

# 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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## BOY SCOUTS HONOR BISHOP FALLON

### GENERAL COUNCIL CONFERS "THANKS BADGE"

The ceremony of the laying of the Corner Stone of St. Peter's Seminary was preceded by a signal honor bestowed upon Bishop Fallon by the General Council of the Boy Scouts of London Diocese. On behalf of the Scouts, Frank Irwin, of Toronto, representative of the General Council of Boy Scouts of Canada, conferred the "Thanks Badge" upon His Lordship.

Following is the address read to Bishop Fallon by Scout Bernard Moore, of Chatham, on behalf of the 400 Catholic Boy Scouts present from various parts of London Diocese: To the Right Rev. M. F. Fallon, D. D., Bishop of London, on the occasion of the laying of the corner-stone of St. Peter's Seminary on the Feast of Pentecost, May 31, 1925.

To our Right Reverend and Beloved Bishop,

My Lord: With more delight and satisfaction than we can express, the Boy Scouts of your diocese seize the opportunity of surrounding you on this glorious occasion. Never again, perhaps, will circumstances be so favorable for us to meet you in a united body and tell you how deeply we appreciate what you have done toward organizing and promoting the interests of the Catholic Boy Scouts in the Diocese of London.

The General Council for Canadian Boy Scouts has prepared what is known as the "Thanks Badge" to be awarded to any one who has been prominent in promoting the interests of all, or an appreciable portion of the Boy Scouts of Canada. This badge entitles the recipient to make use of the services of the Boy Scouts that he has benefited, either collectively or individually, wherever and whenever he may see fit.

This is the first time that the Catholic Boy Scouts of the Diocese of London have applied for the privilege of awarding the "Thanks Badge." In presenting it to Your Lordship, who has more than fulfilled the conditions required by the Canadian General Council, we pledge ourselves on our honor as scouts to stand loyally behind all that it guarantees.

It is our sincere hope that in a few years when the secret ambition awakened in the heart of many a boy scout present here today has been realized, that a large representation of our numbers may return to Sunshine Park wearing a uniform different from the one in which we first set foot on the grounds of St. Peter's Seminary, and that we shall have proven to you again and again, that "A Scout's honor is to be trusted."

May we also take this opportunity of assuring you on the eve of your departure for the Holy Year Pilgrimage, that you have the prayers and best wishes of the Boy Scouts of London Diocese for a very successful and enjoyable voyage and a safe return home.

Signed on behalf of the Scouts:

F. Raffaele, No. 10 Troop, London, St. Peter's.

E. Marshall, No. 5 Troop, Chatham, St. Joseph's.

R. Blonde, No. 4 Troop, Chatham, Blessed Sacrament.

W. Lachinet, No. 7 Troop, Chatham, St. Joseph's.

Ed. Orendorff, No. 11 Troop, London, St. Martin's.

Gerard McGarrell, No. 4 Troop, London, St. Mary's.

J. W. Jordan, No. — Troop, Sarnia, St. Joseph's.

B. Wahi, No. 3 Troop, Stratford, St. Joseph's.

A. Spimer, No. 4 Troop, Stratford, Immaculate Conception.

Tim Coughlin, No. 7 Troop, Windsor, St. Alphonsus.

Leo Harris, No. 15 Troop, Windsor, St. Alphonsus.

H. T. Fallon, No. — Troop, Windsor, Immaculate Conception.

T. Burton, No. — Troop, Windsor, Immaculate Conception.

J. Forster, No. 18 Troop, Windsor, O. L. P. S.

A. Girard, No. 17 Troop, Windsor, St. Clare.

J. Morin, No. 14 Troop, Ford, O. L. of the Lake.

Wm. Moylan, No. 5 Troop, London, St. Michael's.

### SIR BADEN POWELL'S LETTER

This little badge—of ancient and widespread origin as a sign of goodwill—is tendered to you as a token, small though it be, of great gratitude from Boy Scouts.

As wearer of it you will command at all times the willing service of Scouts, wherever you may be.

### ROBERT BADEN POWELL

In reply Bishop Fallon expressed his deep interest in the Boy Scouts. Reviewing what he had done in the past he promised always and everywhere to prove by word and work his faith in the educational value and formative influence of the Boy Scout discipline. All over the world he had found that those seriously interested in the welfare and character formation of the young eagerly

availed themselves of this valuable discipline. In Venice three years ago, when calling upon the Cardinal Archbishop he had met the Chief Scout and some of his aids in conference with His Eminence. When they found that Bishop Fallon was a high officer in the Boy Scouts of far off Canada they organized a reception and entertainment by the *Giovani Esploratori* of that storied old city—the Queen of the Adriatic. At Rome it was the same. And in a few weeks His Lordship expected to find, as he did in 1922, the Boy Scouts of Rome with gentle courtesy rendering to all their unobtrusive service in and around St. Peter's and the Vatican.

### IN THE MIDST OF LIFE

New York, June 12.—It was Owen Dolen's day in Westchester Square, The Bronx, yesterday. For six years Dolen, a school teacher and a lifelong resident of the Westchester section, was a leading figure in a movement to erect a memorial to the fifty-two men of the district who died in the World War. Dolen rose to the occasion with a spirited presentation speech to a large crowd. A moment later he fell dead from heart disease on the speakers' stand.

From his home at 2,620 East Tremont Avenue, a block away, he saw the crowd assemble early. By 3 o'clock, when he was ready to take his place on the speaker's stand with county and city officials, more than 5,000 persons had gathered. Included in the crowd were the relatives of those whose names were inscribed on the granite column to be unveiled. Many in the assemblage waved to Dolen as he sat facing them.

### CHAIRMAN OPENS CEREMONIES

The program started with a talk by the Chairman, Dr. John E. Virden, President of the War Service Honor Roll League. Then Major Gen. John F. O'Ryan praised the part played by Westchester youth in the War. Congressman Benjamin L. Fairchild spoke.

There was music and the monument was unveiled with a blare of bugles. Relatives of the dead soldiers came forward and laid wreaths. There were cheers.

Then came Dolen's turn. He surpassed himself in his address recounting the deeds of the soldiers of Westchester. He told of the large proportion of young men of the district who had given their service to their country. For twenty-five minutes his words held the assemblage and as he closed with a strong plea for patriotism there was loud applause.

With the sound of cheers still in his ears, Dolen bowed to the crowd and those on the speakers' stand and quietly walked to his seat. Hardly 10 seconds later he collapsed and slumped over dead.

A hush came over the crowd while a doctor was summoned. When he had arrived and announced that Dolen's work was done the Rev. Dr. George A. Hyatt and the Rev. Father McRea of St. Raymond's Church, Dolen's church, who were to have pronounced the benediction, offered instead prayers for the dead man.

### POPE MAKES POSSIBLE NEW SCIENTIFIC WORKS

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

It has been revealed, with the publication of two new German scientific works of the first rank, that it was only through the unflinching devotion of the Holy Father to science and his practical aid that the issuing of these works was made possible.

The revelation is the more remarkable in that one of the volumes was compiled by a Protestant professor and is published by a Protestant house.

German scientific reviews, Protestant as well as Catholic, are joining in praising the action of the Pontiff and his devotion to letters. Dr. Hilling, Professor of Canon Law at the University of Freiburg, in Baden, writes: "Pius XI. is, after Gregory XVI, the first learned Pope, and has not denied his former scientific career, but confirmed it by supporting scientific work."

"The first of the two works is the 'Concilium Tridentinum,' the ninth volume of which has just been issued. The editor writes in the preface: 'How shall I be able to express my thanks to the Holy Father? Truly, if this volume has some merit and friends of truth praise it, we must thank God and the Pope Benedict XV. and Pius XI., who made it possible for us to publish this work.'

The second work is the fifth volume of the Acta of the oldest Ecumenical Council. Professor Schwartz, of Munich, writes in the introduction: "The noble liberality of Pope Pius XI. brought very much help, which softened the greatest darkness like a saving light. By his repeated aid and support, in spite of the public need which seems to continue, the continuation and publication of this work has been made possible."

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### 7,000 PEOPLE ASSIST AT CEREMONY

#### LAYING THE CORNER STONE OF NEW ST. PETER'S SEMINARY BUILDING

London Free Press June 1

Fully seven thousand people, including about one hundred diocesan clergy, assembled at Sunshine Park, North London, Pentecost Sunday afternoon to witness the ceremony which marked the dedication and laying of the corner stone of the new St. Peter's Seminary and College by Bishop Fallon. The ceremony, impressive in the extreme, marked one of the greatest achievements in the work of the Catholic Church of the London diocese, and in the words of Bishop Fallon, marked Sunday, May 31, as being one of the greatest days in the history of the diocese.

His Lordship preached from the text: "I will give you pastors according to my own heart and they shall feed you with knowledge and doctrine." (Jer. iii. 15.)

"The seven sacraments of the Church are a vital need in the spiritual lives of every one of us. Unless we are baptized we can never expect to see the face of God; we need the Sacrament of Confirmation to strengthen our faith; without the Eucharist we would be deprived of that intimate contact with God, which is our help and strength and a consolation always; if there were no sacrament of penance, there would be no means of remitting sins; without the Sacrament of Extreme Unction, we mortals on our deathbeds would not know the infinite peace and resignation that accompany the reception of the last rites of the Church; the Sacrament of Holy Orders is a necessity, because it creates priests, without whom the Church could not continue to function in its ordained way; we must have the Sacrament of Matrimony, to insure the continuance of the solidarity of the family, which is the unit of Christian society."

"Thus it can be seen that the very life of the Catholic Church depends upon the sacramental system. And the sacramental system would be impossible without priests. This new seminary will provide the priests, who will, through their work, assure the perpetuity of the sacraments and consequently of the Church."

People from practically every one of the 72 parishes which make up the Diocese of London composed the crowd of 7,000, which witnessed the ceremony.

"This new seminary has been made possible," because both priests and laymen of the diocese have worked hand in hand for the last thirteen years always with the vision ahead of them of some day seeing rise in their midst an institution that would send forth into the world priests who would spread the doctrine of Christ through their ministrations and be a guarantee of the perpetuity of the Catholic faith."

To three individual donors Bishop Fallon expressed his warmest gratitude: Philip Pecoock of London, who presented the land on which the new school is being erected and who also has arranged a fund whose proceeds will pay for the education of 20 young men each year; the late Anne Monahan of Montreal, who left her whole estate to the project, and the late Martin A. Metzger of Brooklyn, who made a donation of \$25,000.

"On these occasions the present world still retains them in the flesh or the world to come has received them stripped of their mortal bodies I pray the all merciful God to reward an hundred fold."

The estate of Anne Monahan, the bishop explained, was left to him personally and without conditions. But the one great desire of his heart, the one ambition of his episcopal life being the erection of St. Peter's Seminary, the whole of the bequest will go to that purpose. "With the seminary," His Lordship continued, "the people of Western Ontario will be in a position to repay the debt they owe to these overseas countries, Ireland, France and Germany, whence came the missionaries who first taught the word of God in this country, to our pioneer fathers who were unable then to provide themselves with priests. After the Diocese of London has reached the point where it has all the priests it needs, the Seminary will then be able to send forth to other parts of Canada, and to those countries beyond the Pacific, priests who will spread the faith. Thus we shall have started on the road to repaying what we owe to the people who went the ministers of God, who taught our forefathers, and made possible the

present stable conditions of the Church in Ontario today.

"In the years to come, long after all of us here now, have passed to our final reward, this seat of learning will be sending out priests, whose sole aim in life will be to lead to heaven by precept and example, the posterity of the people here today. Thus you can see that you will, through thus assuring your faith for your children and your children's children, eventually receive a doubly-rich reward for the zeal and beneficence you have shown during the last thirteen years, in working to make St. Peter's seminary possible."

### SPANISH CATHOLICS PLAN UNIVERSITY

By Rev. Manuel Grana (Madrid Correspondent, N. C. W. C.)

Madrid.—For a long time now the Catholics of Spain have been fighting to obtain freedom of education, that is to say the authority to confer academic degrees in private institutions. The system now prevailing in Spain is the university system of the Napoleonic type which centralizes higher education in the hands of the State. But the Catholics wish to found their own universities, following the example of the Italians who have made a beginning by the establishment of the University of the Sacred Heart at Milan. With this object in view there has just been founded a sort of Institute which, it is hoped, may be the beginning of a future Catholic University.

There has recently been celebrated in Madrid a Thomist Week, one of many similar celebrations held throughout the centennial year in honor of the great Doctor of the Church. But this Thomist Week deserves special mention because of the men who took part in it and because of its possible consequences.

In the first place, among those in attendance were professors of the State University who have studied the works of the problems of Science and Law in the light of the teaching of Saint Thomas. But most important of all was the work of the committees which made a study of the statutes and organization of the new institute.

The Institute will consist of three associations: one for Biblical Studies, one for Theology and one for Philosophy. Existing sections for these studies will be united and reorganized in a new form. The group of philosophical studies, in accordance with the scholastic tradition, will include mathematical sciences and physico-natural sciences together with anthropological sciences and a basis of empirical psychology and sociology.

Among the prominent ecclesiastics in charge of the organization of the new institute are Dr. Zarzuela, known for his philosophical works, a former disciple of Cardinal Mercier; Dr. Asin Palacios, Professor at the University of Madrid and the fortunate discoverer of the Muslim sources of the Divine Comedy; Dr. Amor Ruibal, author of the Fundamental Problems of Philosophy and Dogma and many other priests and laymen whose names are a guarantee of the success of the work they are undertaking.

The aims of the Institute, as outlined by Dr. Zarzuela at the solemn closing session of the Thomist Week, in the presence of the Nuncio of His Holiness, various bishops and secular professors of the University of Madrid, may be summed up as follows:

The Institute, as far as the philosophical section is concerned, proposes to get out new editions of the classified work of Scholastic Philosophy and to translate the best productions of foreign countries in the present revival of Christian philosophy. The original works or monographs produced by the Institute will form a series of collections to be published by the Association. The Institute will have its own review which will not only be the organ of the work of the association, but the echo of the universal philosophical movement and an instrument of communication with foreign centers specializing in this line of work.

To this will be added the research work and the dissemination of information conducted by the association itself. The Institute is to be financed by subscriptions and ordinary donations of 250 pesetas. The Bishop of Madrid, who is an enthusiastic promoter of the association, hopes for extraordinarily generous gifts. Some have already been made, but the difficulty always raised by the Government to the conferring of degrees by private universities has led many to give their money for other purposes.

This has kept many wealthy Catholics from giving money for the Institute, but when once a higher Catholic institution has been founded, with or without authority to confer degrees, the means of

financing it will not fail, and the lovers of the Church and of culture will not be lacking in generosity.

The Congress of Catholic Education and the active campaigns undertaken to obtain complete liberty of education from the Government has induced the Directorate, under General Primo de Rivera, to examine again the possibility of granting this liberty so much desired by the Catholics. The foundation of the Institute which will in every way merit this liberty will finally overcome the last objections, and as the Mussolini Government has granted official privileges to the recently founded Catholic University of the Sacred Heart in Milan, it is to be hoped that the Spanish Government will grant the same authorization to the Catholic University of Madrid.

The Catholics of Spain will thus lead the way for the foundation of other private universities, and so contribute to the increase of the general culture of the nation.

TO DO RESEARCH WORK

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### CATHOLIC PRESS OF FRANCE

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

The Arab Executive has forwarded two new memorandums—one to the Council of the League of Nations and the other to the League Mandates Commission. The first strongly criticizes the article of the Palestine Mandate, particularly the National Home and Jewish Agency clauses, which it considers in conflict with the spirit of the Covenant of the League. The protest concludes as follows:

"Explanation by the League of matters referred to in the foregoing inquires would be helpful in clearing up many of the clouds of uncertainty and uncertainty that hang over the Land of Peace. The Zionist experiment in Palestine during the last six years has brought the country to the verge of ruin. Troubles hang over the head of Palestine as the sword of Damocles. This situation can only be saved by the establishment of a national constitutional government in which the two communities, Arab and Jewish, will be represented in proportion to their numbers."

The second memorandum approaches the Mandates Commission, "whose procedure gave only one party of the controversy, represented by Sir Herbert Samuel, High Commissioner for Palestine, a Jew and well known as an ardent Zionist, the invaluable advantage of appearing before your Commission to defend his policy and refute and deprecate the complaints brought by the second and absent party."

The Arab Executive declares that "in view of this unfairness which leads to an undue comment on this Committee's representation, we venture to suggest that Permanent Mandates Commission would honor Palestine by a visit, for the purpose of studying the complaints on the spot in the presence of the parties concerned."

On the whole, despite an electoral defeat which might indicate a Catholic loss and which was due to accidental reasons quite apart from religion, the situation of the Catholic press in France is no less favorable than it was a year ago.

Of course, the *Libre Parole*, succumbing to domestic dissensions, ceased publication after the elections, following a long and often brilliant career. But this loss has been more than compensated by the constant development of the big dailies, such as *La Croix*, a purely religious organ, and the *Echo de Paris* which is the principal organ of the National Catholic Journalism. These two papers, published in Paris, represent, alone, a daily circulation of 800,000 copies.

Furthermore, a group of writers has secured the necessary capital and staff of contributors to start publication, in March, of a big new daily which will be called *L'Energie*, the program of which will be strictly Catholic.

No one will be surprised to learn that both in Paris and in the provinces, the threatened revival of anti-religious feeling is giving a new impulse to the religious papers, often to the detriment of the ordinary news organs. Certain political organs, pale to the point of colorlessness, under the pressure of recent events, have adopted a more definite policy and have offered their columns and their support to the Catholics.

While French journalism is seeking to improve and expand its circulation, it has not neglected the intellectual and moral improvement of its personnel nor their material conditions.

From the material standpoint, it was the Syndicate of Catholic Journalists who took the initiative, approved by other associations, of asking a higher salary for newspaper men with families, the increase to be proportionate to the number of children.

As regards moral progress, mention should be made of two religious retreats organized especially for Catholic journalists, one of which was preached by the Rev. Father Janvier, O. P., the famous preacher of Notre Dame.

Professional and technical development were the subject of the Catholic Writers' Week, held in December.

The recruiting of young journalists has never lagged in France. This profession is one which has a great appeal to the young, and an important step in providing suitable

training for them was made this year in the establishment of a school of journalism at the Catholic University of Lille.

Among the efforts made in behalf of the Catholic press during the past year, must be included the work done by the organization known as the *Oeuvre du Franc de la Presse*. This association, organized in each diocese under the control of the religious authority, seeks the support of persons who pledge themselves to contribute at least one franc toward a fund used to support Catholic papers whose financial situation sometimes requires outside aid. The society distributed 100,000 francs more this year than it did the year before.

The Catholics are now organizing the great National Catholic Federation, under the leadership of General de Castelnau. This movement, which is progressing very rapidly is forming committees in every parish in the country. There is no doubt that the methodical grouping of all Catholics will be an aid to the growth of the Catholic press.

### ARABS PROTEST MANDATE

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

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### CATHOLIC NOTES

Notre Dame, Ind., May 22.—Father Timothy Maher, who was the oldest member of the Congregation of the Holy Cross and the patriarch of the religious community conducting Notre Dame University, is dead here at the age of ninety-four.

Chicago, May 20.—The International Eucharistic Congress to be held in Chicago in June, 1926, and the development of Home Missions, were the subjects of a conference between a group of church dignitaries, including two cardinals and several bishops, held in this city today.

Shanghai, China, May 11.—Word has been received here that Father de Clippelle, Belgian missionary, has been released by Chinese bandits who had held him in captivity for 78 days. He owes his release to the fact that the bandits have been enrolled as a part of the regular army of Feng Yu-hsiang.

London, May 23.—The twelve sons of the late Thomas Wilson walked behind their father's coffin when he was buried at St. Helens (Lancashire) cemetery this week, after a Requiem Mass. Their previous reunion was in 1914, when their mother died. Six of the sons saw active service in the Great War, and all returned unscathed.

London, May 9.—G. K. Chesterton attended the first performance this week at Bath of a new play by his wife. Entitled "On A May Morning On Malvern Hills," the play is an interpretation of the fourteenth century epic of Will Longland. It was staged simply, in medieval fashion.

London, May 18.—"Visiting America during the last year of the War," remarked Archbishop Keating of Liverpool, in a dinner speech to the Knights of St. Columba. "I was not long there before I realized that the biggest thing in America was the Catholic Church, and the biggest organization in the Catholic Church was the Knights of Columba."

Washington, D. C.—The Paulist Fathers announce an extension of their mission work in the field of lectures for non-Catholics. Father Thomas F. Burke, who has had much experience in this line and Father Joseph Malloy, constitute the new band of missionaries who will devote their time exclusively to this special work.

Denver, May 21.—The Colorado Knights of Columbus State Convention meeting at Walsenburg on Monday, passed a resolution to have the Committee examine all cases where Catholic girls in this State are refused consideration as Public school teachers on account of their religion. The cases will be taken to court, as the Colorado constitution forbids religious tests for public positions.

London, Eng.—The Earl of Denbigh, Catholic nobleman, has presented to the Anthropological Museum of the University of Cambridge the Bennett collection consisting of an important series of ethnological objects collected by Captain Cook in the Pacific. The University conveyed its special thanks to the Earl.

Helena, Mont.—For the third consecutive year, Mount St. Charles College, (Catholic) Helena, Montana, has been placed first in the annual Intercollegiate Oratorical Contest in the State of Montana. The Montana State College, Montana State School of Mines, Intermountain Union College, Mount St. Charles College, Billings Polytechnic Institute and the Montana State University constitute the Montana State Intercollegiate Oratorical Association.

Minneapolis and St. Paul, have held fifty-fourth anniversary of Pope Leo's famous Encyclical on the Condition of Labor. Father J. C. Harrington, of St. Paul Seminary, St. Paul, said that Pope Leo XIII, probably would be called a "red" and a "radical" if he were to promulgate his great doctrine on labor today. The Church, he continued, has thorough right to take up the matter of industrial relations between capital and labor, despite critics of this course, because the subject is moral and ethical.

New York, May 27.—Contrary to reports in the daily newspapers, the ceremony of the beatification of the Jesuit Martyrs, of North America, Isaac Jogues, John de Brebeuf and companions, will take place on Sunday, June 21, not on July 5 or July 12. Many pilgrims from the United States will be present at the ceremony. A special pilgrimage will leave Montreal on Saturday, May 30. The Rev. Edward F. Devine, S. J., will be in charge as chaplain, and he will take with him to Rome the relics of the Martyrs, Brebeuf, Lalemant, and Garnier. The Rev. John J. Wynne, S. J., Vice-Postulator of the Cause of the Martyrs, will leave for Rome on June 3. A book on the Martyrs, entitled "The Jesuit Martyrs of North America," by Father Wynne, is in press, and it will appear early in June.

"H. J. VAN VORST, Ginnekin, Northern Brabant, Holland."

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW
Author of Alline of the Grand Woods, etc.
CHAPTER I.—CONTINUED

Ah, that word lonely! I wonder how many of us there are who really know what it means? At all events I did; for to offset the pleasant times that I have told of, there were many dreary days when Madame Therese was out of the house, and I was left all alone in my father's great room.

How I amused myself then I scarcely know, for I had but few toys, and the noises of the huge empty house were terrifying to my childish mind. Sometimes the stairs would creak and groan as though some one were stealthily ascending them, or else a venturesome rat would go scampering across the room up-stairs with a horrible-tounding sound as of human footsteps tramping about overhead.

But worst of all was the music of Monsieur Bon's flute when he practiced in his little room on the other side of the court. Often in the early dusk of the winter afternoons the sound would come waiving across the black well beneath Madame Therese's windows for all the world like the plaint of a soul in torment. It was then that my terror would become unbearable and, dragging a chair to the high four-posted bed, I would roll in under the lofty covers and bury my face in the tresser. And here I would quake, listening to the demons of the court, until Madame Therese or one of the lodgers would come stamping up the echoing stairway and bring back my courage again.

At other times I would sit far out in the middle of the floor and look at the pictures on the walls—making up stories about them, and talking to the ones that I liked best. There were two of them that I honored especially: one a picture of a fat little soldier with many decorations and a sword; the other of a gaunt fierce-eyed man who stood with upraised knife above the body of a child.

When I asked Madame Therese about these pictures, she said that the fat little soldier was M'sieu L'Empereur Napoleon, who had been a great commander. Then she told me of his battles, his bravery and his greatness until he became the hero of my childhood.

I can see myself now as I used to appeal to him when the discords of Monsieur Bon's flute would come floating across the demon-haunted court. There I would sit in the vast white expanse of the great bed, a forlorn little mite with outstretched arms and tear-filled eyes, that shone, nevertheless, with the pride and devotion that I lavished upon my hero.

"Please, please, M'sieu" I would sob. "Please draw your sword and save me from the demons of the court." And, although he never answered me, I took comfort in the thought that some day he might do so.

Ah, M'sieu L'Empereur! With all your pomp and power I doubt that you had ever one to love you as did that lonely child of the rue Bourbon.

The fierce-eyed old man—so Madame Therese informed me—was M'sieur Abraham of the Bible. She told me his story also, but I could not learn to love him. Instead I feared him with all my little soul, so that it was a terror to look at him. Yet there was a fascination about his flowing beard and haunted eyes that often drew me toward them.

Now all these things that I have related are but the high-lights which stand out from the gray background of my early childhood. Perhaps I have done well to remember what I have and had I been as most children with playmates and other distractions, I doubt that I could have done so. But a lonely child will think of many things and, thinking of them, will remember them, though perhaps it would be better for him could he forget.

Thus I lived at the old house with Madame Therese, and the pictures, and my loneliness, all interwoven in a haze of monotonous vagueness. Thus I reached boyhood, a pale wraith of a lad, very small and frail from my life within four walls. Then, in my fourteenth year, came the event that was the turning-point in my young life—the event that was to take me forever from the rue Bourbon.

CHAPTER II. PROCELS AND AFTER

It was carnival week and, as a consequence, Madame Therese's lodging-house was crowded. For the last six days the visitors had been coming in: brown-faced planters from the parishes, rough bearded lumbermen from the cypress belt, sleek well-fed storekeepers from the prairies, all of them brimming over with the enthusiasm which warms the heart of every true Louisianian at Mardi Gras.

with roars of welcome and queer provincial oaths. For these visitors were Madam Therese's regular customers at carnival time, and would continue to be so long as the cane grew, the cypress fell, and the country folk bought their goods at the cross-road stores.

It was like a family, a huge, rollicking family of boys, of which Madame Therese was the head. Good Madame Therese! How her eyes would shine, her cheeks would glow, and her basket of keys would jingle, as she flew about upon the countless errands of her charges. Those were great days for her, days of rich harvest in which all dread of the rat-faced collector was banished from her mind.

This Mardi Gras, as I had done ever since I could remember, I gave up my little room to the visitors, and slept upon a cot at the foot of my father's great bed. As usual my father had insisted upon making the exchange the other way round, thereby contributing a floor space sufficient for four mattresses. But Madame Therese had made her unvarying reply of, "No, M'sieu. You have already done too much. My regular patrons are due a little consideration even at Mardi Gras."

Accordingly, having moved my few belongings into the huge *arriere* in my father's room, I prepared myself to enjoy to the fullest extent the delights of the season. They meant much to me, those first few days of carnival. The crowded house, the cheerful visitors, the shouts and laughter that drowned even the most persistent practicing of Monsieur Bon, all of them brought pleasant memories that served to fill many a void in my lonely life.

But best of all were the wonderful parades which each year must pass along the rue Bourbon upon their way to the French Opera. Now to see such a display is a pleasure, but to witness it from one's own private box is a delight to set any boy's heart a-thumping. My private box was the little-iron-railed balcony outside the long windows of my father's room, and from it it was my custom to review the hosts of King Rex. Here I would stand, my eyes agleam in the torch-light, my hands waving frantically to the floats, the tall tops of which were upon a line with my head. Often some high-perched masker, would toss me a handful of bon-bons, sometimes even I would think that I recognized upon him one of Madame Therese's mysterious costumes.

And then my small heart would swell with pride and awe at the thought that I too had been entrusted with a share of the secret. It was my one season of delight, of proud possession, and Madame Therese was always very careful to exact the proper recognition of my ownership.

"You must see little M'sieu Marsh," she would say to the visitors when they asked for a place upon the balcony. "It is his, and no one but himself can invite you."

Thus it was with a feeling of pleased anticipation that I awoke upon the day before Mardi Gras, and went out upon my balcony to see if all was in readiness for the events of the evening. Yes, all was as it should be. The gay bunting with which I had draped the iron railing was perfect in every fold. The circular marks left upon the floor by Madame Therese's flower pots had been carefully erased. The little stool upon which I would wait for the parade was already in its place at the right-hand corner.

The morning was bright and cool, with no hint of rain, and, as I stood looking far up the street to where the parade would first appear, I was filled with a great contentment. As usual I had invited each of the visitors, and the grave courtly thanks of these men of the parishes still rang in my ears as a pleasant accompaniment to my thoughts. Truly it was good to be alive at carnival time, especially if one was fortunate enough to live upon the rue Bourbon.

I was just about to return through the window to Madame Therese's room and breakfast, when my attention was attracted by three men who were coming toward me from the direction of Canal Street. Two of the men were walking with careful steps as they supported the third between them. The third man's head hung low upon his breast, so that I could not see his face, and his legs, swinging limp and nerveless, seemed incapable of bearing up his body.

Now had it been later in the day, the sight would have caused me no surprise. Many revelers came each year to the city at carnival time, and the spectacle of some helpless visitor being helped to his lodgings by his friends had become for me a common one. But though I had slept late, in preparation for a still later bedtime, it was not yet nine o'clock, and such early-morning debauches were of rare occurrence upon the rue Bourbon.

Leaning from my balcony I watched the trio approach until they arrived at the corner above me. Here the supported man seemed to regain the use of his limbs, for he planted his feet determinedly if weakly against the curbing, and sought to withdraw himself from the grasp of his companions. Then ensued a brief argument in which the weak one was apparently commanding the others to release him, as presently they drew away leaving him to stand alone.

Two steps the weak man took toward me, swaying as he did so. Then he paused, and, looking more violently, and suddenly crumpled down upon the sidewalk like a wet rag. His companions were at his side in an instant, raising him again, but in that instant I had caught a glimpse of his face and had swayed so myself that the iron railing alone prevented me from tumbling down into the street. For the unfortunate man was my father, who, but a short time before, had left as usual for his work at the commission house.

How I got into Madame Therese's room I do not know. I remember my choked, tearful description of what I had seen, and Madame Therese's white face as she listened to me. Then we were down at the open front door through which the two men were bearing the senseless body of my father. Slowly they carried him up the wide stairway and into his room, while the few late-rising visitors who remained in the hall, whispering excitedly to the half frantic Madame Therese that they might know exactly what had occurred.

Later, after they had put my father to bed and had sent for a doctor, the two men explained the affair to Madame Therese and the assembled visitors.

It was entirely the fault of their friend Marsh. He had been ill for some time, and they had both advised him to take a rest. Why, only the week before he had fainting at the commission house and had scared them half to death. The owner of the business himself had joined his supplications to their in favor of a brief holiday. But Marsh had been stubborn. He was perfectly well, he told them. He had had these spells before, and they had never harmed him. He would be so miserable without his work that it would only make him worse.

So Marsh had gone his way to faint again a half-hour before. True, he had recovered quickly, but his friends had insisted upon his going home and resting. He had accompanied them, but he was well that they had done so. Otherwise he would have been picked up in the street.

All that day my father lay in his great bed, while I perched upon the covers beside him, and Madame Therese flitted in and out a dozen times an hour. The doctor arrived, muttered some vague fear about a weakened heart and departed, after promising to return the following morning. The visitors came, went with muffled footsteps, pausing outside the door to inquire if the sick M'sieu were any better.

It was an eventful day for me, yet, looking back upon it, I can not say that it was an unhappy one. Whether it was the knowledge of that which was so near or the unnatural garrulousness that sometimes besets the sick, I do not know, but in those few hours of illness my father came nearer the companionship for which I had yearned than in all the years that had gone before.

For the first time he spoke to me at length of the past, of his boyhood, of those trivial yet intimate details that are the rightful heritage of every son. True, he mentioned no names—not even those of the places of which he spoke—but what are names to a child?

That which I had longed for, dreamed of, came true. No longer were we merely parent and child. We were comrades wandering joyfully through the dim, yet pleasant byways of the past. Side by side we roamed the cane-fields, the woods and marshes. Together we rode upon the carrier of the sugar house or, with roughly whittled paddles, dipped molten sweetness from the huge open kettles of molasses. Slowly, yet with the patient thoroughness of boyhood, we explored each nook and cranny of that long-forgotten plantation of my father's youth. And ever as we went the bond of affection tightened between us.

Yes, that was an eventful day, a happy one. It lingers in my thoughts a fragrant wreath of remembrance, and as such I lay it reverently upon that tomb in which the memory of my father is enshrined.

TO BE CONTINUED

A CONQUEST OF TERESA OF LISIEUX

Tall, handsome, and clever, master of several European languages and two or three Indian dialects, J. P. F. had quickly climbed to the topmost places, and at this particular time, was Prefect of Police at Cuttack. Unfortunately, however, he had the defects of his qualities in a marked degree. And, Irishman though he was, what befalls many a young Englishman going out to the Colonies in quest of fortune, had happened to J. P. F. Left to himself, with more money than he could handle, he refused himself no manner of enjoyment. He drank heavily, read anything at all, and led a rather fast life. Naturally enough he wound up by abandoning the Faith, and sinking gloriously into infidelity.

Knowing this and many things besides, I did not feel at all like approaching him. But Providence, at the unrelenting prayers of the Little Flower, almost forced me to do

so. Coming one day from the hospital, I met him on the way. I saluted him; for he salutes everybody. He answered my greeting very politely, and as we were going the same road, he invited me to a talk. We spoke of the weather, of the rains, of golf and football; and before leaving him I gave him a hint about a collection being taken up in the locality to help the mission, and asked him whether he would object to having his name placed on the subscription list.

"Not in the least," he answered, "I shall even be glad to give you my monthly mite. Come to dinner with me tomorrow and bring your list."

The dinner helped me to complete my information concerning him, and the details which he gave me about himself, in the talkative heat of the banquet, simply horrified me. Born in Ireland of fine Catholic parents, he had begun his studies with the London Oratorians, and gave signs of such piety that his teachers thought of directing him to the sanctuary. "Imagine!" he exclaimed, laughing at the idea, "those poor priests had discovered in me a vocation to the priesthood." He went to other schools, and ended, not by taking the cassock, but by donning the uniform of the police. He was hardly thirty, but had lost the Faith long before, and even boasted of having done so.

There was but one article to his creed: to believe in the present life and to make it as agreeable as possible. He was sure his life was to be short; for he was determined, at the first shock of serious adversity, to drive a bullet through his poor head. He had bought a revolver for that purpose, and had made a special study to find out at what point it was best to aim. The temple, it turned out; right beside the ear.

"A bullet there," he said, placing his finger on the spot, "means instant death,—the end of all one's troubles."

"But if it proved to be the beginning of all one's torments?" I suggested.

"Well, I just suppose I should have to submit to such a lot, with millions of others already there."

"Do you carry any medal?"

"The Government decorated me with several, but I wear them on certain occasions only."

"Pardon me, I meant a medal of the Blessed Virgin, for instance."

"Oh, I don't believe. Why should I play the hypocrite and carry any?"

"Do you pray?"

"Never."

"Not even a Hail Mary now and then?"

"Neither Hail Mary nor Our Father, nothing."

"But how am I to explain your generosity towards the Church in contributing such a sum of money?"

"Listen, there is no religion in what I do. I should be ready to do as much for the Grand Lama. I want to be happy and to help others to be happy as well."

Indeed I learned later that he scattered money right and left.

The Rectory at Cuttack being in the European quarter I often fell in with my officer, and he sometimes came over to see me. He was ever most polite, but also, ever so touchy on the religious question. I jokingly threatened, one day, to come in a carriage the following Sunday and bring him to Mass.

"Father, tis useless," he said, "I'll do anything to please you, but I'll never do anything to you, come you'll have to take the consequences of a refusal."

Knowing him to be a great reader and a lover of fine style, I lent him one day the life of St. Augustin by Louis Bertrand. But, as he handed it back to me a few days later, he acknowledged that the first part, dealing with the Saint's youth, had interested him immensely. He had gone no further, and did not intend to do so.

J. P. F. had a sister in England who was a model Catholic. She taught music and occasionally composed religious pieces. She sent an "O Salutaris" and a "Tantum Ergo" to the Mother Superior of our Convent, asking to have the pupils learn them and to invite her brother to come and hear them on the next feast day. The music was learned and the message was sent to J. P. F. as kindly as could be. The only result was the following reply, received one week later:

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Some time after, one of our anarchists threw a flask of vitriol at his head. Happily the aim was poor. J. P. F. received but a few splatters of it on his chest, which was severely burned. I kept seeing him during the time of his forced rest. The revolver was still in its case and the temple was not pierced. Some progress had been made, but the mention of religion had the same effect on him as a red rag on a bull.

In 1919, he was transferred to another district, and I was sent by my Bishop to replace a missionary in the forests of Ganjam. Nevertheless, I kept on praying in union with the Sisters.

The following year, while on a flying visit to Cuttack, a servant handed me a card bearing the name J. P. F., Indian Police.

"Well, well, Mr. F., what a surprise!"

"The pleasure is quite as great here, Father."

"What piece of luck brings you back to Cuttack?"

"I was on leave of absence for a few months, so I thought I would come and announce a great bit of news. I'm converted."

I felt like throwing my arms around his neck, but I just clutched his hands.

"You certainly needed it. What on earth brought you back over the long way?"

"Nothing special that I know. You may have heard of my nasty letter to the Reverend Mother Superior?"

"I did. Nasty it was."

"Well, ever since that day, grace has been working at me, insensibly at first, then so irresistibly that I have had to surrender."

"And do you know where your famous letter is?"

"Did you keep it? I'd give anything to have it back in order to destroy it."

I then explained where it was and why it had been placed there. I then spoke of the Little Flower, whose very existence he ignored, and of the daily prayers we had offered for his conversion. He was deeply moved and he wept.

"If you think it right," he said, as he was leaving me, "tomorrow, Sunday, after Benediction, I shall go up with you to the convent, to ask the Reverend Mother's pardon, thank the Sisters for their prayers, and read the letter in their presence."

The following evening we were in the little parlor, where the Sisters were assembled.

"An old sinner like me in such holy company!" exclaimed our visitor. "Is it possible? I wish it had always been so. I wish a mistake I would have avoided. For instance, I would never have written a certain very impudent letter. By the way, Father, where is it?"

The picture of the Little Flower was taken down, and the document was laid in the hands of its author. He examined the date, the signature and the handwriting.

"Cuttack, April, 1917." (O yes, I was Prefect of Police here at that time.) "J. P. F. (I know that good-for-nothing. The writing is certainly mine. The document is authentic, without a doubt. What noble sentiments it does express!)"

He began to read the letter aloud, commenting it as he went along: "Madam, (If I were to write to the Superior of a Convent today, I would begin: 'Reverend Mother.')

"Kindly excuse me for not answering your letter sooner." (Not bad, if it only continues that way.)

"Let it be understood once for all that I have definitely renounced the Catholic Church." "What a lie! I, an Irishman, a son of St. Patrick, renounce my religion! Never!"

"You will see me in church neither living nor dead." (The proof that I was not saying the truth is that you have seen me in church today—alive, to be sure. And I hope to be seen there regularly every Sunday.)

"Begging you, Madam, henceforth to mind your own business." (The height of impudence! Happily you did mind my business. Had you not done so, I would not be here today, and I thank you with all my heart.)

J. P. F. reread his letter in silence. There were tears in his eyes. Turning to me he asked: "Should we destroy it?"

"It is your property," I answered.

He was about to destroy it, when he changed his mind; and handing it to me, he said: "No. Put it back where it was, and may the little Sister finish in me the work she has begun."

The next day, when saying goodbye, after giving him the life and a relic of his Protectress, together with the music composed by his sister, which he had requested, I took the liberty to ask him what work he desired the Little Flower to finish in him.

"Father," he answered, "long ago I was with the London Oratorians; I wanted to be a priest. The idea has come to me again. But, after so many years of infidelity, I am unworthy of such an honor. All I now desire is to bury myself in some monastery as a lay-brother."

Since, then, we have not seen each other, I learned that my officer had gone back to Ireland, where, I hope, he realized his dream; for Teresa of Lisieux, when she takes anyone or anything in hand, does not accomplish things by halves.—Peter Descambes in Sentinel of the Blessed Sacrament.

THE STORY OF CHRIST

BY GIOVANNI PAPINI  
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CLAUDIA PROCULA

Just as Pilate was preparing to go out and give his answer to the Jews, who were muttering restlessly and impatiently before the door, a servant sent by his wife came up to him, giving him this message: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."

No one in the four Gospels tells us what impression was made on the Procurator by this unexpected intervention from his wife. We know nothing of her except her name. According to the Gospel of Nicodemus her name was Claudia Procula, and if this name was really hers she may have belonged to the Gente Claudia, distinguished and powerful at Rome. We may thus suppose that she was by birth and connections of a higher social rank than her husband, and that Pilate, a mere freedman, may have owed to her and her influence in Rome his post in Judea.

If all this was true, certainly the request of Claudia Procula must have made some impression on Pilate, especially if he loved her; and that he loved her, at least as a man of his nature could love, seems proved by the fact that he had asked to take her with him into Asia. The Lex Oppia, although mitigated by a decree of the Senate in the consulship of Cethegus and Varro, forbade the pro-consuls to take their wives with them, and Pontius Pilate had a special permit from Tiberius allowing Claudia Procula to accompany him to Palestine.

The motives for this intervention, so briefly stated, are mysterious. The words of Matthew refer to a dream in which she had suffered because of Jesus; it is probable that she had heard people talking for some time of the new Prophet; perhaps she had seen Him, and found Him very different from the other Jews. The fact that He was neither a vulgar demagogue nor a hypocritical Pharisee must have been pleasing to the imagination of a fanciful Roman woman. She did not understand the language spoken in Jerusalem, but some interpreter of the law courts might have repeated to her some of Jesus' words, words which would have convinced her that He was not, as they said, a dangerous criminal.

In those days the Romans, especially Roman women, were beginning to feel the attraction of Oriental myths and cults, which gave more satisfaction to the longing for personal immortality than the old Latin religion, a cold, legal, business-like exchange of sacrifices to obtain utilitarian and political ends. Many patrician women, even in Rome, had been initiated into the mysteries of Mithra, Osiris and of Isis, the Great Mother, and some showed a certain leaning towards Judaism. In that very reign of Tiberius many Jews living in Rome were expelled from the Capital because, according to Josephus, some of them had deceived a matron Fulvia—converted to Judaism—and Fulvia, as we see from a reference of Suetonius, was not the only one.

It is not impossible that Claudia Procula, living in Judea, had been curious to know more in detail about the religion of the people governed by her husband, and that, curious like all women about new things, she had tried to find out what new doctrines were being preached by the Galilean prophet of whom every one in Jerusalem was talking. It is certain that she had become convinced that Jesus was a "just man" and hence innocent. The dream of that night, the terrible dream—for she had "suffered many things" in it—had confirmed her in this conviction, and it is not surprising that relying on the influence which women have with their husbands, even if their husbands love them no longer, she sent this imploring message to Pilate.

It is enough for us that she called Him "That just man"—the man whom the Jews wished to assassinate. Together with the Centurion of Capernaum and with the Canaanite woman, Claudia Procula is the first pagan who believed in Christ, and the Greek Church has good reason to revere her as a Saint.

This message from his wife strengthened Pilate's reluctance, inclined as he already was to neutrality, if not to clemency, through his animosity to Caiaphas, and perhaps through the words of the Accused, Claudia Procula had not said, "Save Him"—but: "Have thou nothing to do with that just man." This was Pilate's idea, also; as if he had a confused divination of the importance of this mysterious beggar who called Himself King.

At the very first he had ordered the Jews to judge Him themselves, but they had not been willing to do this. Then another way to evade the responsibility occurred to him. He went back to Jesus and asked whether He were a Galilean.

This evasion seemed to promise success. Jesus did not belong to his jurisdiction, but to that of Herod Antipas. By good luck Herod was there at Jerusalem at that very time, come as was his wont for the Passover. The Procurator had found a legitimate subterfuge to satisfy his wife—and to free himself from this trouble-

some perplexity. With one stroke he would ingratiate himself with the Jews, leaving to one of their own race the decisive judgment, and at the same time he would do a bad turn to the patriarch whom he hated with all his heart because he suspected him with good reason of spying on him and tale-bearing to Tiberius. So, losing no time, he ordered the soldiers to take Jesus before Herod.

THE WHITE CLOAK

The third judge before whom Jesus was led was a son of that bloody-minded hog, Herod the Great, by one of his five wives. He was the true son of his father because he wronged his brothers as his father had wronged his sons. When his brother Archelaus, his own half-brother, was accused by his subjects, he managed to have him exiled. He robbed his other brother Herod of his wife. When he was seventeen years old he began to reign as Tetrarch over Galilee, and over Barea, and to ingratiate himself with Tiberius, offered himself as a secret tale-bearer of the sayings and doings of his brothers and of the Roman officials in Judea.

On a voyage to Rome he fell in love with Herodias, who was both his niece and his sister-in-law, since she was the daughter of his brother Aristobulus, and wife of his brother Herod, and not shrinking from the double incest, he persuaded her to follow him, together with Salome, the daughter of the adulteress. His first wife, daughter of Aretas, king of the Nabatei, went back to her father, who declared war on Antipas and defeated him.

This happened while John the Baptist was beginning to be talked about among the people. The prophet let slip some words of condemnation against these two incestuous adulterers, and this was enough for Herodias to persuade her new husband to have him taken and shut up in the fortress of Machærus. Every one knows how the foul Tetrarch, inflamed by cruel Salome's lascivious arts, and perhaps meditating a new incest, was forced to offer her the bearded head of the Prophet of Fire on a golden platter.

But even after his decapitation John's shade disturbed Herod, and when he began to hear talk of Jesus and of his miracles he said to his courtiers, "This is John the Baptist; he is risen from the dead."

It seems that he kept his eye on the new prophet, and that at one time he thought of serving Him as he had his precursor, but either for political or superstitious reasons, he decided that he would have no more to do with prophets, he saw that the best way was to force Jesus to leave his Tetrarchy. One day some Pharisees, very probably acting on Herod's instructions, went to say to Jesus: "Get thee out, and depart hence; for Herod will kill thee."

And he said unto them, Go ye and tell that fox, nevertheless, I must walk today, tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem."

And now at Jerusalem near His death, He appeared before that fox. That traitor and spy, incestuous adulterer, assassin of John and enemy of the prophets was the most fitting person to condemn innocence. But Jesus had named him well; he was more fox, than tiger, and he shrank from being a substitute for Pilate. Luke tells us, "When Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him."

The son of the Idumean and the Samaritan woman had scorched himself in John's fire, and he received Jesus as an old tamer of animals, with the marks of the lion's teeth still on his arm, looks at a new wild animal brought for him to see. But, like all Oriental barbarians, his mind was obsessed by prodigies, and he imagined Jesus to be a wandering wizard who could, whenever He wished, repeat some of His sorcery. Herod hated Him as he had hated John, but he hated Him partly because he feared Him; the prophets had a power which Herod did not understand and which intimidated him: perhaps the beheading of John had brought him bad luck. He too wished Jesus to be killed, but he had no mind to be in any way responsible for His death.

Seeing that there were no miracles to be expected, he began to put many questions, to which Jesus made no answer. He had broken His silence for Annas, for Caiaphas, for Pilate, but He would not for this crowned rascal! Annas and Caiaphas were His declared enemies, Pilate was a blind man groping along, thinking that he was saving Him, but this Herod was a cowardly fox and did not deserve even an insult. The High Priests and the Scribes, fearing that John's assassin would be too cowardly to kill Jesus, as in fact he was, had followed their victim there and vehemently accused him. These furious accusations and the silence of the accused man deepened the hidden rancor of Antipas, who, together with his soldiers, abused the Man of divine silences, threw over his shoulders a gorgeous robe, and sent Him again to Pilate.

Like Pilate, but for other reasons, he was not willing to condemn the man baptized by John, and who perhaps was John himself returned from the dead to avenge

himself. But when he sent Him away he made Him a gift which bears unconscious witness to the rank of the man about to die. The mantle, shining with whiteness, was, so Josephus says, the garment of the Jewish Kings, and Jesus was accused of wishing to make Himself King of the Jews. Antipas, the astute, wished to ridicule the pretensions of Jesus by ironically making him a present of the regal robe; but when he covered Him with that whiteness, which is the symbol of innocence and of sovereignty, the ignoble fox sent to Pilate a symbolical message which involuntarily confirmed the message of Claudia Procula, the accusation of Caiaphas, and what Christ Himself had said.

CRUCIFY HIM!

Pilate had thought that he had succeeded in extracting himself from the troublesome position in which his adversaries had tried to place him. But when he saw Jesus return wrapped in that regal white garment he understood that he must at any cost get the matter settled.

The bitter fury of those who for so many reasons were objects of suspicion to him, his wife's compassion, the answers of Christ, the fact that Antipas had refrained from action, all inclined him to refuse to give the Jews the life for which they were asking. Perhaps while Jesus was with the Tetrarch, Pilate had asked some one of his followers about the pretended King, and the information confirmed him in his decision. Jesus had never said anything that would be offensive to Pilate; rather there was much in what He said calculated to please the Roman, or at least that would seem advantageous to the authority of Rome.

Jesus taught love for enemies, and in Judea the Romans were considered enemies; He called the poor blessed, hence He exhorted them to love and not to revolt; He advised men to render unto Caesar that which was Caesar's, that is, to pay tribute to the Emperor; He was opposed to the Pharisaical formalism which made the relations of the Romans with their subjects so difficult; He did not respect the Sabbath; He ate with publicans and with Gentiles; and finally He announced that His Kingdom was not of this world, but of a world so metaphysical and remote that it could never endanger Tiberius or his successors. If Pilate knew these things, he must have said to himself with the superficiality of all skeptics, especially when they think themselves expert politicians, that it would be a good thing for him that Jesus, rather than fomented rebellion in the councils of the Zealots.

He had therefore decided to save Jesus, but in this indulgence he wanted to put a sarcastic note, something that would be offensive to the High Priests, who three times had set themselves against him and now were importuning him to be their hangman. Up to the last he would pretend to treat Jesus like the King of the Jews. Here is your King, the King that you deserve, wretched and perfidious people! A village carpenter, a vagabond, a beggar, who vapored of reigning beyond earthly life, and who as a matter of fact had as followers only a few fishermen and peasants and a few silly women. See how wretched He is, how miserable! Why do you want to kill Him? Keep Him; you deserve no better King than He. I will follow your example, will amuse myself a little by tormenting Him, and then I will let Him go.

And causing Jesus to be led out, Pilate went to the door and said to the High Priests and the others who crowded about, their faces thrust forward to hear the sentence given at last, "Ye have brought this man unto me, as one that perverteth the people; and behold, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him and release him."

This was not the answer awaited by the ravening hounds, yelling in the square before the Procurator's house. A bestial cry burst out from those gaping mouths, "Kill Him!"

A flogging would be too light a punishment for this dangerous enemy of the God of Armies and the God of Business. Something quite different from that was necessary to satisfy these butchers of the Temple. They had come to ask for blood and not for pardon.

"Kill Him!" yelled Annas and Caiaphas, and with them the Pharisaical vipers hissed, the sellers of the holy animals shrieked, the money-changers, the men who rented beasts of burden, the porters of the caravans, "Kill Him!" howled the Scribes, wrapped in their theological cloaks, the vendors of the Passover fair, the tavern-keepers, the servants of the Temple, the hired helpers of the users, the errand boys of the priests, all the servile horde assembled before the Procurator's house.

As soon as this uproar was a little quieted, Pilate asked, "What will ye then that I shall do unto him whom ye call King of the Jews?"

"But they all answered, "Crucify him!"

But the Procurator resisted, "Why, what evil hath he done?" And they cried out the more exceedingly, "Crucify him!"

Jesus, pale and calm in the whiteness of the mocking cloak, looked quietly at the crowd, which desired to give Him what in His heart He had been seeking. He was dying for them, with the divine hope of saving even them by His death, and they were assailing Him, howling as if He had wished to escape His accepted fate. His friends were not there, were hidden; all His people wished to pierce His flesh with nails, and only a foreigner, an idolator, defended His life. Why was Pilate not moved to compassion? Why did He not give Him at once to the crucifiers? Did he not realize that his false pity only lengthened and embittered the anguish? He loved and it was fitting that He should be hated; He brought men back from death

and it was fitting that He should be killed; He wished to save others and it was fitting that all men should wish to destroy Him; He was innocent and it was fitting that He should be sacrificed.

But obstinate Pilate did not surrender to the howls of the Jews nor to Jesus' silent prayer. At any cost he wanted to win his point. He would not give in once more to that fierce, filthy mob. He had not succeeded in transferring to Antipas the disagreeable responsibility of a death-sentence; he had not succeeded in persuading this tigerish and mulish people of the innocence of their wretched king. What they wanted was to see a little blood; on these festival days they wanted to enjoy the spectacle of a crucifixion. He would satisfy them with a bargain, giving them the carcass of a murderer in exchange for the body of an innocent man.

TO BE CONTINUED

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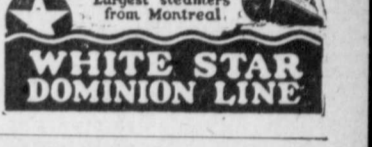
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LONDON, SATURDAY, JUNE 18, 1926

**LAYING THE CORNER STONE OF THE NEW SEMINARY**

Whitsunday's bright morning, giving assurance of a glorious summer day, dispelled many a fear and turned worry into joy in all parts of the Diocese of London. For on Pentecost Sunday the corner stone of the new St. Peter's Seminary was to be laid.

Eminently fitting was the day chosen for this epochal event in the history of the Diocese. Nineteen centuries ago when the days of the Pentecost were accomplished the Spirit of God descended on the apostles and they were all filled with the Holy Ghost. Then these weak, timid, cowardly men, hiding from fear of the Jews, received such light and strength that they went forth with indomitable courage and flaming zeal to transform a sinful world into the Kingdom of God. They had received their final preparation for the work of the Christian priesthood, that work which is to go on unto the consummation of the world.

These things the Feast of Pentecost brings to the minds of all Catholics, for that is the very meaning and purpose of the Feast. The whole liturgy proclaims and fulfils this purpose. The Gospel of the Pentecost Mass with its Lesson from the Acts of the Apostles tells in the sublimely simple language of Holy Writ of the mighty promise, its fulfilment and its effects.

But to the Catholics of London Diocese this far-off Pentecost was become singularly near; the first priests baptized in the Holy Ghost nineteen centuries ago had their successors, adown the ages even to their own beloved priests gathered there with them for the solemn function that brought from every parish in the Diocese the thousands that thronged the Seminary grounds. Aided by the earnest eloquence of the Bishop they visioned the endless procession of priests that year after year, generation after generation, would be trained within these walls and go forth to minister to them, to their children, to their children's children, to their remote posterity in that dim but certain future toward which even the wings of imagination faltered in their flight.

Those who guide the Church today are heirs to nineteen hundred years of experience—a priceless heritage. And in the economy of Divine Providence human experience and human wisdom have their place. But today as on the first Pentecost the Church of God enjoys the guidance of the Holy Ghost, the spirit of truth, who, according to Christ's promise, will abide with her forever.

That wisdom born of age-long experience, enlightened and guided in all such essential things by the Holy Spirit of God, has prescribed the education and training which young men shall receive in preparation for the sacrament of Holy Order that sends them forth priests to carry on the mighty mission committed by Jesus Christ to His Church. That education and training is the exclusive work of the Great Seminary.

It was the realization of all this that moved the vast multitude of people gathered to witness the laying of the corner stone of St. Peter's Seminary. This it was that accounted for the feeling of reverent joy and pride; that made hope more buoyant and faith more living, and charity more ardent in everyone present. And in the unity of faith that was sensibly felt the emotions of each reacted on all until their hearts sang: "This is the day the Lord hath made: let us exult and rejoice therein."

Many were surprised and delighted to find the walls had reached such a height as clearly to outline the building and suggest how worthy

an embodiment of the Seminary idea it will be when completed. All felt a glow of pride and gratitude in the thought that they each and all shared in the great work not alone of the building which their generosity and faith made possible, but in the high and holy purpose the Seminary is intended to serve.

"A sacerdotal order is historically the essence of the Church." According to the prescriptions of the Church a Seminary training and education is an essential prerequisite for the ordination of young men to the priesthood.

The laying of the corner stone of St. Peter's Seminary on Pentecost Sunday was, then, an event of vital importance and deep significance in the history of the Diocese of London; indeed, in the history of the Church in Canada.

**"INDIVIDUAL OPINION" AND THE "AUTHORITY OF THE CHURCH"**

Were it not an old story the despatch carried by the newspapers under date of June 1 would be astounding reading.

The cable tells us that Bishop Barnes of Birmingham, preaching before the Royal Institute of Public Health, thus openly advocated birth control:

"Human welfare," he said, "is now menaced by human fecundity. The change from large to small families is not to be impatiently condemned. Victories in medicine and hygiene may be disastrous for public welfare unless the desire for many children, which is natural and until recently laudible, is held in check."

The subject of birth control is one that until very recent years Christian decency would relegate to a place amongst those things that St. Paul forbade to be so much as named amongst clear-minded and self-respecting Christians. But we have changed all that. And now this pagan practice, revolting to every instinct of Christian morality, is openly discussed, even advocated, by shameless women and 'scientific' clergymen who have 'advanced' so far beyond the Gospel of Jesus Christ as to find therein nothing sufficiently 'progressive' to suit the needs of this age of enlightenment and progress.

Bishop Barnes, the cable informs us, is well known as a scientist and the only Fellow of the Royal Society on the Episcopal bench. Scientist Bishop Barnes may be, for the term is elastic and often stretched to cover the most obscure in the world of scholarship. Bishop Barnes is not amongst the most obscure it is true; but his chief eminence comes from his office in the Church of England as by law established. He is bishop in the Established Church by the grace of the Prime Minister and the favor of the political powers that be—or that were at the time of his appointment. The Established Church is often fondly called the national Church, the Church of the nation. For the princely emoluments attached to the office the nation has some right to expect from its well-paid religious functionaries some service to religion. But the term 'scientist,' vague and elastic as it is, carries with it a superstitious reverence the more profound as we go deeper down into the great multitude who, we do not say could give no clear-cut definition of the terms, but who, to save their lives, could give no intelligible idea of what 'science' and 'scientist' means to them. To high office in the national Church there no longer attaches widespread reverence, superstitious or otherwise. So perhaps Dr. Barnes was solely tempted to take up and advocate advanced 'scientific' views. Yet, scientists there are aplenty who utterly disagree on scientific grounds with the scientific Bishop Barnes. And even amongst scientists as well as amongst other God-fearing people there are many who may think that Bishop Barnes would have contributed much more to the public health discussions had he inculcated the lessons of clean living and social justice to be drawn from the gospel of Jesus Christ.

But it is not so much the incongruity of the Bishop's position that we wish to note here as the fact that the Anglican Canon Hicks withstood to his face the Anglican Bishop in the familiar Anglican way. Here is the worthy Canon's pale and amusing imitation of St. Paul:

"In the evening the vicar of Brighton, Canon F. C. N. Hicks, said he owed it to the people of his congregation and Brighton at large to announce he disagreed profoundly with the Bishop's teaching."

"Bishop Barnes was not preaching in the diocese of which he is the Bishop, and was therefore expressing merely an individual opinion without carrying the authority of the Church. The canon would say nothing on the value of the Bishop's words as contributions to the discussions of the Public Health Institute and had no wish to foreclose the discussion in its proper place, but he intended himself, he said, to abide by the Church and its teaching."

We can not withhold our sympathy and even a certain admiration for Canon Hicks. He is evidently one of those many sincere Christian souls in the Church of England who cling with a faith—heroic or pathetic according to the point of view—to the idea that the Church as by law established is the Church of God in England.

That it is a teaching Church, a Church teaching in the name and with the authority of Jesus Christ. Otherwise the Canon's words are meaningless. Canon Hicks 'disagreed profoundly with the Bishop's teaching' and professed his intention "to abide by the Church and its teaching."

So evidently the teaching of the Bishop conflicts with and contradicts the teaching of the Church in which he holds high office. Will the heterodox bishop be disciplined? One need not be a prophet nor the son of a prophet to predict with certainty that he will not be called in, in any way to account. When a bishop's teaching contradicts the teaching of the Church it only proves that that Church has a new mark or note which is proudly proclaimed "comprehensiveness!"

It would seem, however, that sincere and earnest Anglican souls would be troubled and sore at heart over such "teaching of the Church." Well of course many are and they finally either drift into agnosticism or find their way into that Church which is the pillar and ground of truth and whose teachings are always consistent with themselves because they are the teachings of Jesus Christ.

But the worthy Canon shows us the Anglican way out of Anglican difficulties:

"Bishop Barnes was not preaching in the diocese of which he is the bishop and was therefore expressing merely an individual opinion without carrying the authority of the Church."

A splendid proof of the clear thinking and plain speaking of the straightforward and forth-right Englishman who has infinite scorn for what he contemptuously terms 'casuistry'!

But if Bishop Barnes should "preach in the diocese of which he is the Bishop" the "individual opinion" he holds on this question of elementary morals, would it then become the "teaching of the Church"? Wherein does the teaching authority of the Church of England reside? The supreme tribunal in all these matters for the Church by Law Established is the King, Lords and Commons of the realm of England.

Canon Hicks is without doubt a sincere, earnest and pious Anglican clergyman of the established Church; and equally without doubt the type of a large class.

With such earnest souls the cause of loyalty to "the Church of their baptism" would seem to be wonderfully well served by a complete and absolute lack of the sense of humor.

**THE SITUATION IN FRANCE**  
 BY THE OBSERVER

Since I wrote in this column a few comments on the political situation in France, I have seen a letter by Francois Veulliot of Paris in L'Action Catholique, of Quebec, which confirms, apparently, the view I took of that situation.

Francis Veulliot, under date of May 25th, writes a very interesting account of affairs in France, and says:

"At certain periods, we have seen the Catholics unite and protest against the assaults of the Freemasons, but never so wholeheartedly, or with so much discipline, or tenacity as in the past six months. And their manifestations had sometimes a good deal of amplitude and energy. But before the War, the

opinion of the masses remained indifferent if not hostile to what was called the clerical agitation. Public opinion did not feel profoundly that the Catholics had the right of it, and that the country was injured deeply by the persecution of religion. Today this mentality, blind or inert, has been greatly changed—to sum it up, the general opinion is, even amongst those who do not share the convictions of the Catholics, that they have the right to be left in peace and free. The new Premier announces that it is necessary in the public interest and to promote concord, to change the policy of the Government. The controversy is, he says, damaging to the credit of France. So while fifteen or twenty years ago the attempts at resistance failed to galvanize the opinion of the masses, doped by material prosperity and by political lies, while at that time the resistance did not interrupt the march of administrations, today the Catholic protest awakes profound echoes in popular opinion. In two words, the sentiment and temperament of the French people will no longer support the anti-clerical virus. But I repeat that the victory of April, 1925, is a victory of The Marne. It is a check which leaves the enemy at our gates; still with power and still willing. Such victories are precarious if the victors lay down their arms and relax their vigilance."

Mr. Veulliot thinks that if the Catholics permit themselves to be lulled, they will be again attacked later on when public opinion is satisfied in respect of other matters. He draws attention to the fact that the new government is drawn from the same groups and supported by the same majority as the Herriot government. He says that the change of policy is due to the Catholic resistance, but not wholly to that resistance, as the Catholic resistance was powerfully assisted by the change in public opinion generally, and by the events of the day, by which he means no doubt the unsatisfactory condition of the French franc in the exchange market.

In a general way these views and facts stated by Mr. Veulliot confirm what we had gathered from the despatches and other sources of information. If the Catholics had not taken the bold course they did take, the change in public opinion would have had no impetus to manifest itself. The brilliant and razor-edged satire of Father Donceour, and the blunt patriotism and straightforwardness of General De Castelnau, could hardly fail to appeal to a nation of generous minded men even if a great many of them have lost the faith; and the fall of the franc came in handily to show the people who had worshipped material prosperity that the franc was not wholly safe in the hands of men merely because they were loud mouthed proclaimers of that queer conception of worldliness—a state without religion.

**NOTES AND COMMENTS**

A BAPTIST preacher laments that there are 50,000 "foreigners" in Western Canada "who will never hear the Gospel except through missionaries speaking their own language." He further laments that certain individuals from the old countries who volunteered for this service were found later to be preaching, not the Gospel, but socialism and worse. Does not this describe accurately the policy of so-called missionaries, Baptist and others, who masquerade as Catholics and celebrate bogus Masses with a view to seducing the "little ones of Christ" from the Faith of their fathers?

In his sermon as retiring Moderator of the now defunct Presbyterian Church in Canada, the Rev. Dr. MacKinnon of Halifax said: "In the 'Book of Assumptions,' about two or three years after the Reformation in Scotland, there is a quaint entry, marking the gift of twenty Scottish pounds (they were worth about a shilling each) to some Cistercian nuns who had been dispossessed from their convent at North Berwick and were in poverty. What a tale lies hidden in that simple entry! It is an epitome of all that we are trying to say. One can fancy one of these nuns, an elderly one, living through the upheaval of the Reformation. What unexpected and perplexing changes has not the poor old lady witnessed, from those happy days when as a merry-hearted girl she

passed the convent gates and joined the pious sisterhood and entered on those years of devotion to her books, her garden, her needlework, the help of the poor and the care of the stranger, in which she had hoped to spend the remainder of her life!"

But, the preacher went on to say, "strange rumors disturbed the quiet of the cloister—rumors as wild and incredible as those that first broke on the modern ear from revolutionary Russia—the passionate sermon of John Knox, the riot at Perth, the rifling of the churches, the destruction of the monasteries, the overthrow of all that seemed fixed and eternal. Then fast upon the heels of rumor came the feet of the mob itself. Her convent was dismantled, her vestments were forbidden, and while the kindly Scottish heart did not suffer her to starve, she lived in penury and labored with her hands, and at times one can fancy her as she plied her needle, giving a jab with that sharp-pointed weapon into the imaginary flesh of John Knox at the mention of the name of the great Reformer."

THE ABOVE may be taken as a touching and, with limitations, a true picture of that old Catholic and conventual life of Scotland which the man Knox, more than any other single individual, was responsible for bringing to an end. The contrast between the peaceful life of the cloister with all its good influences upon the life of the nation as sketched by the preacher, and the noisy fanaticism of the fanatical Knox, has impressed many a student, as apparently it has impressed Dr. Mackinnon. The greater the marvel then, that, shutting his eyes to the howls of the mob—Knox's "rascal multitude,"—he should proceed to the avowal that "God was in that movement!" What further proof need we that one can read into history what the genuine warrants of history categorically deny!

IN THE present state of feeling in England as to the future of the churches, there is significance, which might be absent at other times, in the placing of a portrait of the present Pope in the Bodleian Library at Oxford. The portrait, which is said to be an excellent likeness, is by the Anglo-Hungarian artist, de Lazo, who presented it to the library. The Bodleian, it may be added, is particularly interested in Pius XI, since His Holiness studied there while making a prolonged stay in Oxford many years ago. Another Pope who visited England was Pius II. (Silvio Piccolomini) in the fifteenth century. It was during his cardinalate that he made an extended tour of England and Scotland.

ON THE question of the relation of Science to Revelation about which so much nonsense is talked, Mr. Chesterton, always timely and pointed in his remarks, has something to say. He is commenting on a London daily which said: "We are beginning to recognize that religion must accept the conclusions of science." "When we read this in the leading article every morning," G. K. C. writes, "we never seem to have sufficient scepticism or liveliness in us to ask the obvious question about it. That religion may accept the conclusions of science, it is necessary that science should conclude. And science never does conclude. It is the whole claim and boast of science that she never does conclude. To conclude means to shut up; and the very last thing the man of science is likely to do is to shut up. When we say 'You must accept the conclusions of the Court of Chancery,' we mean something by it. We mean that even a Chancery suit does come to an end at last. When we say that we must accept the conclusions of the Home Secretary, we mean something very practical indeed. We mean that a particular man will be hanged on a particular morning, not having sufficient social influence to get his insanity accepted as one of the conclusions of science. We mean that when he has been hanged, it becomes a delicate matter to offer him an apology. But it is the whole point of science never to be in this sense final or irrevocable. Of course, this does not mean that we shall not work more wisely if we work in the light of the suggestions of science, or take note of the general tendencies of science. It only means that

the people who use these words ten thousand times a year have not taken note of what they are saying. As a matter of fact, if men had altered their doctrines to suit discoveries, they would often have had to alter them back again, when the discoveries were, so to speak, undiscovered again. Religion was asked to accept the conclusions of science, when science no longer accepted the conclusions of science. But the main point is not a particular one of science but a general one of reason. If science had concluded, it would mean almost literally that science had shut up shop."

**U. S. SUPREME COURT KILLS OREGON LAW**

**THE SWEEPING DECISION IS UNANIMOUS—"REPUGNANT TO THE CONSTITUTION AND VOID"**

Washington, June 1.—The Supreme Court of the United States today held the Oregon anti-private school Act of 1922 to be unconstitutional and sustained the injunction granted by the Federal District Court of Oregon restraining officials of that State from enforcing the law when, under its terms, it would become effective next year. Mr. Justice McKeen delivered the opinion of the Court. The full membership of the Supreme Bench was present and there was no dissenting opinion. Today's decision affects the cases of the Sisters of the Holy Names of Jesus and Mary, and the Hill Military Academy.

By virtue of the decision the rights of parents to direct the education of their children are sustained against improper restraints by State legislation so long as the Federal Constitution is the basic law of the land. The Court's statement on this issue was one of the most sweeping and far reaching in the history of that tribunal.

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only," the decision reads. "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

In such words the Supreme Court granted the request, made in briefs filed by Oregon officials when the case was being argued that the fundamental constitutional question involved be decided.

The decision delivered by Justice McKeen today upholds the ruling of the lower Court that the Fourteenth Amendment is a guarantee against deprivation of property without due process of law and that the right to conduct schools is property within the meaning of the Amendment. Pointing out that no emergency requiring the exercise of extraordinary powers was alleged to exist in Oregon in 1922 and that no evidence had been introduced to indicate that the Private schools had been guilty of abuses calling for corrective measures, the decision reads:

"As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State."

The Supreme Court, by today's decision, also accepts the ruling of the lower court that the suits for injunctions brought by the Sisters of the Holy Names of Jesus and Mary, and by the Hill Military Academy prior to September 1, 1926, the effective date of the Act—were not prematurely brought. The complete text of the decision reads:

**TEXT OF DECISION**

"These appeals are from decrees, based upon undenied allegations, which granted preliminary orders restraining appellants from threatening or attempting to enforce the Compulsory Education Act adopted Nov. 7, 1922, under the initiative provision of her constitution by the voters of Oregon. Jud. Code Section 266. They present the same points of law; there are no controverted questions of fact. Rights said to be guaranteed by the Federal Constitution were specially set up, and appropriate prayers asked for their protection.

"The challenged act, effective September 1, 1926, requires every parent, guardian, or other person having control or charge or custody of a child between eight and sixteen years to send him 'to a Public school for the period of time a Public school shall be held during the current year' in the district where the child resides; and failing to do so is declared a misdemeanor. There are exemptions—not especially important here—for children who are not normal, or who have completed the eighth grade, or who reside at considerable distances from any Public school, or who hold special permits from the County Superintendent. The manifest purpose is to compel general attendance at Public schools by normal children, between eight and sixteen, who have not completed the eighth grade. And without doubt enforcement of the statute would seriously impair, perhaps destroy, the profitable features of appellees' business and

greatly diminish the value of their property.

Appellee, the Society of Sisters, is an Oregon corporation, organized in 1880, with power to care for orphans, and educate and instruct the youth, establish and maintain academies or schools, and acquire necessary real and personal property. It has long devoted its property and religious education and care of children, and has acquired the valuable good will of many parents and guardians. It conducts independent, primary and High schools and junior colleges, and maintains orphanages for the custody and control of children between the ages of eight and sixteen. In its primary schools many children between those ages are taught the subjects usually pursued in Oregon Public schools during the first eight years. Systematic religious instruction and moral training according to the tenets of the Roman Catholic Church are also regularly provided. All courses of study, both temporal and religious, contemplate continuity of training under appellee's charge; the primary schools are essential to the system and the most profitable. It owns valuable buildings, especially constructed and equipped for school purposes. The business is remunerative—the annual income from primary schools exceeds thirty thousand dollars—and the successful conduct of this requires long time contracts with teachers and parents. The Compulsory Education Act of 1922 has already caused the withdrawal from its schools of children who would otherwise continue, and their income has steadily declined. The appellants, public officers, have proclaimed their purpose strictly to enforce the statute.

"After setting out the above facts the Society's bill alleges that the enactment conflicts with the right of parents to choose schools where their children will receive appropriate mental and religious training, the right of the child to influence the parents' choice of a school, the right of schools and teachers therein to engage in a useful business or profession, and is accordingly repugnant to the Constitution and void. And, further, that unless enforcement of the measure is enjoined the corporation's business and property will suffer irreparable injury.

"Appellee, Hill Military Academy, is a private corporation organized in 1908 under the laws of Oregon, engaged in owning, operating and conducting for profit, an elementary, college preparatory and military training school for boys between the ages of five and twenty-one years. The average attendance is one hundred and the annual fee received for each student amount to some eight hundred dollars. The elementary department is divided into eight grades, as in the Public schools; the college preparatory department has four grades, similar to those of the Public High schools; the courses of study conform to the requirements of the State Board of Education. Military instruction and training are also given under the supervision of an Army officer. It owns considerable real and personal property, some useful only for school purposes. The business and incident good will are very valuable. In order to conduct its affairs long time contracts must be made for supplies, equipment, teachers and pupils. Appellants, law officers of the State and County, have publicly announced that the Act of November, 7 1922, is valid and have declared their intention to enforce it. By reason of the statute and threat of enforcement appellee's business is being destroyed and its property depreciated; parents and guardians are refusing to make contracts for the future instruction of their sons, and some are being withdrawn.

"The Academy's bill states the foregoing facts and then alleges that the challenged Act contravenes the corporation's rights guaranteed by the Fourteenth Amendment and that unless appellants are restrained from proclaiming its validity and threatening to enforce it irreparable injury will result. The prayer is for an appropriate injunction.

"No answer was interposed in either cause, and after proper notices they were heard by three judges (Jud. Code Sec. 266) on motions for preliminary injunctions upon the specifically alleged facts. The Court ruled that the Fourteenth Amendment guaranteed appellees against the deprivation of their property without due process of law consequent upon the unilateral interference by appellants with the free choice of patrons, present and prospective. It declared the right to conduct schools was property and that parents and guardians, as a part of their liberty, might direct the education of children by selecting reputable teachers and places. Also, that appellees' schools were not unfit or harmful to the public, and that enforcement of the challenged statute would unlawfully deprive them of patronage and thereby destroy appellees' business and property. Finally, that the threats to enforce the Act would continue to cause irreparable injury; and the suits were not premature.

"No question is raised concerning the power of the State reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and pupils; to require that all children of proper age

attend some school, that teachers shall be of good moral character and patriotic disposition...

BISHOP OPENS NEW CHURCH

ST. THERESE'S, PILLET ROAD, SCENE OF CEREMONY

With solemn rites, His Lordship, Rt. Rev. M. F. Fallon, D. D., Bishop of London, yesterday blessed and opened the new Roman Catholic church at Pillett and Tecumseh roads...

In his address, which was developed largely from the life of St. Therese, he stated that it was with extreme pleasure that he dedicated the church to St. Therese, of the Little Flower of Jesus...

Bishop Fallon told of having visited the birthplace of St. Therese, at Alencon, in Normandy, during his visit overseas, in 1918. He referred to the inspiration her life had been to thousands of the faithful...

In spite of the fact that the greater part of her life was hidden as a humble, barefoot nun in the monastery, Bishop Fallon said, this little model character became one of the most famous persons of the last two centuries...

Bishop Fallon exhorted those who were present to strive to imitate the Little Flower of Jesus, and he hoped that under the patronage of this saint of God, the new church would blossom into one of the fairest of Border parishes...

Clergy present included: Rev. Fathers Peter McCabe, Maidstone; F. X. Laurendeau, Our Lady of the Lake Church, Ford City; Peter L'Heureux, Belle River; H. Rbbert, Immaculate Conception, Windsor; J. A. Rooney, Our Lady of Prompt Succor, Windsor; J. Andrewjeski, Holy Trinity Church, Windsor; E. G. Doe, St. Clare's, Windsor; Dennis Brisson, Sacred Heart; W. J. Langlois, St. Rose Church, Riverside; Father Beglet, C.S.B., Assumption College, Sandwich; J. DuCharme, Immaculate Conception, Windsor; H. Fallon, Immaculate Conception, Windsor; E. Pageau, St. Alphonsus, Windsor; J. Tobin, Our Lady of Prompt Succor, Leadore Poison, Tecumseh; J. McNabb, Our Lady of the Lake, Ford City, and G. L. Blouin, Our Lady of the Lake, Ford City.

FOREIGN MISSION NEWS LETTER

A HARD LOT

In the Little Sunda Islands the girl is sold in infancy, and a father buys as many little girls for his son as he can possibly afford. The boy, to which the little girl is sold, will demand her from the father about the age of twelve, but about three months time is allowed for preparation...

The suits were not premature. The injury to appellants was present and very real, not a mere possibility in the remote future. If no relief had been possible prior to the effective date of the Act, the injury would have become irreparable. Prevention of impending injury by unlawful action is a well recognized function of courts of equity.

The decrees below are affirmed.

N. C. W. C. COMMENT

Dr. James H. Ryan, Executive secretary of the National Catholic Welfare Conference, made the following statement on the decision: "The decision of the United States Supreme Court declaring unconstitutional the Oregon Compulsory Public School Attendance Law and upholding the decision of the District Federal Court was not unexpected. The issues involved transcended the right of a private corporation to conduct schools. There was at bottom the problem of freedom of education."

In conformity with the Constitution of the United States and our historical attitude towards education, no other decision than one outlawing the Oregon School Law could well have been imagined. From now on the legal status of private educational endeavor cannot be questioned. This is a tremendous confirmation of our faith in the

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR DOLLAR CLUB BY THE PRESIDENT

Preparations are being made for the sending out of our annual appeal to the Dollar Missionary Club. THE OBJECT OF THE DOLLAR CLUB

This Club has been established for the purpose of collecting funds with which to help in providing assistance for priests laboring on poor Western missions from which they receive little or nothing in the way of financial support.

Ordinarily, men are prosperous when there is plenty of work, for no one expects work to be done without remuneration. During the past few years people have learned what a hardship it is to be without work and as a consequence without pay.

The priests on Western missions are frequently without money, but there is always abundance of work, so much, in fact that nothing but the hope of their number being augmented keeps up their courage in the face of such overwhelming difficulties.

True, they do not work for money, else they would not remain in their present circumstances. Their labor will undoubtedly bring reward, and that of the highest kind. They are day by day piling up treasures for eternity, but that fact does not enable them to procure food for the nourishment of the body nor warm clothing to keep out winter's biting cold.

When our Lord came upon earth there was no room for Him in the inn and He was born in a poor stable. There is still no room in the hearts of many for Him to Whom they are so much indebted.

Our Blessed Redeemer makes this appeal to you, through us, that in His name you may send an alms at first, a distraction. But I can assure you that you will be ready for a Nunc Dimittis after you have distributed Communion to these children in faith, some old, some young in years. There is a young doctor who receives, a simple, modest, intelligent fellow that anyone would be glad to call a friend. Then there are old men, young boys and teachers; school girls, mothers, and old grannies. Occasionally a woman will come to the rail, or a baby strapped to her back. And best of all, there are the blind girls, cheerful and happy, they seem to spread their spirit when we hear on the stone pavement the slop, slop of their toe-tied, wooden shoes making a groping way to church.

ST. AUGUSTINE'S SEMINARY

MGR. J. J. O'SULLIVAN WILL BE NEW PRESIDENT

Mgr. J. J. O'Sullivan, rector of St. Mary's Cathedral, Hamilton, and Chancellor of the diocese, has been appointed President of St. Augustine's Seminary, Kingston Road, in succession to Right Rev. Bishop Kidd, recently consecrated head of the Diocese of Calgary. The appointment was made by the Board of Governors of the seminary, of which Archbishop McNeil is Chairman. The new President will take up his duties on his return from a visit to Rome and other points on the Continent. His congregation recently presented him with a purse as a parting gift.

Speaking to The Globe last night of the new President of St. Augustine's, a well-known Toronto priest said: "Mgr. O'Sullivan is a man of solid ability, studious habits, is an excellent administrator and possesses all the qualities needed to direct such an institution as St. Augustine's."

Mgr. O'Sullivan is a native of Hamilton Diocese, and has been in that jurisdiction during the whole of his career, except when he was away at St. Jerome's College, and the Grand Seminary, Montreal, where he received his education.

Ordained to the priesthood about fifteen years ago, he is a comparatively young man and has shown marked ability, not only as a rector, but as Chancellor of the Diocese of Hamilton, which office calls for abundant administrative capacity. Mgr. O'Sullivan is well known in Toronto. He has preached frequently at St. Michael's Cathedral, and has also had a large part in the affairs of the Catholic Truth Society and other Church organizations.

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WEEKLY CALENDAR

Sunday, June 21.—St. Aloysius Gonzaga was the eldest son and heir to the Marquis of Castiglione. Abandoning worldly honors he made a vow of perpetual virginity and by a special grace was ever afterwards exempted from temptations against purity. This was when he was only nine years old. Later he entered the Society of Jesus and was in his last year of theology when a postulant fever broke out in Rome. He offered himself for service of the sick and contracted the disease and died after an illness of three months, at the age of twenty-three years.

Monday, June 22.—St. Paulinus of Nola was one of the most famous men of his time. Born to a distinguished and wealthy family he withdrew into Spain and distributed his worldly goods to the poor and then was ordained to the priesthood. He was Bishop of Nola when the Vandals invaded the country and the Saint devoted all his revenues to redeeming captives. When his funds were gone he offered himself in exchange for the son of a poor widow. The Vandal King heard of this offer and was so impressed that he set the Saint and his two sons free. The Saint died in 481.

Tuesday, June 23.—St. Etheldreda, Abbess, was a member of a family of noted virtue. Her mother and three of her sisters are numbered among the Saints. Etheldreda was forced to marry Tonbercht, a tributary to the King of the Mercians and she lived with him for three years as a virgin. Upon his

death she was again compelled to marry, her second husband being Egfrid, King of Northumbria. At his court she lived the life of an ascetic. Finally the King agreed to her retirement to Colindingham Abbey. Later she founded an Abbey at Ely which she governed for several years. She died in 679.

Wednesday, June 24.—St. John the Baptist. It was the privilege of St. John to prepare the way for Christ. St. John's birth was foretold by an angel to his father, Zachary and before the Saint was born he began to live for the incarnate God. Christ began His life in the arms of His people with His Baptism by St. John. On that occasion St. John saw the Holy Ghost descend in bodily form upon the Saviour. The Saint's work then was done. He had but to point his own disciples to the Saviour and to decrease as Christ increased.

Thursday, June 25.—St. Prosper of Aquitaine was born in the year 403 and his works show that in his youth he studied all branches of secular and sacred learning. He was invited to Rome by St. Leo the Great who made Prosper his Secretary. The date of the Saint's death is uncertain but it has been established that he was still alive in 468.

Friday, June 26.—St. John and Paul, martyrs, both were officers in the army of the Emperor Julian, known to history as Julian the Apostate. Their Christian faith brought them persecution and finally death. They were martyred in the year 362.

Saturday, June 27.—St. Ladislas, King, was the son of King Bela of Hungary. Although Ladislas had little inclination to seek royal power circumstances compelled him to ascend the throne. He restored the laws of St. Stephen, drove the Hung out of his territories, vanquished the Poles, Russians, and Tartars, and was preparing a great expedition against the Saracens for the delivery of the Holy Land when death overtook him in 1095.

IN THE CHINESE FIELD

A PROTESTANT PROFESSOR'S APPRECIATION OF CATHOLIC WORK

Shanghai, China.—Dr. Kenneth Scott Latourette, Professor of History in Yale University, has published here, in the Chinese Recorder, an appreciative article on "American Catholic Missions in China." Dr. Latourette notes that the past two decades have seen a remarkable development of the interest of American Catholics in foreign missions, and adds: "The Catholic Church in America has not yet passed the brick and mortar stage. Even a casual inspection of our cities will show many new churches in process of erection, and monasteries, nunneries, (sic) seminaries, colleges and universities being founded and rapidly adding to their equipment. The United States, however, is no longer a foreign mission field, and the Church is beginning to have surplus energy for other lands. The bulk of Catholics, both laity and clergy, are still uninterested, or but little interested in foreign missions, but a movement toward foreign missions began a little less than twenty years ago and has been growing with phenomenal rapidity. Today American Catholics are contributing to the Society of the Propagation of the Faith more than those of any other country, and in more than a dozen places candidates are being trained for work abroad. The Catholic Students' Missionary Crusade, now only about a decade old, is modelled somewhat after the Student Volunteer movement, and has had a remarkable growth."

"Interestingly enough, most of this new missionary interest has sought an outlet in China, and a list of the organizations at work show what extensive foundations have been laid. "The oldest American Catholic body at work in the Catholic Missionary Society of America with headquarters at Maryknoll, Ossining, New York. Here, in great stone buildings, which are still under construction, on a magnificent site overlooking the Hudson, candidates are being trained for the missionary priesthood. The priests are secular, that is they belong to no religious order, but associated with them in the society, to provide for the women's work are some Dominican sisters. The society sent out its first missionaries to Kwantung in 1918, and today has fields in parts of Kwantung and Kwangsi, formerly assigned to the Missions Etrangeres of Paris, and has recently been given territory in Korea."

"The Society of the Divine Word, a missionary order that is chiefly German in membership and that has headquarters in Steyl, in Holland, has several training schools in America, drawing candidates chiefly from those of German descent. Its head college in America is at Techny, Illinois.

"The Passionists have within the last four years begun sending both priests and sisters to Hunan. "American Franciscans are sending recruits to Wuchang; a society with headquarters at Maynooth, in Ireland and American headquarters at Omaha, is sending priests and Sisters to Hanyang; Sisters from St. Mary's-of-the-Woods, Terre

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Haute, Indiana, have a school for girls at Kaifeng; and in that same city secular priests from the Philadelphia diocese are aiding the Italian Milan Society in its work. Some American Lazarists—also known as Vincentians—have been sent to aid their European brethren in Kiangsi; American Dominicans are taking over from the Spanish members of the order the care of a portion of Fukien; and just recently Benedictines from Pennsylvania have sketched out a project for a great Catholic University in Peking.

"This aid from Americans has been extremely fortunate for Catholic Missions in China. The mainstay for these, for many years, has been the French, with substantial aid from the Spanish, Italians, Germans and Belgians. The French, of course, and especially the great Missions Etrangeres of Paris, suffered severely from the War, and the others, with the possible exception of the Spanish, were also greatly handicapped by the struggle. Now come the Americans from a young and rich nation and from a group whose energies and wealth are rapidly increasing. If any large percentage of American Catholics can be aroused to enthusiastic support they may well become an extremely important factor in the work of their Church in China, and may in time even predominate. Whether they will bring in new methods or alter materially the character of Chinese Catholicism, it is too early to say. Certainly Protestants will watch future developments with the greatest interest."

"National Catholic Federation, 86 rue du Montparnasse, March 26, 1925.

"My dear Admiral: "I thank you for sending the documents concerning the 'National Council of Catholic Men.' I received them with gratitude, together with the publication enclosed in your letter. "I am happy over the feelings of friendship and mutual esteem which unite the Catholics of our two nations, and I beg you again, my dear Admiral, to receive the assurance of my high esteem in common devotion to the cause of religion."

"GENERAL DE CASTELNAU"

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CHATS WITH YOUNG MEN

PRAISE OF THE BLESSED SACRAMENT

More than the Angels round God's throne above, More than the holy ones filled with His love. More than the creatures on earth by God sent, Be the praises of Jesus in the sweet Sacrament.

which fall upon them, faithfully and to the best of their ability, all would be successful. One of the greatest assets in a young man's life is character, and it requires character to be a success.—The Pilot.

TRUTH AND SINCERITY

The highest compliment that can be bestowed on a man is to say of him that he is a man of his word; and the greatest reproach that can be bestowed on a man is to assert that he has no regard for the virtue of veracity. Truth is the golden coin with God's image stamped upon it, that circulates among men of all nations and tribes and peoples and tongues; its standard value never changes or depreciates.

OUR BOYS AND GIRLS

A HYMN TO THE SACRED HEART OF JESUS

Hear the Heart of Jesus pleading: "Come and sweetly rest in Me, With a peace and joy exceeding, Meek and humble ever be; In My Heart serene and holy, All your selfish cares resign, — Dearest Jesus! meek and lowly, Make, oh! make our hearts like Thine!

THE SACRED HEART

Love the Sacred Heart, and that love will pass into the Beatific Vision; for charity is eternal, and the love of the Sacred Heart is the union of our faint, weak charity with the fervent charity, divine and human, of Jesus Christ our Lord. Adore the Sacred Heart, and it will pass into the worship of the eternal throne, where there will be prayer no longer and reparation no more; but praise for ever, and thanksgiving to all eternity.

Do not think that the science of the Sacred Heart is too deep for you. It is the science of the poor and the science of the little child; they, by an infused light and by an implicit knowledge, know the Sacred Heart even more perfectly and more precisely than the cultivated intellect which, in its cultivation, is cold. Therefore it is a science within the reach of all; and it comes more by love than by light, more by prayer than by study; most of all it comes by communion with the Precious Body and Blood of Jesus Himself.

Make yourselves, then, disciples of His Sacred Heart. Learn to love and to be like it; and in the measure in which you are like it you will know it; and in the measure in which you know it, you will love it; and it will be in you as rest and sweetness and light and strength. You will walk with Jesus in this world as the two disciples walked with Him to Emmaus, but your eyes will not be hidden; and your heart will burn within you as He talks with you by the way; and when you see Him in eternity He will not vanish out of your sight but you will "see Him as He is," and He will abide with you forever.—Cardinal Manning.

A LITTLE MORE AND A LITTLE LESS

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

To give up a little more cheerfully whenever giving up shall be necessary, and to demand a little less praise and gratitude for my good deeds.

To lose my temper a little less often and be a little more kind to everybody.

To make a little more allowance for the other fellow's faults and mistakes and a little less for my own.

To surprise myself a little oftener by my success in resisting temptations and appal myself a little less frequently by my selfishness and weakness.

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

To be honest with myself a little more frequently and to keep up fewer pretenses with my soul.—The Universe.

HOW TO SUCCEED

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die poor are unsuccessful. Some of the most successful men in the world have died with little or no wealth. Some of the wealthiest men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily measure success or a lack of wealth failure. Success depends on rendering a capable and honest service, doing the things that need to be done.

If all young men would make up their minds to prepare themselves for some job they like and pledge themselves to discharge the duties

in golden vestments bearing aloft the Monstrance that enfolds the King of Kings and Lord of Lords, appeal irresistibly to the heart of faith. We think of the many thousands who have walked in such processions before, and who are now chanting honor and praise and thanksgiving and honor to the Lamb enthroned on high. Or we may transport ourselves in spirit to the shrine of Our Lady at Lourdes and ponder on the same scene of a grander scale that is being reproduced in that famous grotto, with the same concomitants and the same central idea, to give vivid outward expression to interior faith.

The old hymn of the Church "Panis vivus et vitalis," "the living and the life-giving bread," should be our inspiration through life. For life is one long procession after the Blessed Sacrament. The Good Shepherd Who leads us, His flock, has compassion on the multitude. He is ever ready to feed us with His Living Bread, in the weary wilderness of this sad world. How sordid seems the world when we behold this passing glimpse of Heaven. Our own little lives, so filled with the little things that we think great, takes on a new and wonderful meaning, as we contemplate the infinite goodness of God and the tender pity of His Blessed Mother. It is a sad world, but there is comfort in the knowledge that the sorrow, suffering, and pain of this world will pass away into the glorious light of eternity.

Thus does the Corpus Christi lesson impress itself upon us, gliding our drab lives with a passing glint of glory, lifting us upward and onward with consolation unsurpassed and strength indomitable by virtue of the infallible promise it exhales from the fragrance of its beauty and its truth: "I am the Bread of Life. He that eateth of Me shall live by Me," and "If any man eat of this Bread, he shall live forever."—The Pilot.

group are enrolled in the College of Liberal Arts and Sciences, thirteen in the College of Engineering, eleven in the College of Commerce, two in the School of Music, and one in the College of Education.

From the stain of passion free, "Heart of Jesus! we implore Thee, Make, oh! make us pure like Thee!

Let us live and die in Thee. —ELEANOR C. DONNELLY

CATHOLIC UNION'S AMERICAN LEADER

Father Joseph Kreuter, of St. Bernard's Church, at Minneapolis, has been named American head of the Catholic Union, the powerful international organization which is seeking the return of the separated brethren of the East to the Catholic fold.

Although the Union is only a few years old, it has the most powerful support in many countries. Cardinal Mercier, venerable and beloved Belgian prelate, has just accepted honorary membership on the Central Board. He is the tenth Cardinal to give its approbation some time ago.

At the same time that Father Kreuter's appointment was announced, there also was given out the naming of Floyd Keeler, who is well known among American Catholics, as field secretary of the Union in the United States. Mr. Keeler has had wide experience as the first field secretary of the Catholic Students' Mission Crusade, and as the promoter of several mission enterprises. His efforts will be directed toward enlisting the interest of the American Catholics of both the Latin and Eastern rites in this work, which is close to the heart of the Holy See.

Means which the Union is using to accomplish its purpose are the education of priests to labor among the separated Christians of Russia and the Near East; the circulation of literature, and the affording of temporal relief to stricken communities. This work, it is pointed out, will be an effective counter-offensive against "red" propaganda, in addition to its purely religious aspects. Already the Russians are looking longingly toward reunion with Rome, says the head of the Union.

CATHOLIC STUDENTS ON HONOR ROLL Chicago, Ill.—Sixty Catholic students were included in the students commended for scholarship at the Honors Day Convocation just held at the University of Illinois.

Thirteen of the sixty were commended for superior scholarship and the remainder for high scholarship. The superior group is made up of the highest three per cent. of the four classes and the high group of the highest ten per cent.

One Catholic student, R. A. Jascovick, of La Salle, Ill., a senior in the College of Engineering, is one of the fourteen students whose names were placed on a bronze tablet in the university auditorium for sustained excellence in scholarship during the junior and senior years.

Thirty-three of the Catholic students included in the honor

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group are enrolled in the College of Liberal Arts and Sciences, thirteen in the College of Engineering, eleven in the College of Commerce, two in the School of Music, and one in the College of Education.

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OBITUARY

SISTER ST. CATHARINE

On Saturday, May 30th, death summoned to her eternal reward, Sister St. Catharine of St. Joseph's Convent, Pembroke, at the age of thirty-one years, after an illness of six months. She was known in the world as Anastasia Lynch, Maynooth, Ont. She was one of the first young ladies to enter the Novitiate which was founded in Pembroke, September, 1921.

On Monday, June 1st, Solemn Mass of Requiem was sung by His Lordship P. T. Ryan, Bishop of Pembroke, in the convent chapel. Assisting His Lordship were Monsignor Lorrain as Assistant Priest, Rev. A. J. Reynolds, P. P., Killaloe, as deacon and Rev. W. Breen, Chancellor of St. Columba's Cathedral, Pembroke, as sub-deacon. Deacons of honor were Rev. T. Brady, P. P., Maynooth, and Rev. T. J. Sloan, P. P., St. John the Baptist parish, Pembroke. Present in the sanctuary were Revs. P. S. Dowdall, J. Bourke, E. T. McNally, T. J. Dwyer and T. P. Holly. Besides the members of her own community, from the missions, there were present the Grey Nuns of the Holy Cross from Mary Immaculate Convent and General Hospital, Pembroke.

In a very impressive sermon His Lordship, Bishop Ryan, paid a touching tribute to the deceased religious. He spoke of her cheerful patience and loving submission to the holy will of God, who called her to Himself after she had spent only a few years in the religious life. The interment took place in St. Columba's Cemetery, Pembroke. At the grave were Rt. Rev. Mgr. Lorrain, Fathers Dowdall, Sloan, McNally, Bourke, Brady and Holly.

The deceased bequeathed to mourn her loss, her sorrowing parents, three brothers, two sisters and two aunts, Sisters Anastasia and Zepherine of St. Joseph's Convent, Hamilton, R. I. P.

MRS. F. L. DIXON

A wife and mother of the highest Christian type was taken suddenly and sadly on Monday afternoon in the death of Mrs. F. L. Dixon of Sudbury, Ont. With her husband, nine children, whose ages range from eighteen months to sixteen years, are left mourning. Deceased, who was but thirty-five years of age, failed to rally after a serious operation performed at 10 o'clock that morning. She died at 8 o'clock in the afternoon. A woman who, with her keen interest in her family and in the performance of her home duties, seemed untiring, the late Mrs. Dixon had been in apparent good health until a little over a week ago when she was taken ill.

An operation was advised and, on Sunday evening, in going to St. Joseph's Hospital she walked out to the car and was in a cheerful mood. For a time after the operation there was hope for her recovery but her strength failed her and she passed away 5 hours later. Respected as one of the best wives and mothers, a cheerful, friendly disposition won for her scores of friends. She was a member of St. Joseph's parish and was a willing and energetic worker for her church. Deceased was corresponding secretary of the Catholic Women's League. The children left motherless are: Mary, aged sixteen; Dorothy, fifteen; Margaret, fourteen; Frank, twelve; Angus, eleven; Florence, seven; Nicholas, five; Jean, three; Fay, eighteen months. Deceased was, before her marriage, Miss Mary Fay, of Almonte, and is survived by her parents, Mr. and Mrs. John Fay, of Ottawa; six sisters, Mrs. A. O'Connor, of Capreol; Mrs. C. Kelly of Ottawa; Mrs. T. O'Regan of Ottawa; Mrs. Meehan of Almonte; Mrs. Cecil Hughes of Ottawa; Miss Zita Fay, at school in Toronto, and two

brothers, Thomas of Ottawa, and Jack, of Rochester, N. Y. Rev. Canon T. P. Fay, of St. Bridget's Church, Ottawa and Rev. John R. O'Gorman of Cobalt, Ont., cousins. The three eldest girls, Mary, Dorothy and Margaret, are students at St. Joseph's Academy in North Bay and were not aware of their mother's illness. They were called home Monday evening. The funeral was held from her late residence on Cedar St. to St. Joseph's Church, at 9 o'clock Thursday morning where a Requiem High Mass was sung. Interment was made in the Roman Catholic cemetery. The bereaved family have the sympathy of the community in their great loss. May her soul rest in peace.

MRS. JOSEPH MERAW

On Saturday, May 17th, 1925, occurred the death of Mrs. Joseph Meraw, wife of Mr. Joseph Meraw of Hungerford. Although Mrs. Meraw had been a patient sufferer from rheumatism for some months, death was sudden and unexpected, following a complication of only a few days duration. She died peacefully, fortified by the rites of the Catholic Church of which she was a most devout member.

The late Mrs. Meraw was born in Ireland about fifty-nine years ago, the daughter of Mr. and Mrs. James Murphy. She came to Canada when a young girl making her home with Mr. James Quinn of Tweed, until her marriage to Mr. Meraw in 1890. Besides her sorrowing husband she is survived by two daughters, Sister Mary Ita of the Franciscan Convent, Rock Island, Ill., Miss Rose at home; three sons, James, John and Edward of Hungerford; two sisters, Rev. Mother Mary Gabriel of St. Francis Hospital, Kewanee, Ill., Mrs. Catherine Madden of Rock Island, Ill., who were present during her illness, and two sisters and two brothers residing in Ireland.

The sterling qualities of a truly Christian wife, mother and neighbor were exemplified in the character and life of the deceased, her unassuming charity and open-hearted hospitality being far-reaching. The appreciation of these qualities and the esteem in which Mrs. Meraw was held were attested to in the many spiritual offerings for the repose of her soul, and the very large attendance at the obsequies. The funeral was held on Monday morning at St. Carthag Church, the Mass being celebrated by Rev. Jonas Feeney of Brockville, after which interment took place in St. Carthag cemetery. Rev. D. A. Cullinane of Stoco, Rev. S. LeSage of Stirling, and Rev. B. F. Farrell of Marmora were present as well as friends from Cobourg, Perth, Stoco, Matiback and Marmora. May her soul rest in peace.

CIVILIZATION'S PERIL

The tremendous growth of physical and chemical science threatens the destruction of Western civilization, the Rev. Dr. James H. Ryan told students of the Catholic University, Washington, at the annual observance of St. Thomas Aquinas Day, Archbishop Curley, Chancellor of the university, was present, and Senator David I. Walsh was a guest of honor. Dr. Ryan spoke at a Solemn High Mass celebrated by the Right Rev. Mgr. George A. Dougherty, vice-rector of the university.

"Give us fifty more years of development in physical and chemical science, such as that which characterized the last fifty years, add to this another World War, and Western civilization would be utterly destroyed by the awful forces let loose from our laboratories," he declared. "The growth of science is the most significant development in the last century in its influence on men's thinking and men's lives, he said. Mechanistic in its outlook and materialistic in its outcome and influence, it has 'interpreted' all things, including man, in terms of mathematics, and has succeeded in reading out of philosophy every category which even remotely involves freedom, purpose, end, or value."

"A universe so organized has in it no place for freedom," he continued, "and a philosophy so conceived can scarcely be both a science with problems of man's nature, his present welfare, viewing him as a responsible individual, or his future existence. Mechanism thus comes before us as a unitary view of the world, an all-embracing science, and an all-embracing philosophy. For it, psychology, ethics, sociology, and theology are aspects of biology, which latter upon analysis turns out to be but a phase of mathematics. The universe, therefore, is a closed system, to the understanding and control of which nothing but a deeper knowledge of mechanistic science itself will avail."

While there is universal pride in the achievements of science, said Dr. Ryan, men are beginning to fear this tremendous force which is being placed in the hands of every one, "wise man as well as fool." Thinkers are wondering how it can be made to serve the greater human needs. Already, he pointed out, this "false ethic of materialistic science" is reaping a part of the whirlwind in the knowledge that it has created a world of cold, cruel egotism, ruled almost universally by the pleasure motive. This present-day philosophy, said Dr. Ryan, is, it is evident, incompatible with the teachings of Christ, which must be taken into account

in any effort to form an adequate conception of life. "Mechanistic science will never succeed in bringing about a world in which we can live safely, for it is a short-sighted, false view both of nature and of man. By destroying the moral law, it has at the same time destroyed all hopes of either nations or individuals acting except for their own selfish purposes."

Once before, he reminded, in an age dominated by materialism there arose a man, St. Thomas, who succeeded in correlating the doctrines of Christianity with the philosophical ferment of the day. The task is faced again today, he said, but there must be brought to bear many minds to accomplish the same end, since modern problems are so complex and varied that it is inconceivable a single mind may cope with them.

"I venture to think that if St. Thomas were alive today," he added, "he would conceive the primary function of a great Catholic University to be precisely the doing for our modern world what he himself did so well; namely, to work out a logical and satisfying construction of the whole range of knowledge in its manifold relations to philosophy, theology, and to human life."

"In this huge task," he concluded, "the graduates of a Catholic University have most important duties, and he admonished the students to demonstrate to an unbelieving world that the Church of the Ages carries on as the guardian of science, of philosophy, of faith, of morality."

NEW BOOK

"A Rose Wreath for the Crowning of St. Therese of the Child Jesus," by Rev. John P. Clarke, 12mo., cloth. Illustrated and with Picture on cover. Net \$1.25. Postage 10 cents.

Father Clarke has been able to pay appropriate and striking tribute to the Little Flower by bringing out a new book in her honor on the day after her canonization. The volume will help satisfy the widespread devotion to this "Saint of our own time," stimulated by the news of her latest and final glorification.

Immediate interest in the book is aroused by the fact that the Little Flower is referred to under her now proper title of "St. Therese." The book itself is filled with an ardent, sympathetic appreciation of her mission that is certain to win new followers to her standard. "By no means is it another story of her life. Biographical incidents are occasionally introduced, and passages from her writings are chosen, but always with the view of making her teaching appeal to the average adult.

The publishers of the book inform us that they have released at the same time a new edition of Father Clarke's first volume, "Her Little Way," in which all references to "Blessed Therese" have been changed to "St. Therese."

For sale at THE CATHOLIC RECORD, London, Ont.

MORAL CONDUCT CODE BY GERMAN BISHOPS

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

The German bishops have published a list of Christian principles aimed at eliminating the evil of immorality. Their pronouncement says: "Culture of the body is good, but culture of the spirit is higher, and culture of the body must be in accord with Christian principles; it must never violate modesty."

"The sexes must be separated in gymnastic classes, and classes must be directed by teachers of the same sex as their members. Bathing suits should not be permitted at these exercises, and exercises without clothing should not be permitted for classes of either sex."

"The public must never be admitted to gymnasiums for girls."

"The sexes must be kept separate in swimming exercises and bathing, and attendants must be of the same sex as the members of the classes. Exhibition swimming of women should be prohibited."

"In the case of family bathing, the same rules of separation must be observed, with separate rooms for dressing."

"Physical and medical inspection of school children must be arranged so as to avoid all scandal."

"Sports must permit time for Mass and other divine services, and must never violate Christian feelings."

"Dancing plays and exercises which are very popular now hold great danger because of their materialistic, pantheistic and atheistic inclination. Some rhythmic exercises may be permitted, however, when the children are properly clad."

"Society must come back to the simple old customs, without debauch and gluttony."

"Modern dances, nearly all of bad origin, are threatening virtue and chastity. They cannot be suffered any longer, even in modified forms."

"Literature, the theater, motion pictures are in a bad way. The clothing worn is generally abominable."

"Women must be the defenders of the old pure customs. Parents are responsible for the modesty of their children's clothing. The Cath-

olic press must observe its responsibility in all these matters."

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that none can perform so well as they themselves, if they will but realize it.

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For the benefit of our non-Catholic friends we publish a suggestion received from a sincerely interested friend of Graymoor: "Reverend Sir: In your ad. of St. Anthony, why don't you mention that the Novena is applicable for non Catholics as they hesitate thinking it is only meritorious and of use for the faithful."

The Friars have received many petitions from non Catholics and they have undoubtedly been helped by it and again. Clients who send us their grateful acknowledgments do not mention their religion. We quote only a few of the many grateful acknowledgments received. Any one interested to read more may obtain free copy of the N. M.P. containing many such letters. Mrs. D. S. Dorchester, Mass.: "Last Thursday, A. C. Providence, R. I.": "I received five day I prayed to St. Anthony to help me find a donation promised St. Anthony if my business lost dead, and promised him, if I found it, that would improve. Last week I did improve I would send an offering for bread for his poor, (quantity), so I am sending an offering in haste to keep my promise for his intercession, for a continuation of better business."

The Friars of the Atonement will be pleased to enter petitions sent to St. Anthony's Prep. school, Nova Scotia, which begins each Tuesday and ends on the following Wednesday, and place them at the feet of the Wonder-Worker of Padua, and also pray for them. Send your petitions to: St. Anthony's Graymoor Shrine Friars of the Atonement Box 316, Peekskill, N. Y.

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POSITIONS WANTED BY three Catholic lady teachers having permanent second class certificates. Either in the same school or separately. Salary \$900-\$1000. Good references. Apply Box 498, CATHOLIC RECORD, London, Ont. 2410-10

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