHATS WITH YOUNG MEN

THE SACRED HEART OF JESUS
O ye seraphs bright, full of love and light,
Come and teach our souls your tender art
All aglow with zeal, round Our Lord to kneel
To adore and bless His Sacred Heart!
Source of every good, lo! the Precious Blood
Floweth ever from the depths thereof;
O Most Sacred Heart, to our souls impart
All the treasures of Thy grace and love!
Ah! behold the Heart that has loved mankind
With the love of truest Friend
Pain, reproach, and scorn for our sakes hath borne,
Loved us even to the end!
In this dwelling-place of the purest grace
Sits the glory of the King of Kings;
From the golden shrine of this Heart Divine,
Doubt and darkness flee like evil things,
Here, our sorest grief finds a sweet relief,
And the tried and tempted hide from sin;
Here, the saints abound in a peace profound,
And the contrite sinners pardon win,
Ah! beloved Heart, let Thy flaming dart
Burn and glow in every breast;
Lead us, Love Supreme, thro' Life's troubled dream,
To thine own eternal rest!

EQUIPMENT

During the Great War which desolated and devastated so many nations, we read with wondering fascination of the great scientific achievements wherewith the terrible god of war might do his dread work more swiftly and surely. When the genius of man is diverted to destruction most awful are its consequences.

Great progress and improvement have marked every department of life during the last decade. Witness the farmer on yonder hillside preparing his land for the crops which he hopes to garner in later on. What a vast stride the science of agriculture has made, from the days of the first rude simple plow which the toiler followed afoot patiently, laboriously with such slow return,—to the highly concentrated machinery of the present day when there are as many kinds of modern plows as could possibly be conceived to be useful under any exigency.

The human hand is a most remarkable instrument, yet to a great extent its usefulness has been limited by the rapid stride in man-made machinery. Man, properly equipped for any emergency with the necessary tools at hand, can achieve seeming marvels.

Without such equipment, work of necessity is hindered, results are not readily forthcoming. We recall the well known story of the shipwrecked mariner, a solitary on a desert isle, and his long bitter struggle of years to achieve a few rude simple tools with which he might build for himself the necessary shelter from the elements. We fail to realize the full extent of the wonders of our modern progress because we are so accustomed to them. But we all realize that without the proper equipment for our work, it is impossible to achieve success in any department.

How many men realize too late in life that they have failed to place a value on very necessary things! At the earliest possible moment they have relinquished their books, cast off what seemed an insupportable thralldom, and gone forth into the rank of the world's toilers, but ill prepared to fight the great battle that was prepared for them. Now, when it is too late they bitterly bewail the folly of such a course. They see others with no greater talents or possibilities, but with the necessary equipment, take precedence in respectable and eminent vocations. They too, had the same opportunity to do something truly great, something worthwhile, but they had not the patience, the persistence, necessary for great achievement.

As such men live all their lives in a state of unpreparedness, so they are apt to die. They are unready when the great summons comes. Their hands are empty.

The enemy is quick to perceive his advantage. "In this last battle he has as allies bodily weakness, mental discouragement, and morbid imagination. Everything combines to drag the soul away from the thought of Heaven and plunge it into an abyss of despair." Preparedness—it was the warranty of a short period ago; it has not ceased to be a tremendous issue. Some tell us that our strength should lie in a magnificent navy, others that a great standing army is the preventive of further strife. All these things being so, what of the preparedness of man's higher self, the immortal part of him that lives still, even when, above his grave in foreign soil, calmly stands a small marble cross, inscribed with his name, regiment and the dates of his birth and death.

Men desire world peace, individual, personal peace, but generally this peace which they seek is freedom from care and worry, and the contentment which they fancy comes

from a goodly share of the treasures of earth. "I will lay me down in peace and take my rest," says the Psalmist. But the peace of which he speaks is a different peace from that anxiously sought by devotees of the world.

Only the man who is well equipped with justice and the other virtues can prepare to take his needed repose with a heart at peace. He is the man who understands how necessary it is that he use the tools placed in his hands by his Creator, that he strive unceasingly to fashion with their aid an image that will be pleasing to Him. Wars shake the earth and are dissipated as a cloud of smoke. The perpetual war that goes on in the human breast never dies out.

"There is in you," says Dom Vanier "something which you cannot understand, something that is at the bottom of all your pure and noble aspirations, something that is the home of conscience and duty; it is your soul. May it be your life's task to save that soul of yours, because the loss of it could not but be great, as the soul is so great."

Many soldiers of the Christian life they have been who by their valiant action on this spiritual battle-field, have given us example and incentive to fight bravely, nor to bring dishonor to our Captain by fleeing in the strife. Of all classes, ages and conditions, they form a glorious phalanx marching forward erect, victorious, albeit bearing the marks of their wounds.

The man who went in to the wedding feast without the proper festive garment, is an example of unpreparedness. Justly he met with rebuke and disgrace. The maiden who suffered her lamp to go unrelit because she had not the needful equipment when the bridegroom appeared. Frequently in life we mark the same lesson. Men strive to go through life successfully without the right tools; worst of all, they dare to pass out of life unfit, unaccustomed, with a whole life's work done badly, or even undone. It is a risk that no sane man should be willing to take.—The Pilot.

OUR BOYS AND GIRLS

THE LAST OF MAY

Ah, faith! simple faith of the children!
You still shame the faith of the old.
Ah, love! simple love of the little.
You still warm the love of the cold!
And the beautiful God who is wandering
Far out in the world's dreary world,
Finds a home in the hearts of the children,
And a rest with the lambs of the fold.

Swept a voice, Was it wafted from heaven?
Heard you ever the sea when it sings,
When it sleeps on the shore in the night time?
Heard you ever the hymn the breeze brings
From the hearts of a thousand bright summers?
Heard you ever the bird, when she springs
To the clouds, till she seems to be only
A song of a shadow on wings?

Came a voice; and an "Ave Maria"
Rose out of a heart rapture-thrilled;
And in the embrace of its music
The souls of a thousand lay stilled,
A voice with the tones of an angel,
Never flower such a sweetness distilled;

It faded away—but the temple
With its perfume of worship was filled.
Then back to the Queen-Virgin's altar
The white veils swept on, two by two;
And the holiest halo of heaven
Flashed out from the ribbons of blue;
And they laid down the wreaths of the roses,
Whose hearts were as pure as their hue;

Ah! they to the Christ are the truest
Whose loves to the Mother are true!
And thus, in the dim of the temple,
In the dream haunted dim of the day,
The angels and Children of Mary
Met ere their Queen's feast passed away,
Where the sunbeams knelt down
With the shadows,
And wore with their gold and their gray
A mantle of grace and of glory
For the last lovely evening of May.

ADVICE TO GIRLS

Some girls fancy that their duty lies everywhere except at home. They flit about here and there and have time and effort for everything except what their mothers require of them. Such young women never amount to anything. They will be of little good to themselves or others. They think that by running about and being at this and that affair some young man will be captivated by them. But the sensible young man does not care for that kind of a girl. That is the reason why these runabouts either do not get married, or if they do, they get a husband who is of their own type. And then trouble begins.

Other girls seek their pleasure in going to questionable places of amusement. Public dance halls and such places lure many thought-

less girls to lifelong unhappiness. You might possibly make a marriage by frequenting places of that character, but it will be a marriage that you will rue. If a girl, by being what a good daughter should be, does not attract a man, it is far better for her never to marry.

But it is the good daughter that usually wins the good husband. For the quality in women which most attracts men is gentleness and goodness. The flashy, runabout girl attracts attention, yes; but it is not the attention which makes for happy wedlock.

A good daughter will be serviceable in the home, as well as lovable and devoted. Even if you are a business woman, there are duties at home which, for your own sake, you cannot afford to omit. Every woman should be expert at house-keeping and cooking.

Either you will get married or not. If you marry and do not know how to cook, you will be a dreadful imposition on your husband. And if you do not marry, you will need to know the art of cooking just as much, for the time will come when you can no longer depend upon your mother to manage the home and prepare the meals.—The Monitor.

LIKEABLE LADS

"I like that little boy." This certainly is a great compliment for any boy and when he hears it, he feels proud. Some boys have a natural pleasant disposition, others acquire it by constant practice and watchfulness. But before anyone says "I like that boy" he usually recognizes something in the boy's character and behavior which makes him utter that statement. Everybody likes certain characteristics which we like to see in boys.

Everybody is pleased to see a boy who stands straight, sits straight, acts straight and talks straight. Everybody likes boys who are clean, whose shoes are polished, whose clothes are clean and neat, whose hair is well combed, and whose teeth are well cared for. A boy who listens carefully when spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business is welcome everywhere.

Everybody likes to see a boy who moves quickly and makes as little noise as possible, who whistles in the street, but does not whistle where he ought to keep still, who looks cheerful and always has a ready smile for everybody and never sulks.

A polite boy is the pride of his parents and a welcome companion of all. There is something attractive about the boy who can look you right in the eye and tells the truth every time, even if he has made a mistake.

A boy who tries to be "smart" and attract attention, and who is forever thinking and talking about himself, is not welcome anywhere. But everybody is eager to see the boy who would rather lose his job or be expelled from school than to tell a lie. A boy who is not "goody-goody," a prig, or a little Pharisee, but just healthy, happy and full of life. This is the boy that is wanted everywhere. The family wants him, the boys want him, everybody wants him.—The Echo.

PRAYERS AT HOLY MASS

During the offering of the Holy Sacrifice of the Mass our prayers are very powerful, because Jesus at the same time offers for us all His sufferings.

The good thief asked for a remembrance on the first Good Friday and he obtained paradise on the day of his death. During Mass our prayers will be as efficacious as that offered by the good thief, because the Mass is the renewal of the Sacrifice of Calvary.

It is during the Sacrifice of the Mass that graces are gained for all necessities of soul and body. This is the time to pray very much for the welfare of the Church and the spread of the faith, as well as for the conversion of sinners and for the relief of the poor souls in Purgatory.

After we have received Holy Communion, or when our Lord is in our souls, we can then ask Jesus for everything, and He will refuse us nothing. During the few minutes after Holy Communion we ought to take advantage of Our Lord's presence in our souls to ask for many things, and, above all, ask for great graces, so that we may become saints and thereby please the Sacred Heart.

Other times of special efficacy of prayer are our conversations with Jesus before the tabernacle. We can always pray better, and with more fruit, in the presence of Jesus than at any other time. If we want to know how we stand before God, and if we want a guarantee of our progress in holiness, we have merely to ask ourselves, "Do I understand the necessity of prayers, and do I repeat ejaculatory prayers frequently?" Our progress in prayer will be the measure of our progress in holiness.

The doctrine that enters only into the ear is like the repast one takes in a dream.

We must endeavor to double, not our desires and our exercises, but the perfection with which we fulfil them, seeking by this means to gain more by one action than we would by a hundred others done according to our inclination and affection.

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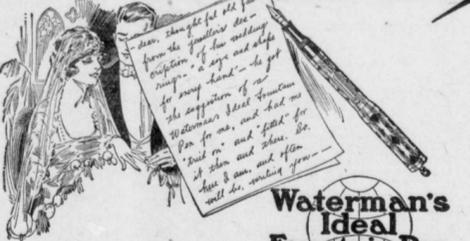
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