

# 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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## MOTU PROPRIO OF POPE PIUS XI.

### GIVES PLAN FOR INSTRUCTION OF CATHOLICS

The "Motu Proprio" of His Holiness, Pope Pius XI., dealing with the teaching of Christian Doctrine in schools and colleges, which has just been made public, is the outcome of an inquiry among the Italian Bishops made three years ago by Pope Benedict XV. The answers to this inquiry were sent to the Sacred Congregation of the Council and by it submitted to a Consultor of the Congregation for an opinion.

This Consultor found that while it was unnecessary to formulate a new Ecclesiastical law, for the teaching of Christian Doctrine, it was important that regulations already existing should be co-ordinated and more clearly defined. This opinion received the approval of the members of the Sacred Congregation and was in due course forwarded to Pope Pius. His Holiness also concurred in the findings, but decided that the matter was one of importance not only to Italian Catholics, but to the Universal Church. Hence the preparation and promulgation of the "Motu Proprio," which follows:

#### THE "MOTU PROPRIO"

"In Our first Encyclical to the Catholic world We pointed out that there is but one remedy for the evils from which human society is suffering, namely, the return to the peace of Christ in the reign of Christ, and We added that in no other way could this reign be established on earth except by the work and industry of the Church in the education of men. This education is obtained from the Church mainly when she imparts the teaching of religion to children and adults in accordance with the wisdom of her institutions and laws. It was for this that Our beloved predecessor Benedict XV., by letter of the Sacred Congregation of the Council, asked the Bishops of Italy in what manner the various prescriptions concerning religious instruction of the people were being carried out; an inquiry to which each replied according to his own particular experiences and study of the subject.

"Now We, accepting with a willing spirit this same duty as a legacy transmitted to Us for him, have determined to carry to an end that which he, who was such a vigilant Pontiff, so opportunely began. To this end, and also in order that all people may be benefited by the undertaking, We have decided to create an organization both to co-ordinate the opinions and intentions of all good men in a cause so closely connected with common salvation and above all, to assist and confirm the work and purposes of the pious pastors throughout the entire world, in a matter of most supreme importance. And this We shall do by instituting in the Roman Curia a special office through which We may better and more easily exercise in the Universal Church that supervision and vigilance which We owe to a matter of such vital interest.

"Therefore, by 'Motu Proprio,' and in the fulness of Our Apostolic power, We do institute and by these letters declare to be instituted in the Sacred Congregation of the Council a special office which will be used by the Apostolic See as an instrument to encourage throughout the whole Catholic world the fulfillment of its laws on the teaching of doctrine to Christian people, and the special purpose of which will be to promote and direct all catechetical activity in the Church.

#### CERTAIN OF GOOD RESULTS

"We are quite certain that very beneficial results will follow from this, especially if the Holy See receives—as We do not doubt it will—that prompt and helpful cooperation which the Bishops, the clergy and the faithful laity invariably give. However, let the catholic associations and sodalities of both sexes permit Us to ask them to frequent with exemplary regularity the catechetical conferences established in their respective parishes, and, when necessary, to supply assistants for this work to the parish clergy, thus rendering themselves more worthy of membership in the Church by ministry in a work which must appear to every Catholic as most sacred and necessary.

"Even more urgently, We address Ourselves to the communities of both sexes consecrated to God, asking them not only to lend their help in this same field, each to the Bishops of their various dioceses, but also to see that the pupils of their own schools are properly instructed in catechism to the end that possessing a fuller and more profound knowledge of the Christian doctrine than is ordinarily given, they may be able to defend their faith against the objections commonly raised to it and teach it and explain it to many others.

"We greatly desire, furthermore, that in the principal houses of the religious institutes consecrated to

the higher education of the young, there be opened, under the presidency and guidance of the Bishops, schools for a chosen number of young people of both sexes, who after a regular course of catechetical study and examination, may be prepared to teach Christian doctrine, Sacred History and History of the Church. The superiors of these religious houses should carefully select from the members of their respective communities those who show most aptitude for imparting religious instruction to these boys and girls.

"It will be the duty of the Bishops to watch carefully over all the schools of religion, and to report accurately every three years to the Sacred Congregation of the Council concerning the work done in this connection, and concerning the results obtained, especially with regard to the high schools, of which We have spoken, and the colleges. In this manner We hope that the stain which disfigures Catholic nations, namely, ignorance in regard to many of the doctrines of religion, may be happily removed and that there will be a large increase in the return of thirty souls to the inexhaustible sources of truth and grace, to the fountains, that is to say, of the living waters of eternal life.

"That which in these letters We have established, We desire to remain forever valid and immutable, anything to the contrary notwithstanding.

"Given at Rome, by St. Peter's, on the 29th day of June, the feast of the Prince of the Apostles, of the year 1923 and the second of Our Pontificate."

## SEMINARIAN CURED AT LOURDES

Paris, August 18.—La Croix reports the remarkable cure at Lourdes of a young seminarian who accompanied the pilgrimage from the Autun diocese.

Abbe Francisque Bourgeon, twenty years old, entered a seminary a year ago. He was found to have open lesions at the top of the lungs, with expectoration of blood and bacilli.

He recently left for Lourdes with the pilgrimage of his diocese. On Sunday, July 29, when he was immersed in the pool, he felt a violent pain, then a general sense of comfort. Fearing an illusion, he at first said nothing. He secretly escaped from the hospital and took a long walk over a steep, rocky path, without feeling any ill results.

The next day he went to the Bureau of Medical Constations. A physician from Hyeres, one from Niort and one from Chateaufort-en-Bourgeois examined his case. They delivered a certificate testifying that all the lesions had disappeared and declared that this cure could not be explained by normal processes.

Additional interest lies in the fact that when the Bishop of Autun happened to meet the young seminarian on the morning of the 29th, before the morning office, he stopped by the little cart in which he was being carried and said: "You must be cured, I need priests." His desire was fulfilled.

A young woman twenty-two years old, with tuberculosis of the intestines who had been in bed five months, Madame Marie-Louise Matrat, from Voulpain, in the Aisne, was plunged in the pool on July 31. Immediately after coming out she cried: "I am cured!"

Taken to the Bureau of Constations she got up unaided and walked without pain. A doctor from Hyeres, one from Madrid and one from London delivered a certificate testifying that Madame Matrat is entirely cured and that her cure cannot be explained normally. This was the fifth cure registered for the month of July, 1923.

## NEW CHURCH PLANNED ON GILABBEY ROCK

A historic spot in Cork city has been acquired in fee simple by Very Rev. Canon Barrett, P. P., St. Finbar's West, as the site of a new church for the parish. The place is Gilabbeey Rock, a hallowed spot in the ecclesiastical history of Ireland.

From the annals of Cork, it appears that Gilla Ard a O'Mugin, like St. Finbar, a native of Connaught, was Bishop of Cork from 1152 until 1172. He assisted at the famous Synod of Kells under the Papal Legate John Paparo and Christian le Conarchy, Bishop of Lismore. It is recorded that "he was highly celebrated for his many virtues, was sanctified by God above and was a man filled with God's blessing."

The Abbey, up to this time known as St. Finbar's Cave, now took the name of its Bishop and great patron, who, after Finbar, is reckoned the principal benefactor of the Church in Cork. The adjacent street also took his name which it retains to the present day.

Dermot McCarthy, King of Munster, made a special grant by a new charter to Gilabbeey. Upon his

death in 1172 the Bishop left the abbey and diocese in a most flourishing condition.

Upon this historic Rock the imposing new church is to be built. "There is," Canon Barrett remarks, "no site in Ireland more beautiful, better and picturesquely and none possessing more sacred and historic associations than Gilabbeey Rock."

## CARDINAL BOURNE

### SEEKS ENGLISH THEOLOGY SCHOOL

Birmingham, August 11.—For four days this city was practically given up to the Catholics of Great Britain, who have flocked here from all parts of the country in their thousands, for the triennial National Catholic Congress. The city was sensible of the honor, and at the opening session the Lord Mayor, as head of the municipality, extended an official welcome to the Cardinal Archbishop of Westminster and the other members of the Hierarchy who had come to attend the Congress.

At the opening meeting, which was held in Birmingham town hall, Cardinal Bourne outlined a plan for the foundation of a Catholic faculty of theology at either Oxford or Cambridge.

"In all our universities," said His Eminence, "both the ancient and modern, the national and the local, Catholics are to be found. They are gaining for themselves the immense advantages of a wider culture; they are building up a new force in our intellectual life; they constitute new centres of Catholic influence. Moreover, they ought in the near future to furnish to the Catholic Church in this country the men and women so greatly needed, who will have the knowledge, zeal and capacity enabling them to act as leaders, and to take their due place in the local and national life of the country. More will be said elsewhere during this Congress on the important part which Catholics must play eventually in these public affairs. It is to the young Catholics, both men and women, who have had the opportunity of university training that we must first turn when candidates are in request for municipal or parliamentary representation. Intellectual culture, reinforced and enhanced by sound Catholic faith, life, and practice, will be invaluable assets for the well-being of the nation."

#### ONE THING NEEDED

"There is, however, one great want in our educational and intellectual equipment, upon which I would wish to dwell with special insistence in this National Congress of 1923. Our want, our deficiency, is this. There is at present in England no university capable of granting academic degrees in Theology, Philosophy, or Canon Law, recognized as valid degrees by the supreme authority of the Catholic Church, namely, the Holy See. If a young Catholic, cleric or layman, desires to obtain such a distinction—valuable to the eyes of all Catholics; obligatory, according to the law of the Church, for the holders of certain ecclesiastical positions—he must, even as in the days of persecution, leave his own country, to seek and obtain what he desires abroad.

"The same problem has presented itself in modern times to other countries. Belgium has re-created Louvain, Switzerland has founded Fribourg, the United States have built up Washington Hall, and in contemplation some similar endeavor—in every case a Catholic University embracing in the place of highest honor a faculty such as I have described.

"Is this the precise situation, are these the exact models that it would be wise for us to follow in England? While applauding and envying these magnificent examples of Catholic energy and generosity, I am constrained, looking at our past history and our present and all probable future conditions, to say that I feel convinced that we must build in other fashion. Our circumstances are obviously entirely different.

"In the first place, Oxford and Cambridge are living facts, the product in old days of Catholic faith and love of learning, part of the vital history of our country, unparalleled elsewhere. If, when our own conscience barred our entrance to them, my great predecessor, Cardinal Manning, with his boundless influence and perseverance, failed to obtain for the project of a Catholic University any real sympathy or tangible support, how, in these days, when the gates of Oxford and Cambridge are open wide, and are eagerly entered by an ever-growing number of earnest Catholics, both of the clergy and laity, could we again essay a now utterly hopeless task? Look on any map in every direction for a solution of the problem, here today in England I can see but one, namely, the creation of such a faculty as I have described, at the very side of, in close contact with, but in needful independence of, one or other or

both of our great, ancient, national universities. Such a solution would, I believe, meet the needs and amply fulfil all the requirements of the problem which confronts us.

#### WOULD ROUND OUT CULTURE

"It would complete the abundant, all-but-complete culture which Oxford and Cambridge are able to afford us; and it would give the one thing still wanting, the *unum necessarium*, which the Church and her authority alone can bestow."

The sectional meetings took place in the buildings of Birmingham University, where the rooms in which the voice of Sir Oliver Lodge had so often been heard, were given up to discussions of religious and social problems by leaders of Catholic thought.

In one way or another, these sectional meetings gave the clearest indication of the way in which Catholic influence permeates into every phase of the national life. Politics were left alone; though it would have been not impossible to show how even in national affairs the Catholics are not without their share. Education, university life, the stage, emigration, the conversion of the Jews, missionary activity, prisoners' aid, child welfare; these are but a few of the many phases of life which were discussed.

Nor were the children left out of it, for on the Sunday during the congress four thousand young Catholics marched in procession through the city to the Town Hall, where they listened to addresses by Cardinal Bourne and Father Nicholson, S. J.

The Missionary and Trades Section Exhibition, which was opened by Cardinal Bourne, who was supported by the Lord Mayor, was an ambitious innovation at these Catholic congresses. In a way it was an anticipation of the great missionary exhibition which is to be held at the Vatican next year, since the exhibition was largely representative of missionary work in the overseas missions. Nuns from different parts of the world were in attendance, and with them representatives of the great missionary orders of men.

## PROTESTANTS AND CATHOLICS VIE IN COURTESY

Dublin, August 13.—From Castleknock in County Kerry to Letterkenny in County Donegal come accounts exhibiting the neighborly feeling existing between Catholics and Protestants.

R. O'Donnell, former Bishop of Raphoe, took his departure from that diocese to take up his duties as Coadjutor Archbishop of Armagh. He was presented with an address by the Protestants of Letterkenny, who bore testimony to his justice and impartiality.

In the Buncrana district of Donegal Rev. Wm. Lynn, a Protestant clergyman, was engaged at the same time expressing gratitude to Catholics for the generous support they had given to a fête in aid of a Protestant church in Castleknock, County Kerry, the departing rector, Rev. Mr. Browne, received a presentation from all creeds. He declared that he had received nothing but kindness from Catholics and Protestants in Kerry.

Opening a bazaar in Portaferry, County Down, Most Rev. Dr. MacRory, Bishop of Down and Connor, acknowledged the assistance, the protection and the friendly feeling always extended towards the Catholics of the district by their Protestant neighbors. He had always hoped and prayed that the people, Protestant and Catholic, would come to understand each other and bury forever the wretched jealousies and bitterness that had separated them in the name of religion. There were so many things upon which they could agree that there was no reason why they should quarrel over religion. It was wickedly stupid and absurd to live as Catholics and Protestants in the north had so often lived. He concluded:

"We ought, and we can, all agree to differ. We may be convinced that we are right—and we are convinced of the we are right—but that is not reason why we should thrust our views at the point of the bayonet, so to speak, down other people's throats."

## TO AID CATHOLIC SCHOOLS

London, August 10.—Sir Charles Wilson, the Conservative member who was returned to office by Leeds city at the recent by-election, was the only one of three candidates who gave definite and categorical pledges in reference to the Catholic schools. His success at the election is no doubt due to this.

In replying to a questionnaire put to him by the Catholics, the candidate gave definite replies, which were made public at the Catholic Cathedral of St. Anne. These pledges were:

"I am entirely in favor of Catholic schools for Catholic children. Because Catholics contribute their fair share of rates and taxes, I have

always consistently supported their wishes in connection with their schools. I will do all in my power, if elected, to help in getting the Government to agree to extend existing schools, and to allow you to build new schools where there are children of yours not provided for. Your questions are reasonable, and not only can I answer them without any reservation but I believe I can prevail with the Minister of Education to remove the grievances, and I pledge myself to make the attempt."

## CATHOLIC TRUTH

### AN APPEAL BY THE BISHOP OF ALEXANDRIA, ONT.

On the 25th of September the Third Annual Convention of the Catholic Truth Society of Canada will open in Ottawa. Truth must interest all men—Catholics primarily because they are the holders of it and others because it is the means of life. Our Lord says, "I am the way, the truth and the life." "This is eternal life to know Thee the only true God, and Jesus Christ whom thou hast sent." "What is truth?" asked Pilate. And when he said this he went out again.

#### THE QUESTIONER AND THE MAN QUESTIONED

If we Catholics or non-Catholics have questions to ask—and who is there who can face life even one day without meeting difficulties that must be solved—whom shall we ask these questions if not of Him who claims to be the teacher of mankind. The Catholic Truth Society is a Society of Catholics who aim at being the means of bringing your questions to the Church and giving you Her answer. Pilate had his question like we all have—shall I imitate him and not wait or care for an answer?

If you are a questioner the Catholic Truth Society interests you. What a solution Pilate would have received had he but waited and taken all the trouble. There is an answer to all our questioning in the wide treasury of knowledge that goes on growing called Catholic Truth.

Perhaps by your profession or your condition of life you are not so much a questioner but the one questioned. Faithfulness of the soul means that you are not merely represented as Pilate but that you have changed places and take the place of him who is the truth before those who seek truth. Surely this is a great responsibility, one that cannot be shirked by any Catholic be he priest or layman. "What is truth," this is the question of those who like Pilate are ignorant and would or ought to know. This asked of you and you are bound not only to give an answer but the right answer.

The Catholic Truth Society interests you. At present this Society is very limited in means and number in Canada. The main purpose of this Conference is to enable Catholics both clerical and lay to organize a stronger and a wider society. We are faced with many difficulties, the truth is not known and when known is not fully appreciated. Surely the appeal of Catholic Truth will not be unheeded by priests and people. We want all the Catholics in Canada to feel that it is their duty to help this great cause. We ask all priests to help us in making this Conference known, and we hope to see them in large numbers, helping by their valuable counsels and experience to sound the notes of Catholic Truth so that all Canadians without exception shall hear the claim sound of Christ calling all to higher and nobler things.

## IRELAND PREPARES TO MEET COMPETITION OF DANISH FARMERS

Dublin, August 11.—One of the good effects of the peaceful conditions that now prevail in the country is the genuine anxiety being shown by all parties to devise means of developing Irish agriculture on really progressive lines. This is in no small measure due to the fact that it is now being brought home to all that Danish competition is rapidly becoming a serious factor in supplanting Irish produce in the English markets.

As a result of the recommendations of the Agricultural Commission, which is now sitting, it is believed that a progressive policy in education and in developing foreign markets will be evolved. Dr. C. Boyle, Professor of Agriculture in University College, Cork, who spent some time at the Wisconsin State College of Agriculture at Madison, Wis., put before the last sitting of the Commission an interesting scheme for extension classes in the rural areas. He advocated a plan whereby boys from fourteen to eighteen would be got together in a suitable building during the day time and get instruction for two or three hours each morning and evening.

His evidence on the need for more extensive agricultural research also impressed the commissioners.

## A RECENT SCENE AT THE VATICAN

### POPE DETERMINED TO STOP IMMODEST FASHIONS

By Monsignor Enrico Pucci

It is apparent that there is to be no relaxation in the strict regulations concerning ultra-modern fashions which have been issued by the ecclesiastical authorities of Rome because of the prevailing modes of women. Pope Pius himself is taking the keenest interest in the campaign to encourage more modest dress and repeatedly of late has manifested his interest in no uncertain way.

Only the other day there was quite an instructive scene within the Vatican walls, which showed plainly the Pope's determination to have the rules regarding papal audiences, at least, strictly observed.

The societies of a certain parish in Rome were about to be received and the parish priest, as well as an Archbishop who lives in the same parish, accompanied them to the Vatican. On being warned by the Cameriere Segreto who was given charge of the party, they stopped at the entrance of the papal apartments and required all the ladies to pass before them. Then, much to the surprise of the women, they separated them into two lines, one of which was instructed to go to the right and the other to the left.

When all had filed past and taken up their respective places the Archbishop conducted the line on the right, the members of which were all severely garbed in dresses that completely covered their arms and necks, into the papal apartments. Those in the left line were quietly given to understand that they could not enter because their dress was not sufficiently modest for such an occasion.

#### SWISS GUARD BARRED WAY

There was a feverish flutter as the ladies searched for veils, ribbons and lace to conform with the regulations. A row of Swiss Guards was placed across the entrance to the Pontifical apartments so that no one could enter without the permission and approval of the parish priest. Some, with the aid of veils, succeeded in arranging themselves so as to pass muster, but nevertheless about thirty were unable to secure sufficient material to make good the deficiency and despite prayers and tears were denied audience with the Pope under whose own explicit orders they found they had been barred.

The incident narrated did not by any means mark the first time that His Holiness has shown his displeasure at immodest or unseemly attire of women seeking audience with him. For a long time the tickets of admission to papal audiences have specified that women must wear dresses that cover the neck. But for some time past, and especially since the beginning of the present hot summer season, the feminine fashions have become more audacious and provoking. The interpretation of the notice has not been any too exact.

#### POPE EXPRESSED DISAPPROVAL

The Vatican servants usually kept in the ante-chamber some black veils which could be used by women whose dress was considered too extreme. Even this precaution however was not sufficient, for many of the women on entering the pontifical apartments, removed the veils because of the heat and were as décolleté as ever before. On the day before the expedition of separating the ladies into two lines was first introduced it was known that His Holiness had shown his displeasure at the attire of some of the women who were admitted to audience. Although he did not wish to appear discourteous to these women, the coldness and reserve of his manner were apparent. When the audience was over, he called the monsignori and servants on whom he depends for the custody of the apartments and gave strict orders that unseemly attire should not be permitted again. The result was that on the following morning the thirty women who had failed to follow the instructions were left behind.

Nor is the Vatican the only place of Catholic interest in which modest attire is being insisted upon. At the entrance of every church in Rome, the Cardinal Vicar has had affixed a card which forbids the admission of persons not dressed according to standing of Christian modesty. At Naples the Archbishop has ordered that women whose dresses do not cover arms and neck should not be admitted to Holy Communion. At Venice the Cardinal Patriarch has sent a circular to the parish priests and rectors of churches forbidding them to admit women who are not modestly dressed to the sacraments, and when necessary to send them from the church.

## CATHOLIC NOTES

Berlin, August 13.—Her Diego von Bergen, German Ambassador to the Vatican, has been named for the post of Minister of Foreign Affairs in the new Stresemann Cabinet. While he has not yet formally announced his willingness to accept the portfolio, it is anticipated here that he will do so.

New York, August 20.—A novitiate of the Paulist Fathers will be opened within a few weeks at Downbury, the country estate of Louis Pierre Cartier, at Ridgeville, Conn., which has been rented for one year with the option of buying the property, including a well-built house on high ground. The estate comprises 275 acres and is said to have been offered to the Paulists for a sum less than \$100,000.

Cologne, August 1.—Headed by their general prior, Mother Mathilde Schneider, twelve Franciscan sisters from Waldreithach, near Neuwied, in the former American area of occupation, have left for the United States, where they will be located at "Nazareth Hall," near St. Paul, Minn. Nazareth Hall is to be a new preparatory seminary for priests and the nuns will have charge of the domestic arrangements.

Cologne, August 11.—The Church of St. Mary at Kevelaar in Dusseldorf has been elevated to the dignity of a papal basilica, according to an announcement of Dr. Johannes Foggenberg, Bishop of Munster in Westphalia. The church is one of the most famous places of pilgrimage in the entire Rhineland and not alone German Catholics, but Dutch and Belgian Catholics also, make frequent pilgrimages to it. Since 1642 it has been noted for the celebrated picture of the Blessed Mother, with the title "Consolatrix Afflictorum," which has been one of its most valued treasures.

San Francisco, August 20.—A rare example of Seventeenth Century French needlepoint tapestry, a reproduction of "Veronica's Handkerchief," has been presented to the San Francisco Museum of Art in the Palace of Fine Arts. The donor is Mrs. George A. Pope, wife of the President of the Museum. It is believed that the piece was made by nuns of one of the French convents in which this art was brought to a high stage of perfection.

Cologne, August 11.—Many Catholics will learn with regret of the passing of Commendatore Joseph Aniser, who died in Sorrento on July 12. Before the War he was the representative of the "Norddeutscher Lloyd" in Italy and was especially known as the friend and benefactor of missionary priests, to many whom he gave aid. He arranged that they should receive special rates for passage and made provision for them to stay Mass aboard the ships every day. He was also commended about the welfare of Italian Catholic emigrants and invariably saw to it that there was a priest aboard to minister to them.

Cologne, August 11.—Catholic missionaries according to the Gazette published by Russian emigrants in Berlin, will hereafter be barred from emigration to Russia. The Gazette says that instructions to this effect have been received by the diplomatic representatives of the Moscow government in Berlin. It has also been announced from Moscow, says the same publication, that a process will begin shortly against the thirteen Russian nuns who have been charged with anti-revolutionary activities, which consisted chiefly in the teaching of religion.

Munich, August 1.—The Right Rev. Alois Hartl, auxiliary bishop of Munich, died here on July 24, following a brief illness that came on him as he was about to prepare for the administration of the Sacrament of Confirmation. Dr. Hartl's death occurred only a few days following the return of His Eminence, Cardinal Faulhaber, from the United States. During the absence of the Cardinal, Dr. Hartl was charged with the administration of most of the episcopal functions of the Munich Archdiocese.

Rennes, August 10.—The Municipal Council of this city having recently been called upon to name several new streets, has decided to select the names of men born at Rennes, or in Brittany who brought honor to their homeland by their fame or conspicuous services. Although the Municipal Council is composed of a majority of radicals, who are, for the most part, anticlerical, it has adopted among the names of seven priests or religious, natives of Brittany, including the Blessed Grignon de Montfort, founder of the Missionaries of the Society of Mary; the Venerable Michel Le Nobletz; the Venerable Maunoir and Mgr. Guichenon, Member of the French Academy, who died last year.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XXXVI.

TIGHE EXPLAINS TO CAPTAIN DENNIE

Captain Dennier was surprised by an early message from the governor of the jail, and still more surprised when he found that it had sole reference to his valet. He hastened to the prison, and had a somewhat lengthy private conference with the governor.

"I do not know what to make of his story," continued the latter functionary, when he had told such portions of his ridiculous tale as he could remember; "but the four men who were captured with him disclaim all knowledge of him—they utterly deny that he had any part with them."

"Let me see him," said the officer; "perhaps I shall be able to make something of his statement."

The governor led the way, preceding Captain Dennier into his cell. The faithful fellow had been pacing the stone floor, his face expressing the perplexed character of his thoughts.

"I will, yer honor—sure, what else do I do but tell a simple story?" Tighe feigned to be too much overcome by emotion to be able to proceed for a moment.

"I am to spend the evening with Mr. Sutton here in the jail, as yer honor gev me leave to do, if you remember, an' I tuk yer cloak in order to lave it wid Sandy Bevel in the mornin' afore I'd go home; but we tuk a dhrup too much, Mr. Sutton an' mesel', an' we were overcome. I axed him to let me out, an' he gev me a key to the jail yard he tuk me, lavin' me there alone; it was no use tryin' to foind me way back, for the dures were all shut again me, an' not a turnkey, nor the shadow o' any one that'd help me, could I see. All o' a suddint somethin' shot through the air an' fell jist at me fate; I loked down an' found it was a rope; it kem from the outside o' the wall, where the other ind o' it seemed still fastened, an' afther considerin' awhile, an' not seein' any one nor hearin' another sound, I med up me mind to thry what was in it. The assist way o' carryin' yer honor's cloak was to put it on mesel',—beggin' yer pardon for the great liberty I tuk—thin I scaled the wall to foind mesel', when I drooped down on the other side, taken for somebody else. I thryed to tell me go, but the darkness o' the night, an' the excitement, an' the hurry they were in, wouldn't let them listen to me. Thin, when I loked mesel' drove off, an' the police an' the soldiers tearin' afther us, I was frightened out o' my senses, an' I jist called out that I'd surrender peaceable. There, yer honor, is me story, an' if you'll only get me release, I'll swear to you an' me two binded knees that I'll never ax to spend another evenin' wid any one."

"Tell me about it, Tighe," said the captain; "tell me as simply and briefly as you can."

"I will, yer honor—sure, what else do I do but tell a simple story?" Tighe feigned to be too much overcome by emotion to be able to proceed for a moment.

"I am to spend the evening with Mr. Sutton here in the jail, as yer honor gev me leave to do, if you remember, an' I tuk yer cloak in order to lave it wid Sandy Bevel in the mornin' afore I'd go home; but we tuk a dhrup too much, Mr. Sutton an' mesel', an' we were overcome. I axed him to let me out, an' he gev me a key to the jail yard he tuk me, lavin' me there alone; it was no use tryin' to foind me way back, for the dures were all shut again me, an' not a turnkey, nor the shadow o' any one that'd help me, could I see. All o' a suddint somethin' shot through the air an' fell jist at me fate; I loked down an' found it was a rope; it kem from the outside o' the wall, where the other ind o' it seemed still fastened, an' afther considerin' awhile, an' not seein' any one nor hearin' another sound, I med up me mind to thry what was in it. The assist way o' carryin' yer honor's cloak was to put it on mesel',—beggin' yer pardon for the great liberty I tuk—thin I scaled the wall to foind mesel', when I drooped down on the other side, taken for somebody else. I thryed to tell me go, but the darkness o' the night, an' the excitement, an' the hurry they were in, wouldn't let them listen to me. Thin, when I loked mesel' drove off, an' the police an' the soldiers tearin' afther us, I was frightened out o' my senses, an' I jist called out that I'd surrender peaceable. There, yer honor, is me story, an' if you'll only get me release, I'll swear to you an' me two binded knees that I'll never ax to spend another evenin' wid any one."

Captain Dennier seemed inclined to believe the tale, not because he was impressed by its truthfulness, but because of Tighe's well-acted part of distress. "Well, well, my poor fellow," he said re-assuringly, "be patient, and we shall see what can bedone for you."

"I will, yer honor, for it's well I know I can trust to yer promise," and Tighe conformed almost to the ground.

Captain Dennier and the governor left the cell, both in low and earnest conversation with the prisoner, (though unable to distinguish a word of the whispered sounds which reached him as the two, arm in arm, passed out) with his wonted shrewdness augured favorably from the very fact that whispered conversation; and he was hardly surprised when, a couple of hours later, his cell door was thrown open, and he was permitted to pass forth a free man.

CHAPTER XXXVII.

THE TRIAL

The day arrived on which was to take place the trial of the unfortunate men who had been captured in the attack on the barracks, and intense excitement thrilled every heart, and manifested itself in every face. For days before the numerous friends of the unhappy prisoners swarmed the town, and cheeks blanched, and lips trembled, as the probable result was ominously conjectured. Still an unusual confidence was felt in the able counsel who had volunteered to defend the accused, and that enthusiasm which sometimes fires the most timid now sustained hearts that perhaps on the disastrous completion of the trial would sink at once into grief and despair. It had been the topic of every household, and the animated subject of every street gathering; old and young, the stern sex and the fair, were equally exercised; and while wild and improbable stories of the number, organization, and plans of those who would make an Irish Re-

public were circulated,—tales calculated to make the timorous shudder, and the determined upholders of English law more resolute to maintain their principles and their government—there was at the same time an under-current of ardent sympathy inundating hearts that had no other bond with the poor captives than that evoked by commiseration for their youth and their unhappy plight.

On the morning of the trial the court-room was crowded long before the hour appointed for the appearance of the prisoners. Fair ladies, many of whom never before had stepped within the precincts of a court of law, crowded the galleries, and leaned forward with the glow and the restlessness of ardent expectation; stern-browed and fierce-eyed men mingled with the crowd that surged and pressed in the space without the prisoner's dock, and more than one pallid face told, by its wild and suffering expression, how life and death hung in the balance of the approaching trial. Soldiers and civilians, bailiffs and barristers, policemen and prison wardens, mingled indiscriminately, and the elite of the town had little barrier between them and the very beggars, some of whom had early forced their way to desirable places. The fair Widow Moore occupied a prominent position in one of the galleries, her beauty and graceful air of self-possession dimming the good looks of her fair companions; and Garfield, as was his wont on all occasions when the widow appeared, stationed himself where his eyes could constantly rest upon her. Tighe's voice was heard there, awaiting developments which might have some bearing on his master's case; and Morty Carter, flushed and perspiring, from the effect of his compulsion and the narrow space into which he was wedged, was also present, and apparently in excellent spirits. Tighe watched him, dodging behind taller men than himself when he was in danger of being seen by Morty, and mentally wondering what could be the cause of the latter's evident self-complacency. Rick of the Hills stood on the outskirts of the crowd, frequently rising to his toes, and sweeping with a rapid look of his deep-set eyes the whole of the crowded court-room.

The prisoners were ushered in—six in number, all young, and types of a higher class than the Irish peasantry. Confinement and anxiety had made them pale and thin, and two stooped slightly, as if from the inroads of some fatal disease; but there was a fearlessness about the men of each, a promptness in their step, and a clear, unflinching look that betokened nobleness of purpose and unflinching courage.

After the jury had been impaneled and sworn in, the trial was opened by the reading of the indictment against the prisoners. They were charged under the treason-felony act for the planning and the execution of the attack on the barracks; the counsel for the crown first stated their case, and called evidence in proof. Then the counsel for the defense arose. Calm, slow, but with a vigor and an eloquence which increased with every word, he described the wrongs of the poor wretches for whom he pleaded—wrong which had their first bitter origin in the oppression that made Ireland little better than the charnel-house of her native people; in language that drew tears from sterner eyes than are given to weeping, he depicted the sufferings of the accused—the impulse, born of despair, which drove them to their last frantic stroke for that liberty which is the innate heritage of each of God's creatures.

"Look," he said, turning and pointing with a masterly gesture to the prisoners, "at those pallid faces, where suffering has left her mark, and those attenuated forms, on which Want has laid her bony hand! Remember the youth of the accused, and the feelings which must accompany such a youth, oppressed, enslaved as it was, and then ask yourselves, gentlemen of the jury, what heart could have withstood the temptation to strike that blow which, if successful, promised at least an amelioration of their condition. There is no proof," he continued, turning back to his first position, "that the youthful prisoners at the bar were the leaders in this attack on the barracks; there is no proof that they were even connected with this Irish Republic organization prior to this attack; but there is proof that they were influenced by older men than themselves, that they were hurried into the act for which they now stand accused by the impulsive and unthinking ardor of sudden feeling. This, then, gentlemen, is their first offense—if, indeed, it can be called such, being utterly unpremeditated,—and the court will deal lightly, for the sake of that justice which is her noble prerogative, and her rightful boast."

He sat down, and witnesses were called for the defense. Then one of the counsel for the prosecution arose, and in a masterly manner spoke in reply to the defense set up: one by one defenses which seemed to have been firmly established were ruthlessly demolished, facts were presented in a damaging light, and the whole structure of the evidence so skillfully brought forward in favor of the prisoners seemed to be swept completely away. Still there was hope; there was not sufficient proof to sustain

the blackest aspect of the case, and wildly anxious hearts beat a little more hopefully as he added, after a stern and telling reiteration of the guilt of the prisoners: "One link alone is wanting in the evidence—the arrival of a certain paper which it is reported would substantiate every charge against the accused. For some unaccountable reason it is not here."

He paused as if to take breath, and Tighe stole a look at Carter; the latter was staring at the counsel as if he thought that gentleman, or himself, or possibly both together, had gone suddenly mad. At that instant one of the clerks of the court entered in great haste and put a small packet before the speaker. He glanced at the superscription without lifting it, his face kindling with pleasure. Then he said:

"The paper of which I spoke has just arrived; it's coming is most opportune, and now it is in my power to prove beyond the possibility of doubt the guilt of the prisoners." He broke the seal, and whether in the haste of his triumph, or because of his perfect confidence in the perfect contents of the paper, he did not even glance his eye over it before he read it aloud—not even pausing when the first ridiculous words had passed his lips, as if he thought they might be only some absurd preliminary to the information which he would certainly reach further on. With the same sonorous ring that had characterized his voice from the beginning, he electrified the whole assembled court by reading:

"Darling, Charming Mistress Moore:—You have been the light of my eyes since I met you, and the pulse of my heart. Without any animadversion, I may say that in all the circumlocutions of poetry and logic there is nothing so superlatively perfect found on the face of the globe as the charming Widow Moore. The beaming light of the sun grows dark when you are not in my presence, and the circumlocutions of my palpitating heart no longer go on when your smile is not before me. Like a rose that kisses the morning dew, and a bee that sips from the fairest flower, consider me, darling, charming Mistress Moore."

Your undivided and undividable lover,  
WILLIAM H. GARFIELD,  
of her Majesty's—Reg't."

There was a scream from the gallery, and immediately after the wildest commotion existed about the Widow Moore, who had fainted in the arms of one of her companions; at the same time a shout of laughter, so hearty and prolonged that it seemed to shake the building, burst from every throat save those of Garfield and Carter. The former, when the full comprehension of the ludicrous, but to him disastrous incident, broke upon his mind, darted one glance of agony in the direction of the insensible widow, swore wildly, and dashed from the court-room, elbowing his way so fiercely that the crowd fell back in some trepidation before him. Carter raged and cursed so loudly and so profoundly that the people in his immediate vicinity, who were all in convulsions of laughter, began to think he had gone suddenly mad. He felt that he should indeed become speedily insane if he remained another moment within hearing of that mirth, and he too for-fook his way out, while judge and jury, lawyers and officers, soldiers and civilians, laughed till the tears mingled with the perspiration which coursed down their faces. It was a scene of the merriest uproar; in vain the clerk called for order—people were yet too vividly impressed with the ridiculous document just read, and for which so much had been boasted, quietly restored to some burst from another part of the room would renew the whole mirthful explosion. It was impossible to proceed, and the court adjourned.

TO BE CONTINUED

BUDDY MAKES THE STATIONS

"Beat it! It went right through the window!"

In a twinkling the ball-ground was deserted. A broken window! The only terror of the "Wild Cat Nine," Beanie Aitken, had done it. He had been bragging about his latest "curve," and the last terrified boys had seen of Buddy Ryan's new ball, it was madly spinning, like the night fireworks on the Fourth of July, directly in line with a stained glass window of St. Agnes's Church.

A calm settled over the diamond. Then, from behind a signboard, apparently what seemed at first to be a ball of fire, but in reality was the tousled head of the owner of the baseball. Buddy Ryan wasn't the sort of boy you would expect to find in tears, and yet there was an unmistakable clean line across one smudgy cheek, and a bright drop glistened like an agate over a patch of freckles on his nose.

The red head ducked back under shelter, as old Mrs. Peabody, her market-basket on her arm, bustled by, and then, when everything was quiet once more, the little chap took heart. Apparently no one had heard the crash. The terrible apparition of the black robed priest that Buddy had expected to see, did not come; perhaps he was not at

home. Anyway, it was Buddy's only toy, that ball. For the short time he had been its owner he had the envy of the "Wild Cats;" in fact, it was due to the possession of this treasure that he had been made captain of the team. And now, under one of those perhaps rolling where one of those formidable pews that Buddy had been told by his associates were the only things that upheld the hypocrites of the town.

You will have surmised that Buddy had found a nail on which to hang his hat, if he had the hat, would be called by that sacred name, until he was told to move on; and his religious training consisted of throwing mud at the "caters" on their way home from Catechism, or hurrahing for soap-box orators who prated of fire and brimstone, and did wild tales about holy people who had devoted their lives to the service of God. So it was not surprising that Buddy held everything pertaining to his soul in mingled hate and fear. And now his only toy, the coveted ball, was inside the worst of them all, a Catholic church!

Unconsciously, Buddy moved toward the "Open Door." There seemed to be no immediate danger of his being caught, and, of course, he could reach for the shiny handle, but he pulled it back fearfully. What was on the other side? What chance did he have of running away from the horrors that he had been told were housed in these edifices? But Buddy was brave. And then, there was the ball!

"Aw, shucks," he breathed, swallowing what seemed to him must be his heart. "I ain't afraid of nothing, and it'll be great to tell the fellows about."

The big door swung back noiselessly, and that heavenly odor that hangs like a bridal veil over only a Catholic church, that essence of holiness, and incense and flowers, intoxicated the boy with its sweetness. His breath came in gasps. For the moment he forgot completely the importance of his visit. Then, spying the shattered window, he seemed to grow smaller; his knees began to shake, and he made as if to turn back. But in that moment he saw, miles down the carpeted path, the object of his search. His heart gave an extra thump, as he started forward stealthily, holding to the pews for support. Here it was at last, and the little chap hugged it to his breast, smoothing back a cut in the leather, the only wildest commotion existed about the Widow Moore, who had fainted in the arms of one of her companions; at the same time a shout of laughter, so hearty and prolonged that it seemed to shake the building, burst from every throat save those of Garfield and Carter.

Then Buddy grew courageous. The whole thing had been so easy, so simple. Why had he worried at all? Now that the ball was tucked safely away in his blouse it wouldn't hurt to take a look around. Then he could boast about his fearlessness, and tell the boys the strange things he had witnessed. Up on the wall was a picture; well, no, it didn't seem just like a picture, either, and Buddy gazed in wonder at the small, lifelike figures which formed the group. There was a big man, washing his hands, and some soldiers such as Buddy had seen in the movies, with pointed, silver spears. But the man in the centre of the picture claimed the boy's attention. If Buddy could have taken his eyes from the sad face, he would have noticed the robes, and realized that this must have happened long ago, but those eyes, so like the eyes of Buddy's dear, dead mother, held the little chap spellbound. Once the child looked up, and his own eyes widened in horror when they rested on the trickling blood and the cruel thorns.

Buddy lifted his voice in protest, and the sound of it brought him back to earth and the realization of where he was. Crouching like a little wild animal, he started for the door—but here was another picture! At first, Buddy thought he hadn't moved on; but he looked again, and the man with the sad face was carrying a heavy cross, and seemed to be trying to speak to him.

A little farther, and he had fallen beneath the weight of the cross. Buddy read the story printed beneath. "Jesus Falls the First Time." "Jesus! Who was He?" Why was He carrying a cross, why was He whipped and beaten? What had He done? And why did He never strike back, Jesus? He had heard that name before, from the soap-box orators, and the blasphemous lips of his associates, but he was finding out the story, awe-stricken that he, too, had used that name with such irreverence. Two little fists, clenched until the skin showed white over the knuckles, were raised toward the man who would strike another when he's down.

"Jesus Meets His Afflicted Mother."

"Aw, gee, no wonder!" cried Buddy, who once had known what it was like to have a mother—just this sort of mother, who cried when things had hurt him, too. The day the big boys had whipped him and taken his papers, she had hugged him tight, and comforted him, just as this Mother was holding out her arms to her boy, and sending him the cheering message with her eyes that she was not allowed by the soldiers to speak.

The next Station was more to Buddy's liking. Some one in the crowd was a "regular fellow," after all. He was helping to carry the heavy cross. That was something, even though the heaviest part was still on the Sad Man's shoulders.

One by one the Stations were passed and contemplated, in a novel way, perhaps, but never was there a more devoted follower of the Passion; never did a heart grieve more for the God-Man Who was stripped of His garments, pierced with a lance, crowned with thorns and raised on the ignominious cross. Not with prayers, nor beautiful words of sympathy, but with the true sorrow that a little boy can feel, when his ideals are shattered as his had been at the inhuman treatment of the Jesus Whom he had never known before.

At the Ninth Station, Buddy, who thought it "sissy" to cry stood looking up, the tears coursing shamelessly down his cheeks, and leaving little clean spots on the dusty pew beside him. His fist, which had been doubled when he first had seen the Cross, and had clenched tighter with each insult heaped upon our God, was now as aching and cramped. The ball dropped from its hiding place next to his heart, and rolled unheeded under a kneeling bench, as a shaggy red head fell on two folded arms, and Buddy sobbed out his sympathy.

The next Station was even more pitiful, for now they had stripped Him of His garments, and were driving big iron spikes through His white hands. No matter what He had done—and Buddy felt sure He had done nothing wrong—He did not deserve that!

"The Twelfth Station: Jesus Dies on the Cross." Buddy gasped terrified at the scene before him. He was glad that Jesus was dead! Never before had he been glad that anyone had died, and it wasn't real "gladness" now, just a sort of relief that this Man, Whose face seemed to shine as the sun, was out of reach of his angry persecutors. He would need to suffer no more.

The little boy sat down listlessly in the pew before him. He could see there were still two more pictures. But what did it matter? "He" was dead, now. It was all over. Buddy raised his eyes again. The head of Christ was drooped, so that the half-opened eyes seemed to look into his very soul.

"I wouldn't have done it, Jesus," he whispered to the crucified God, but the wonderful name, "Jesus," seemed to act as a reproach. Suddenly Buddy realized that he, too, must have hurt this Man, Whose name was a byword on so many sinful lips.

The picture above went out of focus, and in place of the soldier with a sword, Buddy saw himself, dressed as a Roman gladiator, standing at the foot of the Cross on which a Man hung, dying. The crowd around was cursing, almost in one voice, the patient Christ as He hung in agony. Buddy himself was putting in a word here and there. The eyes of the Saviour opened, and seemed to seek out Buddy's own, with a look of tender pleading, that went straight to the boy's heart. The crowd around him parted. A burly, evil looking soldier was approaching, with a shiny something in his hand. Buddy saw him raise a spear, on the end of which was a sticky sponge, dripping and reeking with the odor of gall.

But what is the evil soldier doing now? He has stepped back a pace or two; the sword is directly in line with the body of the dead Jesus. He raises the sword. Buddy's lips freeze. The sword goes, nearer, nearer. It is almost at its goal.

"Don't you dare do that!" shrieked the little boy.

A door in the sanctuary opened. Father Cassidy, in bewilderment, took in the scene before him; the broken window, the small boy standing up on the seat of the pew directly in front of the Twelfth Station, angrily shaking two small fists at the group in the setting. The creaking of the door aroused the little chap from his reverie, and he gingerly stepped down from his perch, as Father Cassidy walked toward him.

An hour ago, Buddy would have fled in terror at the sight of the priest, but now he waited at the black-robed figure drew closer.

"What's wrong, old fellow?" Father Cassidy asked kindly. "What has happened to the window?"

With a start, Buddy realized he was caught. Bravely he looked at the man before him, and with just a slight tremble, he answered.

"It was my ball broke it, mister. I came back in to get it, and I wasn't going to tell you, neither, or didn't figger on paying for it. But now," looking wistfully towards the Cross again, "now I know I ought to. I'm sorry, mister, and I'll do just as you say."

Father Cassidy smiled down at him, and Buddy wondered where it was he had been told that priests had horns here, and the kindly eyes of the big man accomplished more than any scolding or whipping would have done.

Tears were trickling down Buddy's cheeks now, and the story of the ball, mingled with questions of Jesus and His Cross, were sobbed out in Father Cassidy's arms.

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flock on the Way of the Cross, each Friday night, never takes his eyes from the scenes above him. At the Twelfth Station, if you are watching him instead of keeping your eyes where they belong, you will see his chin tremble, his hands clutch the staff of the cross a little more rigidly, and his lips move in silent prayer, or perhaps it is a threat, as on that first round of the Stations.

Father Cassidy sometimes sighs, and says now that he has a son, he wonders just what Buddy will turn out to be. But Anne, Father Cassidy's faithful housekeeper, with a wise shake of her old head, answers softly.

"Faith, your Reverence, 'tis myself thinks he has the build and the eye of a General—or a Bishop."

—Bernard McCarthy.

**GENERAL INTENTION FOR SEPTEMBER**

**RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.**

**THE CONVERSION OF CHINA**

When the last General Intention for the conversion of China was proposed to the members of the League, in 1912, there were 1,250,000 Catholics in that country. Ten years later the Catholic population had doubled. If this rate of conversion is kept up, China will have, in 1932, four millions of Catholics; and in a century possibly forty millions. "What a dream," exclaimed a missionary writing from China, "if at the end of a century there was one Catholic for every ten Chinamen."

And yet the dream may come true. At the present time the Holy See is taking a special interest in that country. Very recently it appointed a Delegate Apostolic, Mgr. Celso Costantini, who is now the ecclesiastical head of a hierarchy comprising fifty-six vicariates apostolic and sixty-one Bishops. These prelates have jurisdiction over 2,468 foreign and native priests, who in their turn minister to the spiritual needs of 2,143,000 Catholics.

While French missionaries are still the most numerous in China, owing to their long years of labor there, other national sources have been tapped; and missionaries hailing from Italy, Holland, Spain, United States, Ireland, Canada, England, and Switzerland, are at work. Besides, these Foreign Mission clergy, the Religious Orders are well represented. Among these are the Salesians, Augustinians, Dominicans, Franciscans, Society of the Divine Word, Fathers of the Sacred Heart of Mary, Lazarists, Passionists, Jesuits, Trappists, Marists, Little Brothers of Mary, and Brothers of the Christian School.

It is consoling to see so many different nationalities and communities employed in the work of converting China, but what is more consoling and perhaps promising more for the future, is the constant increase in the number of the native clergy which, since 1912, has risen from 681 to 1,030. Besides the native Chinese who enter the religious bodies, there are at the present time 318 theologians and 264 philosophical students in seminaries, with 1,700 studying the classics in other institutions, all preparing themselves for the evangelization of their fellow-countrymen.

All these activities, centralized and efficient, have one object in view, namely, the conversion to the Catholic faith of a vast country of 427,000,000, a population whose national unity is the greatest on the globe. However, many obstacles must be overcome before pagan China can be claimed for the Church. Among these may be mentioned the voluntary isolation of the Chinese, their dislike of strangers and foreigners generally, their interecine struggles, their obstinate attachment to rites and usages thousands of years old, their blind respect for superstitions, traditions and for beliefs and practices that savor of idolatry, their narrow formalism of their educated classes, the incapacity and rapaciousness of those in authority among them. To these obstacles must be added one for which the Chinese cannot be held responsible, namely, the multiplicity of the Christian sects which are at work there, hindering the progress of the true Church. Who will blame the poor pagan but subtle Chinaman, no matter how well disposed he may be to the religion of the foreigner, if he asks the missionaries who seek to convert him to Christianity, to come to some understanding among themselves, as to what they believe, before they begin to teach him?

Once the chief obstacles are out of the way, no people in the world offer such facilities for wholesale conversion. The Chinese are honest, frugal and simple in their tastes. Family life among them is admirably constituted, and it may be affirmed that, outside a tendency to polygamy in certain districts, the relations of parents and children approach our own Christian ideal. In China, as in the ancient Rome of Prudentius, "the heirs of pagan ancestors, from their tenderest age, surround with homage and fear all that the grey hairs of their fathers taught them to respect."

Our hopes for the religious future of China are based on solid grounds. Japan has shown in the

past thirty years with what astounding assimilating power the Yellow Races are endowed, what rapid progress they can make in white civilization, and what influence they can acquire when guided by intelligent and energetic leaders. If Japan had only the saving leaven of Christianity to crown its civilization, what a wonderful nation it would be! Why not look for some such good fortune for religion in the Chinese Republic? Its Catholic population is increasing rapidly, and Chinese Catholics have already given proof of their assimilating power by their adoption of the usages in vogue in the Church in other lands. They have their large churches, their grottoes of Lourdes, their processions, pictures, medals, scapulars, etc., which, after all, refer only to the external side of things. But the interior life of the Chinese Catholics is not less conspicuous for its examples of faith and piety. One of the most popular devotions among them is the Way of the Cross. The pathetic story of Our Lord's Passion and Death makes an intense appeal to those good people, and they never tire of following Him in spirit in His footsteps to Calvary. The Apostleship of Prayer is solidly rooted among them, and the Morning Offering is an integral part of their daily prayers. The Chinese Catholics are praying for the conversion of their fellow-countrymen, and look anxiously for the day when millions shall kneel at the same altar and enjoy the same spiritual privileges as themselves. For Chinese Catholics the Sacrifice of the Mass is a feast of the soul. A religious now in China writes us: "A young missionary who, after six months of heroic application to the study of the Chinese tongue, is as much at home with it as David was in the armour of Saul, and who goes timidly for the first time to celebrate in some little country village, is quickly put at his ease when he hears the traditional Kyrie of Dumont's Royal Mass. True, the Latin words are badly mangled, but the hearts of the singers are in the right place and so are the notes."

What a splendid victory it would be for Christianity if China were brought over! That vast land has lain long enough under the blight of Buddhism, Taoism and Confucianism. It is time that Christian teaching loosened the grip that those base forms of religion have on that country, a grip which has lasted several thousand years, one that does not yield to any ordinary means. The help of God is needed and this can be secured by zeal and prayer. China needs our help; we must hasten its day of freedom from the thraldom of Satan by our efforts. God wishes to save souls by the cooperation of other men; human aid in the work of the Redemption is an essential condition of the Church's apostolate. Why is it that China has not taken its place among Christian nations as quickly as it should? Because aspects of work and prayers—secondary saviors—have not been found. The Church is continually inviting, urging apostles to work and pray, but these are slow in responding to the call. Several thousand are now at work in China, but what a paltry handful they are when compared with the apostolic army that should be there!

Undoubtedly the majority of our readers will not be called upon to go to China to work for the conversion of that country. But they are all surely called upon to do something. Here in Canada there are several training schools for missionaries of both sexes that look to us for practical cooperation. There is the China Mission College in Toronto and a Missionary College just beginning in Montreal. Among women there are the Missionary Sisters of the Immaculate Conception, of Montreal, and the Sisters of Our Lady of the Angels established in Sherbrooke, Que. Both Sisterhoods are already at work in China. We can help all four institutions by our alms, and thus share, though it be only indirectly, in the noble work in which they are engaged. Unhappily it would appear that our zeal for the welfare of the Chinese pagans is at a low ebb. One example will suffice. A few years ago The Messenger appealed to its thousands of readers throughout Canada to furnish a "Burse of the League of the Sacred Heart" for the training of a missionary in the China Mission College, who would work in China for long years to come. The burse is still far from completion.

If we have not alms to give, we can still help by our prayers; everyone can help in this way. Within recent months a Crusade of Prayer has been started for the conversion of China. Why not contribute our little bit to the volume of supplications which is rising daily to heaven for the souls of the four hundred million pagans who are deprived of the benefits of Christianity, who have never experienced the sweetness of living under the yoke of the Gospel, who have not the hope that is ours of seeing God some day face to face in heaven?

E. J. DEVINE, S. J.

**THE GUARDIAN ANGEL**

God extends His protection to us through many agents, chief among whom are the Guardian Angels, whose office is to assist and save all human wayfarers from the perils that at every turn in the road

threaten the life of both body and soul. This consoling truth is clearly taught in the Scriptures, which say: "For He hath given His Angels charge over thee to keep thee in all thy ways."

Not only the years of childhood, but youth in its prime, and manhood in its decay and old age come within the province of the ministering Angels. A simple faith in the power and protection of our celestial companion, who walks with us every step of our life, is one of the greatest needs of our materialistic and self-sufficient age.

Surrounded as we are by the vast throng of malign and unfriendly spirits that menace the soul, and by physical dangers that jeopardize the very existence of the body, let us turn constantly to our Guardian Angels for that defence and protection which they alone can give, and show those all-shielding spirits the honor and gratitude they deserve.—The Pilot.

**SPIRIT PHOTOGRAPHY**

R. K. MacGregor, Ph. D., in America

The field of spirit phenomena is wide, and within it spirit photography bulks largely. All such photography is a fraud has been proved times without number. But the ranks of the gullible never grow thinner; some minds can go on believing in the teeth of the most glaring exposure. The history of spirit photography, however, has always been particularly shady. The trickery which seems inseparable from all branches of spirit phenomena has been preeminent in spirit photography. From the Catholic standpoint such humbug and bungling need to be exposed that the unwary may not stumble.

It is just about fifty years since the idea first took shape. In Boston, a psychic studio was established by a gentleman named Mumier. But he proved such a charlatan that he was laughed out of the business. His experience, however, had revealed how rich was the crop of dupes, so he bobbed up corklike again and again, until the New York police prosecuted him for obtaining money by fraudulent means. From that date he vanished permanently. Some years later Mr. and Mrs. Guppy, two well known English mediums, appeared as his successors. But their ability was on a plane lower even than their morality; so they were promptly exposed and passed beyond. In 1875, Buguet, a Frenchman, visited England. He was an imperial grand wizard of charlatans and an expert photographer. He produced spirit photographs so impressive that he won the confidence of many well known English spiritists. The French gendarmes were less confiding. When Buguet returned to France he was charged with fraud in the manufacture of spirit photographs. At the trial he owned up; he admitted that his assistants and double exposures were the real source of his spoils. This confession put a quietus on spirit photography for a long time. But after twenty years it has acquired a fresh lease of life and is at present probably the most popular feature of the many trickeries of so called psychic phenomena.

Human credulity is an inscrutable quality. It seems able to coexist with high intelligence in many other directions on the part of the individual. For instance, the Rev. Stainton Moses, a well-known English spiritist, who had been Buguet's most zealous champion, continued to believe in him despite his confession of fraud. He insisted that the judge must have been prejudiced and that Buguet must have sworn falsely for a monetary consideration. The latter hypothesis is the more probable. And so the argument is twofold. If Buguet could fake police bribes, he could also take false photographs.

Today the spirit photographer is doing a brisk trade. Probably he is more skilled in photography but his credentials are not a bit more trustworthy than those of his predecessors. The three leading spirit photographers are William Hope, whom Sir Conan Doyle considers "the leading psychic photographer of Great Britain," Mr. Vearncombe and Mrs. Deane. The British College of Psychic Science acts as booking agent for these three, a proof that they bask in the sun of official approval. For years the other British institution of like nature but of more honorable repute, the Psychic Research Society, tried to get a test sitting with Mr. Hope. But no incident was ever more coy than that medium. Then Mr. Marriott, a London photographic expert, solicited Hope without result; later he challenged Hope with the same result. Sir Arthur Conan Doyle assured the world that Hope was all right; he had watched him at his work, and fraud was impossible in the way the pictures were produced! Mr. Marriott was not to be shaken off. He offered to produce spook pictures in circumstances similar to those in which Hope worked. The offer was accepted; the test took place at the College of Psychic Science. Doyle and four others acted as observers. Mr. Marriott's apparatus was carefully examined, his actions were carefully watched. All agreed that no fraud was being practised. Yet the plates when developed showed two spirit photographs. If inability to detect trickery is proof of real spirit pictures these were genuine.

But they were not such, Mr. Marriott said they were produced by fraud unnoticed by the observer. Sir Conan Doyle's testimonial to Hope, therefore, falls in value, if it has any; obviously he cannot detect a fraud when there avowedly is one.

Mr. Edward Bush, another member of the Research Society, sent Hope a photograph of a map whom Hope presumed to be dead. At the first sitting a spirit message came through; at the second sitting a spirit picture of the subject of the photograph appeared. Yet, the subject was Mr. Bush's son-in-law who was alive and well. The spirit message was in the same handwriting as that of other messages received through the same agency, and had the same errors in spelling. The spiritists admit that the message is a forgery but along with Hope they still claim that the picture is quite genuine. A recent issue of the Scientific American, however, recalls an incident that happened recently. Mr. Price of the Research Society had been seeking a seance with Hope for five years. One was at last arranged through the agency of the college; terms two guineas and the provision of a packet of six quarter plates. As a precaution against trickery Mr. Price arranged with the Imperial Dry Plates Co., London, to provide him with a special half-dozen plates upon which designs had been stencilled by x-rays. At the college, Price met Hope and his assistant Mrs. Buxton. The lady asked if the plates had been tampered with. "They are in exactly the same condition as when received from the maker," was the perfectly truthful answer.

The seance commenced; the company sat round a table; Mrs. Buxton led in singing a hymn; Hope put up a long prayer invoking the aid of the Almighty. In view of what was to follow immediately, it was a particularly audacious display of irreverence. Hope brought the dark slide to Price for examination. The latter marked it, so that he would be sure it was the one used in the camera. Both men went into the dark room. Price opened the packet of plates and loaded the marked slide. Hope then asked Price to pick up the unused plates at the same time taking the loaded slide from him. Price never lost sight of the slide in Hope's hands, and he noticed him take a half turn from the light, then, quickly putting the slide in his breast pocket remove another one. When Price finished repacking Hope handed him back a loaded slide, and the two left the dark room. Before handing the slide again to Hope, Mr. Price looked for the marks he had placed on the slide that he had loaded. Of course they were not there. Price took his place before the camera; the plates were exposed and developed. One showed a spirit "extra" of a lady; the other simply a photograph of Price. But neither had any trace of the design stencilled on by the x-rays. The college does not allow spirit negatives to be taken away but the other negative Price retained. Immediately after the sitting the four remaining plates were taken to be developed; the x-ray design appeared on each. When the negative retained by Mr. Price was compared with those remaining of the original half dozen, the glass was found to be of a different thickness and color. Yet this Mr. William Hope is according to Sir Conan Doyle "the leading psychic photographer of Great Britain."

Mr. Vearncombe is another dealer in spirit photography. He claims to get spirit extras on plates without ever opening the packet or exposing the plates. Now there is a society of professional conjurers called the Magic Circle. This circle tested Vearncombe. The members first sent him a packet of plates enclosed in a lead wrapper. Unfortunately for Vearncombe lead is opaque to x-rays, so the plates were returned blank. Another packet was sent and fourteen traps were set to disclose any tampering that might take place while the packet was under "control." When the plates were returned, one disclosed on development a spirit photograph. But Vearncombe had fallen into two of the fourteen traps set to catch his trickery. The experiences of the "Magic Circle" with Mrs. Deane are simply a repetition of the others. Permission to test her was granted by the college. After the sitting the investigators informed the college authorities that Mrs. Deane's spirits were produced on previously prepared plates. The principal of this college was indignant at the suggestion, and intimated his final decision in these terms: "I am not prepared to grant any member of the 'Magic Circle' any further sittings with our mediums."

Mr. Thomas Bedding, formerly editor of the British Journal of Photography and scientific editor of Photographic Progress, says: "Of all the impostures palmed off upon a credulous world, spirit photography is the most shameful and the most shameless." The factors necessary to success are credulity in the dupes, laxity in the photographer, and humbug in the medium. The method is quite simple. You may have a choice of several. The photographic plates are impressed with the psychic images before they are exposed upon the living sitter, or a transparency is interposed between plate and sitter, or at the moment

of exposure a figure previously made up glides mechanically into the field of view and passes out of sight before the lights are turned up. Whatever method is adopted some form of trickery attaches to it. All spirit photography is fraudulent. There is no spirit picture that has been produced by any medium anywhere the like of which cannot be produced by skillful photographers without any psychic aid. The exposures of the leaders might well awaken suspicions as to the genuineness of all spirit photographs. With the facts of these exposures all interested persons may make themselves familiar. For these things are not done in a corner. All the records are open to scrutiny. But apparently it is of no avail. Some people apparently like to be duped. As long as they wish to be they will be.

**PRACTICAL ADVICE TO YOUNG AND OLD**

Don't neglect to say your morning and night prayers, be they ever so short.

Don't forget to make your morning offering, and to renew your good intentions during the day, saying frequently: "All for Thee, O Jesus, all for Thee."

Don't give up the pious practices which you have been taught to adopt, such as saying three "Hail Marys" in honour of the Immaculate Conception, reciting the Rosary, and making an Act of Contrition at your bedside.

Don't sit down to, nor rise from your meals without saying grace.

I very strictly require thanks for all that I give. (Christ to Disciple, Im. of Christ iii. 9.)

Don't neglect to invoke the sweet names of Jesus and Mary in time of temptation.

Don't associate with any person of doubtful character, remembering that "a man's worst enemies are those who lead him into sin, his best friends those who keep him from it."

Don't frequent any places of amusement dangerous to your soul; seek your recreation, by preference, in healthy outdoor exercise.

Don't fail to join some Society established in the parish in which you reside: Children of Mary; Society of St. Vincent de Paul; Catholic Federation.

Don't forget to co-operate as far as possible in Catholic social works. Help the poor.

Don't be so foolishly proud as to think that you may read, without danger to your soul, all and everything of the papers, pamphlets and novels published now-a-days. Be prudent. You are playing with fire.

Don't ever imitate the example of those who disgrace their Holy Religion by staying away from Mass on Sundays and Holy days of Obligation without valid excuse, and by eating flesh meat on Abstinence days.—Southern Cross.

**TRUE PROGRESS**

Modern novelists and essayists cannot resist the temptation to break into print with pessimistic interviews on the deplorable state of civilization. The low standard of morals, the failure of education, the debauching of politics and the lack of appreciation of spiritual values affright them. They cannot refrain from communicating their fears for the future of civilization to a waiting world. One well known writer recently delivered himself of the oracular dictum that "people who think we are reaching a higher level of civilization are plain fools." The implication of course, is that the vaunted theory of progress has slipped a cog in its machinery and the world is headed straight toward ruin.

The truth, of course, is that the world today is neither so good nor so bad as it is painted. Its friends relying on the so-called theory of progress contend that in spite of evidences to the contrary the world is growing steadily better and better, and that the law of evolution, which they assume, demands constant progress through the ages, until the millennium is reached. Its enemies in their turn point to the alarming disintegration of family life, the spread of juvenile depravity, the crime wave, and the growing indifference to right standards of living, to prove the contrary, that the world is growing worse instead of better.

Truth like virtue takes the middle course. The poor old world is probably just the same today as it has been for centuries, with the same infirmities, the same diseases, and the same evil tendencies, that the Apostle deplored when he declared that the whole world is seated in wickedness. Now as then those who have the grace of God know how to overcome the world and its evil. This is the true notion of progress, the constant struggle to get the better of the concupiscent of the flesh and the pride of life, by the supernatural help which we call grace.

When we hear modern essayists either defying or deriding the progress of civilization, we are reminded of a passage in that essayist of the older school, who has compressed so much wholesome philosophy of life in the too short pages of his golden book, My Unknown Chum. Writing on the can of Progress in a memorable passage this gentle philosopher and wise

mentor gives one of the finest definitions of true progress ever penned. Complaining of the vaunted progress of his age, he says: "I cannot see what need now what excuse there is for all this bragging. A great many strong men lived before Agamemnon,—and after him. We indeed do some things that would astonish our forefathers; but how are we superior to them on that account. We enslave the lightning of heaven to be our messengers, and compel the sun to take our portraits; but if our electric wires are prostituted to the chicanery of trade or politics, and the faces which the sun portrays are expressive of nothing nobler than mercantile shrewdness and the price of cotton, the less we boast of our achievements the better. Thucydides never had his works puffed in a newspaper, Virgil or Horace never lectured for a lyceum; Charlemagne never saw a locomotive, nor did St. Thomas Aquinas ever use a friction match. Yet this unexampled age possesses, I apprehend, few historians who would not shrink from being compared with the famous Greek annalist, few poets worthy to wear the crowns of the friends of the great Augustus, few rulers more sagacious, and firm than the first Emperor of the West, and few scholars who would not consider it a privilege to be taught by the Angelic Doctor."

True Progress is something superior to your puffing engines and clicking telegraphs, and independent of them. It is the advancement of humanity in the knowledge of its frailty and dependence; the elevation of the mind above its own limited acquisitions, to the infinite source of knowledge; the cleansing of the heart of its selfishness and uncleanness; in fact it is anything whatever that tends to assimilate man more closely to the divine Exemplar of perfect manhood.—The Pilot.

**NEVER DESPAIR OF THE SALVATION OF THE DEAD**

The most abandoned souls in purgatory are generally those who were the least prepared to enter eternity. Because they left the world without giving any sign of repentance, we can hardly believe that they were saved, and having lost all hope we do not try to release them from purgatory. Let us remember that the mercy of God is infinite, and that the divine grace can touch the soul of the sinner at the moment when it is about to be separated from the body; but let us remember also that if this soul is saved, she has to do penance and that she has a terrible account to give to God.

St. Francis de Sales never wished any one to despair of the repentance of a sinner, even at the last moment, saying that this life is the way of our pilgrimage. In which those who are standing can fall, and those who fall can rise again, and like the giants of the fable, rise stronger sometimes from their overthrow; or can superabound where sin had abounded.

He went further; for even after death, he did not wish that any one should pass a bad judgment on those who led an evil life, except of those of whose damnation we are told on the authority of the sacred Scripture. Apart from that, he did not wish any one to enter into the secrets of God, which He has reserved for His wisdom and power. His principal reason was, that as the first grace of justification is given without the merit of any work which preceded it; the last grace also, which is that of final perseverance, will not be given to merit. Besides, who is he who has known the mind of the Lord and who has been His counselor? This is the reason why even after the last breath he wished that we should hope for the deceased person, however sad his death might have been, because we could form only very uncertain conjectures about it founded on the exterior, by which the cleverest persons might be deceived. Therefore, do not despair of the salvation of your departed friends and relatives.—The Sentinel of the Blessed Sacrament.



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LONDON, SATURDAY, SEPT. 1, 1928

OFFICIAL

The public have been given some baseless information regarding the position of the Diocese of London in connection with the regrettable suspension of the Home Bank of Canada. I think it is due to the clergy and faithful of the diocese that they should know the facts.

M. F. FALLON, Bishop of London.

"SABBATH OBSERVANCE"

A short time ago this staid city of London experienced a tempest in a teapot over Sabbath observance. It was proposed to allow the children to use the municipal swimming pool during the sweltering weather we were then having.

Imagine the consternation in the ministerial association and the jubilation amongst the hosts of hell when they read in the London Free Press of this dastardly flank attack on their citadel of sabbatarianism!

"That Sabbath observance in the strict sense of the law of Israel, whether on the traditional or any seventh day, is no concern of the Christian, was the assertion of Rev. J. Marion Smith, of Emmanuel Baptist Church, Toronto, in his evening sermon yesterday at the Talbot Street Baptist Church."

And this under a two-column heading: "Sabbath Observance Not Any Part of Man's Duty as a Christian!" True, Mr. Smith was speaking to the "interrogative subject," "Can a Saved Man Be Lost?" That is quite a big subject in itself; but we shall take first his pronouncement on the Sabbath, which evidently struck the reporter and the city editor as the more sensational if not the more important part of the sermon. The report of the Free Press continues:

Christian, I observe certain rules of conduct and habit. But that is a matter of personal purity."

It will be noted that the last paragraph purports to quote the very words of the preacher.

To the Toronto Star the Rev. Mr. Smith gave an explanatory interview which, though it may tend to ally Sabbatarian indignation, does not claim that he was misrepresented; indeed he further emphasizes the fact that the Jewish Sabbath and Christian Sunday are quite distinct and separate institutions.

We quote from The Star:

"The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday," said Mr. Smith. "The Sabbath is not binding upon a Christian as a means of justification from sin," he went on. "The keeping of Sunday, the Lord's day, is quite a different matter, and springs not from any obligation to the Jewish Law, but is the ready response from the heart of the Christian who observes Sunday as a day set aside for worship and rest. This observance is one of the highest privileges of mankind, and it is only reasonable that one-seventh of a man's time should be devoted to special worship and spiritual refreshment."

And further to mollify the critics he added in conclusion:

"One of the greatest blessings of Canada has been due to the strict observance of the Lord's Day. To throw Sunday wide open would be to paralyze much good that is now accomplished and to throw unlimited temptation before the young life of our boys and girls."

The ministers of London who criticized Mr. Smith's sermon left the real crux of the question untouched. And that is not surprising, for on Protestant principles there is no possible explanation of the substitution of the Christian Sunday for the Jewish Sabbath; for this plain abrogation of the express commandment of God as recorded in the Bible.

Protestants reject Divine Tradition, the Unwritten Word, which Catholics accept as of equal authority with the Written Word, the Bible. The Divine authority given by Christ to the Church to teach in His name, to bind and to loose, Protestants deny. For them—and it is their boast—the Bible and the Bible alone has Divine authority.

Now in the matter of Sabbath Observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week.

For Catholics there is not the slightest difficulty. "All power is given Me in heaven and on earth; as the Father sent Me so I also send you," said our Divine Lord in giving His tremendous commission to His Apostles. "He that heareth you heareth Me." We have in the authoritative voice of the Church the voice of Christ Himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third—Protestant Fourth—Commandment of God. As the Rev. Mr. Smith rightly points out: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday." The Christians who so speak are "Bible Christians," those who make the Bible the sole rule of Faith; and the Bible is silent on Sunday observance, it speaks only of Sabbath observance. The Lord's Day—Dies Dominica—is the term used always in the Missal and the Breviary. It occurs in the Bible once (Apoc. 1.10.) in Acts xx. 7 and 1 Cor. xvi. 2 there is a reference to "the first day of the week;" but in none of these is there the remotest intimation that henceforth the first day is to take the place of the seventh. That is the crux of the whole question, what authority does the Bible give for the change?

And that difficulty Mr. Smith and his critics, though pious and effusive and vaguely eloquent about many things, have each and all sedulously evaded.

It affects very materially and very intimately the question of the proper observance of the Lord's Day. In the first centuries the obligation of rest from work remained somewhat indefinite. The Council of Laodicea, held at the end of the fourth century, was content to prescribe that on the Lord's Day the faithful were to abstain from work as far as possible. At the beginning of the sixth century St. Cæsarius and others showed an inclination—very familiar to us—to apply the law of the Jewish Sabbath to the Christian Sunday. But the Council of Orleans in 588 reprobated this tendency as Jewish and non-Christian.

Thus by that same Divine authority, in virtue of which she did away with the Jewish Sabbath and substituted therefor the Christian Sunday, the Catholic Church legislated as to how the Lord's Day should be observed.

Due to the exaggerated importance given the Bible after the Reformation and to the influence of Puritanism, the Lord's Day in England and still more in Scotland came to take on all the rigorism of the Jewish Sabbath. That heritage, though somewhat softened, we still have with us. A game of ball where participants and spectators enjoy health-giving rest and recreation in the open air is "desecration of the Sabbath." The swimming pool controversy is another good example.

We would not be misunderstood. With much of the activity of the Sabbatarians we are in sympathy. Their insistence on a day of rest being given all workers is admirable. But their middle-headed confusion of the Lord's Day with the Jewish Sabbath—against which the Rev. Mr. Smith so vigorously protests—finds no sympathy amongst Catholics who receive the Lord's Day itself as well as its mode of observance from the Church and not from the Bible.

It might serve a good purpose if the Sabbatarians would meditate on Mark II, 28-29.

"And it came to pass again, as the Lord walked through the cornfields on the sabbath, that his disciples began to go forward and break the ears of corn. And the Pharisees said to Him: Behold why do they on the sabbath-day that which is not lawful?"

"And He said to them: Have you never read what David did, when he had need, and was hungry himself and they that were with them? How he went into the house of God under Abiathar the high-priest and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them who were with him?"

"And He said to them: The sabbath was made for man, not man for the sabbath."

That is the great principle that is forgotten under the damosea hereditas of Puritanical sabbatarianism. Our Divine Lord observed the Sabbath; but by word and deed he set Himself against the absurd rigorism that made man the slave of the day.

The train of thought and discussion set in motion by the Rev. Mr. Smith if followed up to its logical conclusion should serve a very good and very practical purpose.

DIFFICULTIES OF PUBLIC OWNERSHIP

By THE OBSERVER

One of the causes of the revolution in Italy was the orgy of public ownership which swept that country in the years immediately following the War. The railroads owned by the State entered upon a riot of extravagance, graft and wastefulness, which went so far that there was no longer any pretence of conducting them on business principles. It came to pass that wages and salaries ate up a deficit without taking into account any expense for replacements or maintenance or depreciation.

The number of railway employees doubled in a few years, while the railway mileage remained the same. The same thing occurred in the case of some of the largest tramways and in respect of other government services. Added to this chaotic situation, the cooperative movement which had had a respectable career

in Italy, was, under the influence of demagogues of socialistic tendencies, suddenly turned into another huge siphon for getting something for nothing out of the government; in other words out of the taxpayers. For it cannot be too strongly emphasized that governments have no money save what they take out of the taxpayers either directly or indirectly. There is a tendency to look upon a government as a mysterious entity which has mysterious sources of wealth, and can pay out money forever and in sums of any amount without causing any harm to anyone. So, the communist agitators represented to the cooperatives of Italy, the government that country could do; and elections were run and carried on that idea. The Legislature was so broken up into groups that strength and certainty in pursuing policies of State were no longer possible, and governments lived from day to day by compromises and by deals made at the expense of the taxpayers.

We believe firmly in the future of cooperation as a system of doing business. It had had success in Italy as it has had success everywhere else, when proceeding carefully and upon true cooperative principles; and its breakdown in certain cases was due to failure on the part of workmen and farmers who composed its membership to realize that their own knowledge of business was not sufficient and that they had need of hiring business men to manage the concerns for them. In some cases, also, ignorance of the fundamentals of finance was at the root of their troubles, and so some of them came to grief.

One of the dangers ahead of the cooperative movement is, that demagogues will see in that movement a chance to promote some of their "isms," and will thrust themselves and their crude theories into its management. That is just what happened in Italy. The communist demagogues, always alert for a chance to do something to promote their main idea of having the State manage all business, saw the difficulties which, in the natural course of things, the cooperatives were involved in in cases where they had taken up businesses which they did not understand; and they whispered in their ears the magic formula that the government should make good their losses.

There followed a whirlwind of agitation for State aid to the cooperatives. The most indefensible excesses were demanded and granted by governments which were helpless without the hour-to-hour support they received from groups representing this and that interest in the classes throughout the country. It was a veritable orgy, and it had to come to an end. That it came to an end without breaking up the whole political and social organization of the nation is due solely to the Providence of God, and under Him to Benito Mussolini, one of the most remarkable characters of the age we live in.

NOTES AND COMMENTS

ENLIGHTENED OUTSIDERS may take it as indicative of the vitiated atmosphere which Catholics are obliged to breathe in Ontario that the meretricious trash which was deemed unfit for publication in a popular magazine should now be exploited in book form as the "Great Canadian Historical Novel" and be given a special boost by such organizations as the Upper Canada Tract Society. Anything it seems is good enough if only it panders to the debased ultra-Protestant appetite of which this Province has more than its share.

LOVERS of good literature everywhere, whether Catholic or not, will rejoice at the honor recently bestowed upon Canon William Barry by the Holy See. Dr. Barry has just celebrated the golden jubilee of his ordination and it was in honor of this event and in recognition of his great services to the Church both as priest and as writer that the Holy Father has promoted him to the dignity of a Prothonotary Apostolic. The honor comes with special fitness to one whose long life has been characterized by every priestly virtue and by intellectual achievements of the highest order.

FEW LIVING ecclesiastics have been witness to events of such momentous importance as Mgr. Barry. Born in England of a Norman-Irish family, he was educated at Oscott and at the English College, Rome, where he studied under such eminent theo-

logians as Cardinals Franzelin and Tarquini. As a student Mgr. Barry saw the opening and closing of the Vatican Council, and three years before his ordination watched the Italian troops take possession of Rome through the breach in the Porta Pia. It was in Rome, too, that he won his doctorate, after an examination by Father Perrone.

IN THE field of English letters Mgr. Barry long ago attained to a foremost place and is now universally recognized as one of the most brilliant and scholarly men of his day. A mere enumeration of his writings, permanent and periodical, would fill several pages. They embrace various departments of learning, historical, philosophical, Biblical, and that he has not disdained the lighter vein is evident by the half dozen novels he published, all of them of a high order. As a linguist too, he is well-known, being master of seven living languages, a profound Latin and Greek scholar, and deeply learned in Hebrew, Sanscrit and Persian. Taken altogether it is not often that even the Roman prelate is conferred upon a more worthy subject. Dr. Barry, it may be added, visited Canada in 1893.

LONDON CORRESPONDENTS devote considerable space to the re-appearance after many years of Eleonora Duse, the great Italian actress, upon the metropolitan stage. Owing to the prevailing financial stringency and consequent dullness of the theatrical season her performances have been few, but, as enchanted everybody, and greatly extended her fame. And it should be an encouragement to those on this side of the Atlantic who are striving after better things for the stage, that Duse's greatest London success has been in a play with a Catholic atmosphere, "Cosa Sia" (or "Amen") by Gallarate Scotti.

THIS PLAY is thus outlined: It exhibits Duse as a peasant mother about to lose by illness her only child. She prays to Our Lady for the child's life, and sacrifices the only precious possession she has, the friendship of a man whom she really loves, but quite innocently and purely. The child recovers, and twenty years after, we find the mother weary, feeble and in rags, wending her way to a mountain-shrine of Our Lady. She meets the son who has abandoned her and who rejects her with scorn, declaring she has been unfaithful to his father, a misconception. She passes on to the shrine and there offers up her heart and soul in one long prayer for the child, presenting all she has left to give, her life. Release comes to her, and she gently dies at the feet of the Madonna.

It is, in the judgment of competent London critics, the acting which makes this simple little play a wonder, and Duse's acting emphasizes the provincialism of those who would rob the English-speaking stage of all that is not English. The artist's emotion bridges all barriers of language, and finds the one great human interpreter of the heart. She is sorrow, and disappointed human hope, and regret, and weariness in well-doing, and all these emotions which play so large a part in most lives, and, for Catholics, she is in the depth and intensity of her sympathies the faith which saves from catastrophe and transforms the dross of earthly suffering into the pure gold of supernatural merit. It were to be wished that in the interests of the theatrical reform the art of Signorina Duse could be exhibited on this continent.

LISEUX, the little French town which enshrines the memory of Blessed Teresa of the Holy Child, more widely known as the "Little Flower," is also the possessor of relics of especial interest to English-speaking pilgrims—for the Carmelite Convent of Lisieux is rapidly becoming a famous place of pilgrimage. The relics we refer to are associated with the person and name of St. Thomas of Canterbury. In the historic cathedral are preserved the Mass vestments worn by St. Thomas when in exile. After being driven out of England by Henry II, the great prelate found asylum for a time in Lisieux, and the vestments then worn by him have been carefully treasured through the centuries. Another relic, more

precious still, is the napkin with which the Martyr's wounds were staunch when struck down by the four Knights in Canterbury Cathedral.

POPE BLESSES PILGRIMS

By Mgr. Enrico Pucci

Rome, August 9.—An Italian pilgrimage has left for Lourdes. Before leaving the pilgrims asked for the blessing of the Holy Father, who not only consented but received in audience the priests who are accompanying the pilgrims to charge them personally with the giving of the Benediction in his name to the pilgrims and to tell them with what sympathetic sentiments he bestowed it.

Pius XI. is particularly devoted to Our Lady of Lourdes and he has dear remembrances of the Sanctuary, for he himself presided over the Italian pilgrimage which went to Lourdes in 1921, a few weeks after he was elevated to the purple and just before taking possession of the Archdiocese of Milan. More than once in his speeches the Pope has declared that in that pilgrimage the Blessed Virgin took him under her protection in order to bring him in a short time to Rome where, through the hidden secrets of Providence, he should be called to bear the weight of the High Pontificate.

Pius XI., therefore, takes particular interest in these pilgrimages to Lourdes and last year received the sick and the Roman pilgrims. This year, however, he did not wish to receive the sick, having seen how painful the waiting and the assistance at the audience was for many of them. So the Pope instead called to him the priests who will leave with the group of Roman pilgrims and manifested to them all his paternal goodness for them and for the faithful whom they will guide to the miraculous Grotto. His Holiness said that he had celebrated Mass that morning for the pilgrims and he would accompany them in his thoughts and prayers every day, during all their journey, until they arrived at the very venerated Sanctuary whose name always roused in his heart so many moving and sweet memories. At the end he authorized them to give the Papal Blessing in his name to all the sick and to the pilgrims.

The pilgrimage which left Italy for Lourdes this year numbered 200 pilgrims and 300 sick people and was presided over by Cardinal Tosi, Archbishop of Milan. From Turin on, the sick had a special train in which Mass was celebrated during the journey.

Last year the Italian pilgrims who went to Lourdes numbered 1,600 with 200 sick. Among the latter, five astonishing cures took place, duly verified by the sanitary corps that accompanied the pilgrims. Three out of these five cures were subjected to the canonical process when the favored pilgrims made their return to their respective dioceses. That they were miraculous was accepted by the Church authorities after the investigations, which were made subsequent to the issuance of the medical certificates. One of those cured was Signorina Innamorati, of the diocese of Rome, who suffered from cancer. Her cure was instantaneous and complete.

She has returned this year to the Sanctuary as assistant nurse to the other invalids, desiring to render thanks to the Blessed Virgin and to give that charity she herself received to the other sick people. Her doctor, who had attended her and who had scientifically verified the miracle, has gone with her to Lourdes.

NEW IRISH DAIL HAS MANY CANDIDATES

Dublin, August 11.—The number of candidates at the General Election will be greater than had been anticipated. Almost every interest in the country has selected or is about to select nominees. The Government Party and the Republicans will put forward candidates in every constituency. Next to these the principal parties will be Farmers and Labor. The Farmers are very well organized and it is expected that they will return a large proportion of the new Dail. Some recent events have given a set-back to Labor. Excesses in connection with the farm strike in county Waterford and the holding up of the ports owing to a dispute with shipping companies, the closing of ship building works and paper mills in Dublin in consequence of labor troubles have reacted so much against labor that indications go its supporters will not fare as well as at the election last year.

Further, labor is no longer a united organization. James Larkin has split the labor forces. The leaders in control during the past few years were level-headed men. They sought as much as possible to avoid strikes and to settle disputes by conference. Mr. Larkin, extreme and socialistic, has forced the pace and the more reckless among the workers follow him. All thoughtful workers are however somewhat disgusted with him. Other bodies about to nominate candidates are Town Tenants, unpurchased agricultural Tenants, the Progressive organization started in

Cork, and the School Teachers. Many individuals, not backed by any particular organization will stand as independent candidates. In the County Wexford fifteen candidates have so far appeared in the field, although there are only four seats to be filled. This gives a tolerably good idea of the scramble for seats.

C. T. S. THIRD ANNUAL CONVENTION

The Third Annual Convention of the Catholic Truth Society, the Programme of which is announced in another column, promises to be one of the notable events of the ecclesiastical year in Canada. The Convention will be held in Ottawa, September 25th, to 28th. His Grace Most Rev. Joseph Medard Enard, Archbishop of Ottawa, the Patron of the Convention Organization Committee, has issued the following flattering approval:

"One of the first acts of my episcopate was to welcome the proposal that the 1928 Convention of the Catholic Truth Society be held in Canada's Capital. The programme of this convention which will be held September 25th, to September 28th, has now been completed. Already a large number of my venerable colleagues from all parts of Canada have graciously consented to take part. They with the well-known priests and distinguished laymen who are on the programme guarantee a wonderful Catholic Congress. The object of this Convention, the spread of Catholic Faith, is one which should appeal to any Catholic heart. The Catholic Truth Society has as its object to spread the knowledge of the Catholic Faith both among Catholics and among our dear separated brethren, by publishing and circulating cheap Catholic literature by public lectures and by personal contact. As regards Catholics, it forms a useful auxiliary to the pastoral ministry. While as regards those who do not share our Faith and who so often have such strange misconceptions concerning it, the Catholic Truth Society has a sphere of usefulness, the greatness of which it is only beginning to realize in Canada. It is hoped that many priests and zealous laymen will take part in this coming Convention and formulate plans for a great Catholic Truth activity during the scholastic year which is about to begin. The advantage of this coming together, under the leadership of the bishops, to exchange views, to acquire information, and to awaken and burnish zeal, is obvious. As it is scarcely feasible to send an individual letter of invitation to every priest in Canada, I take this opportunity of extending a general invitation to them all and to assure them that they will be welcome. While in Ottawa they will be the guests of the Ottawa branch of the Catholic Truth Society, who will be honored to entertain them in their homes. In conclusion, I wish merely to say that the Convention Programme, dealing as it does with such diverse subjects as the Bible, Religious Instruction, Home and Foreign Missions, Sociology, International Ethics, Philosophy, History, Literature, Experimental Science and Art, illustrates the comprehensive all-embracing unity of the Catholic Church, which unites all truth in one vast synthesis, as she would unite all men in one universal religion."

ANDALUSIA MOURNS DEATH OF APOSTLE OF GYPSY CHILDREN

Madrid, Aug. 10.—All Andalusia is mourning the passing of Padre Andres Manjon, a saintly and scholarly man who was known by many as the "Apostle of the Gypsies" because of his work in behalf of these people and who leaves as his monument a free school dedicated to the Blessed Virgin near Granada which now has three thousand pupils, mostly gypsy children.

Padre Manjon was a professor of Canon Law in the University of Granada prior to his ordination. He retained his position after entering the priesthood, at the same time assuming a post in the College of Sacro Monte.

Attracted by the gypsies who dwell in the caves on the slopes of the Sacro Monte he often alighted from his donkey to talk with them and to distribute fruit and cakes to the gypsy children. Thus he gained their confidence and soon there was scarcely a journey made to or from the College that he did not gather about him a group of youngsters who listened enraptured to the stories he told of the life of Our Lord and the trials of the Holy Family. They were particularly enthralled with the narrative of the flight of Jesus, Mary and Joseph into Egypt to escape the cruelty of Herod and he was called upon to repeat this simple Bible story over and over again.

Padre Manjon soon realized that there was a real field for apostolic labor among these poor people and he established a small, humble school in which a little group of gypsy lads were taught to read and write. Soon the school was overcrowded and Padre Manjon was compelled to construct temporary buildings to accommodate his pupils. Shortly before his death he had the satisfaction of completing the beautiful school that now stands on the slopes of Sacro Monte.

THE APOSTLE OF UNDERSTANDING

Helena, Aug. 20.—Acclaiming Warren G. Harding as the "apostle of understanding" and declaring that his words of good will will live in the hearts of his countrymen, the Right Rev. John P. Carroll, Bishop of Helena, paid an impressive tribute to the memory of the late President in the eulogistic services held in St. Helena Cathedral.

Bishop Carroll said in part: "Succeeding to the presidential chair when the world was struggling with the social, economic and political problems inherited as a bitter legacy of the Great War, his judicial temperament and splendid optimism were like oil poured on the troubled waters. Calm and unafraid he stood up in the strain of state and like the Master, cried out to the turbulent waters: 'Peace, be still.' If during the too short period he guided the helm complete tranquility did not yet ensue, he at least gave to the world the example of sane, conservative and constructive views which will inevitably have their effect on the thoughts of men. The international disarmament conference which he convened at Washington with the naval limitation treaty resulting from it, was his first great contribution to world peace; while his advocacy of a world court during the strenuous trip that made him a martyr to the cause of good will has found favor in the eyes of an increasingly large number of his fellow countrymen, or at least has sown the seeds of serious thought regarding America's obligation to lend her mighty influence to prevent future wars among the nations.

RELIGIOUS BIGOTRY

"Adverting to the religious and racial bigotry which unexpectedly sprung up in our midst after a war in which all races and creeds were united as they never were before in defense of our common country, he said in March, 1922: 'In the experience of a year in the presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish. There is no relation here between church and State. Religious liberty has its unalterable place in the very foundation of the Republic.' Referring to the misuse of fraternal organizations to spread bigotry and hatred he said: 'This isn't fraternity; this is conspiracy. This is not brotherhood. It is the discord of disloyalty and a danger to the Republic. Secret fraternity is one thing, secret conspiracy is another. Now that he is gone, may President Harding's strong words be treasured up by all true Americans and serve as a rallying cry to unite men of all races and creeds in a holy crusade to the protection of our most precious inheritance—religion and civil liberty.'

"Finally, when on his bed of death, President Harding sent his secretary to Hollywood to present an international travelling banner to the Knights Templars and to read the address he had prepared. 'If this banner,' he wrote, 'inspired more of real brotherhood, more of devotion to Christ's simple teachings, it will not have been born in vain.' \* \* \* It should not be held as banner of militant force, not as a mere piece of ritualistic pageantry, but as the symbol of brotherhood, raised to the glory of the great Commander, whose law and love, whose reign was peace, and for whom the herald angels sang: 'Glory to God in the highest, and on earth peace, good will to men.' It bears emblazoned upon it the supplication: 'Not unto us, O Lord, not unto us, but unto Thy Name give glory.' We should glorify the Holy Name, not by words, not by displays of arms, but by deeds and service. \* \* \* All the teachings of Christ were based on the broad ground of justice and charity, from which flows always peace. 'A new commandment I give unto you, that you love one another.' Surely in this was All the law and the gospels.'

WORDS OF WISDOM

"Noble words! Words full of wisdom! Love of Christ and of His Holy Name, love of one another for the sake of Christ, justice and charity—these alone are the source of peace with ourselves, with our fellowmen, with God—these alone are the solution of the ill-economic, political and social, that afflict the world—these alone will put an end to war. "President Harding preached many sermons, but in his last utterance he reached the highest point of religion and statesmanship. By this he will live in history. These words, like the farewell address of Washington, will be forever enshrined in the hearts of his countrymen."

FORMER OFFICIAL PRAISES IRISH PRIESTS' WORK

Dublin, August 11.—Mr. T. P. Gill, former secretary of the Department of Agriculture and Technical Instruction, related two interesting incidents in a letter to the County Mayo Technical Instruction Committee. His associations with Mayo went back, he said, to the famine-fever days of 1850. In those

days he saw the Rev. Thomas Loftus of Charlestown carrying out in his own arms to the workhouse ambulance the fever patients whom others feared to approach. In recent years Canon McHugh of Ballyhaunis was one of the pillars of the technical instruction movement. He was a member of the standing council of the association. He had been one of the factors helping the co-operation of North and South and of Irishmen of different creeds.

KU KLUX BANNED IN NEW YORK STATE

Elizabethtown, N. Y., August 15.—Supreme Court Justice Ellis J. Staley last night granted an injunction sought by the State of New York restraining the Knights of the Ku Klux Klan, Inc., and the Kamekia, Inc., its sister organization, from acting and operating as a chartered benevolent fraternal organization in New York State. In granting the injunction, Justice Staley denounced the alterations made by the Klan in its incorporation papers as "not only an illegal and unauthorized act, but also an imposition and fraud upon the court." He ruled that the statutes clearly intended a certificate of incorporation "should be approved in the form in which it was filed and filed in the form in which it was approved."

At the hearing, incorporators of the Klan while they admitted they had altered the papers between the time they were approved by Supreme Court Justice Pierce of Buffalo and their filing with the Secretary of State, contended that the changes did not materially alter the papers; that the Klan and Kamekia acquired no broader powers, and that the changes had been made upon the suggestion of the Secretary of State. They stated in affidavits that William T. Fletcher, an employee in the Corporations Bureau of the Secretary of State's office had suggested the change in order to have the papers in proper form.

JUSTICE STALEY'S DECISION

In issuing the injunction, Justice Staley said: "The attorney-general of the State is authorized by section 1217 of the Civil Practices Act to maintain upon his own information an action against one or more persons who act as a corporation within the State without being duly incorporated. In such an action the final judgment, if favorable to the plaintiff, must perpetually restrain the commission of the act complained of, and a temporary injunction to restrain such act may be granted upon satisfactory proof by affidavit that the defendants are acting or threatening to act for and in behalf of a corporation not legally constituted.

"The sole question involved in this motion for a temporary injunction is whether the alleged membership corporations, the Knights of the Ku Klux Klan, Inc., and the Kamekia, Inc., have been duly incorporated in accordance with the statutes of the State. It appears from the papers submitted, that on May 31, 1923, proposed certificates of incorporation of the alleged corporations herein referred to were approved by Justice George E. Pierce of Buffalo. The certificates, at the time of approval, authorized the alleged corporations to exercise such rights, powers and privileges as are now generally extended to certain fraternal organizations specifically named in the certificates.

"Subsequent to the approval of these certificates by Justice Pierce, and prior to their filing in the office of the Secretary of State, certain alterations and deletions were made therein whereby the particular organizations named in the original certificates were deleted and in place thereof were inserted the words 'men's fraternal organization' in the Ku Klux Klan certificate and the words 'women's fraternal organization' in the Kamekia certificate.

"The primary purpose of the creation of a corporation is to secure the legal right to exercise some powers and to enjoy some privileges conferred by law upon corporate entities. "The powers and privileges of a corporation are vital and constitute its very life and these are conferred by its charter or certificate of incorporation. An alteration of the specifications of the powers as set forth in its charter, increasing them from a definite limitation to a broad, indefinite scope, is obviously one which effects a material change in the extent of powers thereby granted.

"The certificates in question are filed and recorded, not in the form approved by Justice Pierce but in a form as subsequently altered by the incorporators or some of them.

"The statute clearly intended that a certificate of incorporation should be approved in the form in which it was filed, and filed in the form in which it was approved. "The motions for temporary injunction herein are granted."

READY TO FIGHT FURTHER ATTEMPTS

Deputy Attorney General Griffin who appeared for the State in the fight against the Klan, said tonight that any attempt on the part of the Klan to file the altered papers a second time would be fought to the last by the Attorney-General's office.

Justice Staley's decision automatically makes an outlaw of every Klansman in New York State. It makes officers of the Klan and all of its members, violators of the Walker Law. As means of escape from the Walker Law, the Klan hit upon the idea of "incorporation." Its incorporation papers having been declared fraudulent and the court having temporarily restrained it from acting as a benevolent or fraternal order, the Klansmen can now be prosecuted by the District Attorneys of the several counties.

The Walker Law, under penalty of fines ranging from \$1,000 to \$10,000, required the Klan to file with the Secretary of State sworn copies of its constitution, by-laws, oaths and lists of its officers and members. The Klan refused to do so, claiming its "incorporation" exempted it.

New York, August 15.—Federal Judge Francis A. Winslow yesterday refused to grant the Ku Klux Klan a preliminary injunction restraining Hearst's International Magazine from publishing further articles about the Klan. The Klan brought suit on the ground that they were based on documents and papers alleged to have been taken from the offices of the "invisible Empire."

The magazine company presented affidavits showing that the papers were obtained from the Department of Justice and other sources.

"It will be conceded that a court of equity has power to enjoin the unauthorized publication of letters of documents having literary value," said Judge Winslow in refusing an injunction. "There is a property right to the literary product of a composer or writer. There is, however, in this case, no question of literary value."

CHURCH THEFTS INCREASE

Cologne, Aug. 10.—Sacriligious robbery has not abated in Germany. Not only have new crimes been committed, but to robbery has been added an attempt at arson which resulted in the capture of three young Cologne lads by the police just as they had set fire to an Engelskirchen church from which they had stolen Mass linen, chasubles, and precious vessels.

"We will burn down the churches," was the defiant reply of the three culprits when they were taken into custody and questioned as to their misdeeds. It is apparent from this that these crimes are the result of the loss of morality among a great portion of the population and that poverty alone is not the compelling motive.

MONSTER MONSTRANCE THEFT

Meanwhile the police are making every effort to locate the thieves who stole the precious Monstrance from the Cathedral of Munster in Westphalia. Suspicion has fallen upon a sexton to whose care the treasure was committed. The cross of the monstrance was famous for its large ruby, which had immense value and it is said that an Austrian jeweler offered to sell a similar ruby to an Antwerp jeweler in Rotterdam. The Antwerp dealer informed the police, who, however, have been unable to locate the suspected party. The ruby in question, which weighs one hundred carats, is said to have been found in Goa, in India, and to have been brought to Europe by Portuguese missionaries. It was later in the treasury of the Cathedral of Toledo, but was stolen and brought to Holland by Dutch merchants. The Prince Bishop, Baron von Galen, bought it in Holland and gave it as an ornament for the wonder Monstrance.

MYSTERY SURROUNDS SHRINE ROBBERY

The mystery surrounding the theft of the precious reliquary containing the body of St. Adalbert, as well as other immensely valuable treasures, from the shrine at Gnesen in Poland has not yet been solved.

On the day of the robbery a party of forty school teachers coming from Cracow had asked permission to view the relics. The sexton of the Cathedral, who had the key to the treasury, was entrusted with the care of the visitors. It is thought that the thieves may have joined the party of teachers and committed the robbery as they were leaving the room. The loot included a gold monstrance about sixty centimeters high, and weighing ten pounds, as well as seven gold patens. The monstrance was ornamented with more than two hundred precious stones. The shrine of the saint was decorated with forty sapphires, one amethyst, and a very large ruby.

Several very ancient churches in the neighborhood of Auxerre, in Burgundy, have been visited during the last months by thieves who have carried away objects of art. At Saint-Fargeau, a monstrance in the style of Louis XIII, and two wooden statues were stolen. At Saint-Martin-des-Champs, a statue of Notre Dame de la Pitié, dating from the XIIIth century was taken. At Sautfonds a Louis XIII, wooden reliquary was stolen together with two fragments of stained glass, one representing Saint Anthony and Saint Sebastian, and the other Saint

Eloi shoeing a horse; these were dated September 12, 1496.

Following a denunciation made by one of his former servants, the authorities have arrested M. Pierre David, son of the former Councillor General of the canton of Saint-Fargeau. M. David denies any knowledge of the thefts.

WEEKLY CALENDAR

Sunday, Sept. 2.—St. Stephen, King, was born, in 977, the son of Geysa, fourth Duke of Hungary who, with his wife, had been converted to Christianity. When he ascended the throne, the Saint began to root out idolatry and founded monasteries and churches throughout the land. He died on his favorite feast, that of the Assumption, in 1038.

Monday, Sept. 3.—St. Seraphia, virgin and martyr, was born at Antioch of Christian parents who fled to Italy from the persecution under Adrian. Resolving to consecrate her life to Christ she gave away all of her possessions and finally sold herself into slavery. Through the Saint's piety, her mistress, a Roman lady named Sabina, was converted to the Faith. Having been denounced as a Christian, the Saint was condemned to death by fire but miraculously escaped. She was later beheaded.

Tuesday, Sept. 4.—St. Rosalia, was the daughter of a noble family descended from Charlemagne. She was born in Palermo. Despising worldly vanities she made her abode in a cave on Mount Pellegrino where she practiced austere penance and manual labor. She died in 1160.

Wednesday, Sept. 5.—St. Laurence Justinian, refusing the offer of a brilliant marriage, fled secretly from his home at Venice and joined the Canons Regular of St. George. He became the first Patriarch of Venice and died A. D. 1485 at the age of seventy-four.

Thursday, Sept. 6.—St. Eleutherius, was chosen abbot of St. Mark's near Spoleto and favored by God with the gift of miracles. He later resigned his abbacy and died in St. Andrew's monastery in Rome about the year 5-5.

Friday, Sept. 7.—St. Cloud, confessor, was the son of Chlodomer, King of Orleans. After his father's death his uncles divided the kingdom between them and stabbed two of their nephews. Cloud, saved by special providence, renounced the world and devoted himself to the service of God. He later established a monastery about two leagues below Paris where he assembled many pious men who fled from the world for fear of losing their souls in it. He died about the year 560.

Saturday, Sept. 8.—The Nativity of the Blessed Virgin. The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world. Mary was brought forth in the world not like other children of Adam, infected with the loathsome contagion of sin, but pure, holy, beautiful, and glorious, adorned with all the most precious graces which became her who was chosen to be the Mother of God. She appeared indeed in the weak state of our mother, but in the eyes of Heaven she already transcended the highest seraph in purity, brightness, and the richest ornaments of grace.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR CHAPELS

We have visits, all too infrequent, from our missionaries, and it is doubtful if there is anything that gives us more encouragement to carry on our work than their graphic account of the conditions under which they are compelled to work. We recall just at the present moment the visit of a well-seasoned missionary, not old in actual years, yet alas! already showing signs of the great hardships of his life on a frame which nature had never made to rugged. But the spirit that carried him through every difficulty was unmistakable. He could laugh through all his day's labor, inspired with a joy not born of earth. How unwise, we mused, to break down such men by asking them to bear the whole burden, even though it be ever so true that we are born to Christ as we are to this world, in the midst of pain and suffering.

But our old-young friend was in no mood for our musings. He had come to us for very definite purposes. He had more than once been benefited by our Extension work and he came to see us, to learn our ways of doing things and to say thanks. Incidentally he knew that it would pave the way for a request. He approached the matter with all the skill of a trained diplomat. Did he see the President first? Oh no, he was not coming with a princely gift, he was coming to beg. He met another member of the staff, and after carefully reconnoitering, inquired if there would be a possible chance of getting some more help. We concealed our feelings, though we admit with rather poor success, but were as encouraging as our position would warrant. We strongly advised, however, a personal interview with the President and hinted that we believed that the time was most opportune. Our zealous friend

CAPTURED PRIESTS ESCAPE FROM CHINESE BANDITS

Two Catholic priests, Rev. Michael J. McHugh and Rev. Daniel Ward of St. Columban's Mission, Han Yang, China, who were reported kidnapped by bandits from their mission at Tsao Tsai, Hupeh, returned in safety to their mission after being in the custody of the bandits for less than twenty-four hours.

Letters recently received at the headquarters of the Chinese Mission Society, St. Columban, Neb., to which Father Ward and Father McHugh belong, indicated that there was considerable activity on the part of the bandits in the neighborhood of Tsao Tsai. The country there is mountainous and consequently well adapted to their purpose. The missionaries, however, had previously expressed no fear and some months ago when the city was surrounded and the Protestant mission attacked the Columban Fathers suffered no molestation of any kind.

Both Father McHugh and Father Ward were attached to the American branch of the Chinese Mission Society, St. Columban, Neb., before sailing for China. Father McHugh came from Ireland in 1918 and had been one of the founders of the Society in the United States. He sailed for China in a band of other missionaries in July 1920 and since then his missionary work in China has been crowned with splendid success. His first mission was at Tsai Tien where in 1921 he was responsible for the conversion of some 300 Chinese members of the American Protestant mission there. Later he was transferred to Tsao Tsai, his present mission. Rev. Father Ward worked as a priest in the diocese of Buffalo, N. Y., for some years before joining St. Columban's Society. He was assistant at St. Mary's of the Cataract, Niagara Falls, N. Y., for some time previous to his departure for China in November 1921. He was immediately assigned the same mission field as Father McHugh at Tsao Tsai and has been in great part responsible for his wonderful development of that mission, particularly, along educational lines. Tsao Tsai is a city of over 20,000 people about 100 miles north of Han Yang, the Columban Mission headquarters. It is the center of a very thickly populated district with 15 or 20 mission stations which are attended by Father McHugh and Father Ward.

The Columban Mission Society, of which Father McHugh and Father Ward are members has its central seminary in the United States at St. Columban, Neb. It has also houses in Ireland and Australia whose object is to supply missionary priests for its extensive missions in China.

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BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

QUEEN OF APOSTLES BURSE Previously acknowledged \$2,801 88 A Friend Fort William... 10 00 ST. ANTHONY'S BURSE Previously acknowledged \$1,575 95 Bride Shea, Harbor Grace 2 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,835 98 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$406 00 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$3,041 83 Friend, North Bay ..... 1 00 BLESSED SACRAMENT BURSE Previously acknowledged \$474 06 ST. FRANCIS XAVIER BURSE Previously acknowledged \$388 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$305 00 HOLY SOULS BURSE Previously acknowledged \$1,652 89 Mary A. Bowe, Extension, B. C. .... 2 00 LITTLE FLOWER BURSE Previously acknowledged \$1,069 89 N. J., Iona, N. S. .... 1 00 SACRED HEART LEAGUE BURSE Previously acknowledged \$2,819 96

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Investment Suggestions

From Our New September List

For the safe employment of funds accumulated by way of interest and dividend payments or otherwise, Canadian Government, Municipal and carefully selected Corporation Bonds form an ideal investment.

Table with columns: Security, Rate, Due Yield. Lists various investments like Dominion of Canada Guar., C. N. R. Equipment, etc.

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**FIVE MINUTE SERMON**

THE REV. F. P. HICKOX, O. S. B.

**FIFTEENTH SUNDAY AFTER PENTECOST**

**HOW TO PERSEVERE**

"And in doing good, let us not fail." (Gal. vi. 9.)

How often has not this been our resolution—to be good and not to fail again! But what does our past life show us? Ah, the retrospect is one that may daunt the bravest heart. Our confessions make the revelation. How many, many times have we confessed in sorrow those things, in which we have failed, in spite of all our resolutions to be manifold and persevere. The past has been a bitter and repeated disappointment to the best of us.

And why? Because, though we are poor, weak, erring creatures, we have placed too much reliance on ourselves. We thought that if we made up our minds, if we were determined, then we could start afresh and surely persevere. We forgot that we can do nothing, not even invoke the most holy name of Jesus, without the grace of God; and for this grace we have humbly and continually to pray. We have failed, because, again, we became negligent in little things, not heeding the warning of Scripture, that he that despiseth little things shall fall by little and little. For instance, by shortening, omitting, or carelessly performing our devotions, we have paved the way for a failure. Because, again, we have ventured too near a dangerous occasion of sin: dallied with a temptation; forgot the all-seeing eye of God, and to cry out, like Joseph tempted in Egypt, "How can I do this wicked thing, and sin against my God?" (Gen. xxxix. 9.)

But however often we have failed in the past, it is imperative, absolutely necessary for us, for our soul's sake, not to remain failures. We must not dare to give up the attempt to try again. How can we, then, do better for the future, and begin, with some chance of success, to do good and not to fail? First, when we find we have failed, we must begin again at once. It is only wounded pride that makes us lose heart and despond. If we humble ourselves and turn to God, He, in His mercy, will make that very fall a means of a new beginning, and give us fresh strength. A good life is simply a continuous good beginning. God wishes us to be good, therefore He is ready and pleased to help us.

Rising up and beginning again at once after failing, and earnestly turning to God for help, are the means of doing good and not failing. Our Blessed Lord complained, "You will not come to Me that you may have life" (John v. 40). We choose to trust to ourselves, whereas our only hope is from Him. "Commit thy way to the Lord, and trust in Him, and He will do it" (Ps. xxxvi. 5). He will give us life and what is life in a man, but strength of will, of purpose, and courage to make the endeavor to fulfill that purpose? We need not say that we cannot. That excuse will not hold at the Judgment—that we could not help failing—when all the time the grace to will and to do was offered us. The patient Saviour was waiting to be asked to give it us, and complaining that we would not come.

We starve our soul and let it perish of want, and wonder why we fail, and have not the power manfully to persevere. We look for our daily bread to sustain our bodily strength; and can we be excused for the folly of neglecting the daily bread of our souls? Prayer is nourishment for our souls, but a far greater and stronger nourishment is the most holy Eucharist. Our Lord has said, "He that eateth this bread shall live for ever." Ah! if we wish really to do good and not to fail, let us have devotion to the Blessed Sacrament of the Altar. We gain strength, we prove our love for our Blessed Lord, and we give Him glory by receiving Holy Communion. Here is the strength that is offered us to enable us to persevere in doing good. We must not fear that we are trespassing on His kindness, as we are not fit or worthy to receive Him. No, we are not worthy; but our Blessed Lord "went about doing good to all," yea, even to those who He knew would fall Him many a time, and perhaps turn against Him. Come to Communion, to frequent, yea, daily Communion, and thus prove that you wish for His sake to have the good heart and strength to do good and not to fail. You will thus please our divine Lord; and be sure He will not fail you, but gladly will He give you the grace and strength that you may not fail Him.

So we see that the secret of perseverance is to begin again and again. And where shall we find the dispositions to wish to begin each day earnestly and zealously better than at the altar-rails? He comes to us there, who inspires us with the desire to be faithful and generous, and He comes to give us the strength to fulfill that desire, that purpose, that longing. Look back gratefully at the countless times that our Saviour has thus helped us to start afresh. Oh! what could have made us tire of Him, and wish to leave Him and abandon Him? Of ourselves we might despair, but never of His goodness. Our time is growing

short; let us begin again at once, and pray to persevere. No more to trust to ourselves—our good will or our strength—but whole-heartedly to trust to that good Lord, who would have us, for love of Him, to do good and not to fail.

**PREJUDICE AS A PROFESSION**

Joseph Huselton, S. J., in America

The recrudescence of prejudice after the loyalty shown by Catholics in the World War may to many have seemed almost incomprehensible. Perhaps the most obvious reason for the rebirth of this passion is the fact that the more Catholics win the esteem of their fellow-citizens the more also will the envy and enmity of their ill-wishers become open and pronounced against them. While Catholics are insignificant they are more readily overlooked. But there is still another explanation that deserves consideration. It is the existence today of a numerous class of men who have made of bigotry a business.

Bigots may be divided into three classes. There are bigots out of ignorance, bigots out of malice, and, lastly, bigots by profession. Often, it is true, these three types will be found blended in a single individual. But for not a few the creation of political animosity and religious strife is a bread-and-butter proposition, and little more. For others it is a financial investment that brings them big returns. Still others capitalize it as a political venture that is to gain wide influence, and so bring back the dollars devoted to anti-Catholic campaigns a hundred-fold through other channels. The money handled and pocketed in this industry of civil discord swells into such enormous sums that we do not exaggerate in speaking today of the high finance of bigotry.

Investigations made into the business of the Menace Publishing Company by the Knights of Columbus in 1914 showed that, up to that date, its receipts had been over \$3,000,000. At the close of the year 1914 the circulation of that purely anti-Catholic sheet had been 1,400,000. Yet the Menace as a business proposition could surely not compare with the Ku Klux Klan, which has been described as "the most colossal, peace of salesmanship in history."

Need we wonder then at the manufacture and circulation of such forged documents as the ridiculous oaths attributed to the Jesuits and the Knights of Columbus; the false Papal Bulls; the obscene narratives of a fictitious nature that pander to the lowest instincts of the class of readers indulging in such literature, and, finally, the invention of non-existent papers, such as the pretended National Catholic Register? The forged documents thus produced and the falsehoods circulated concerning Catholic life and teaching are sufficient to poison completely the mind of any one gullible enough to believe in them. That such readers still exist, and possibly in large numbers is without doubt.

When in 1915 the Knights of Columbus Commission on Religious Prejudices, under the chairmanship of Colonel P. H. Callahan, made the report of its investigations the results disclosed "an anti-Catholic feeling, more or less excited," in every section of the country and practically in every community. While most conspicuous in political circles, it was evident also in business, social and commercial lines. Referring to the origin of this anti-Catholic sentiment, the report states that

"It was being largely incited by a number of papers printed in various sections of the country for this purpose and which regularly published most outrageous calumnies against priests and nuns, and Catholics generally. Aiding these papers were several lecturers, some claiming to be ex-priests and ex-nuns, who were going about the country to stir up excitement by their lurid, scandalous attacks on the confessional and convents.

"Other agencies were discovered to be either consciously or unconsciously contributors to the general anti-Catholic propaganda. Chief among them were non-Catholic denominational and fraternal papers, some of which occasionally indulge in the practise of deviating from their constituted purpose of furthering the interests of their patrons in order to publish the scandalous inventions of anti-Catholic propaganda."

How widespread these activities were and how large a force of professional anti-Catholic propagandists were drawing their living from them, or building up substantial fortunes on such foundations, cemented by the elements of civic discord and religious hatred, can best be understood from the mention of a single fact. Without seeking to offer a complete list of anti-Catholic papers, the Commission was able to mention by name thirty-three publications, almost all of which were at that period devoted exclusively to propagating suspicion and hatred of all things Catholic. Most of them were largely of a political character; others presented a religious aspect.

We are not then surprised that an organization like the Ku Klux Klan could, even after the display of Catholic loyalty in the War, successfully carry on its promotion of anti-Catholic bigotry in many sections of the country. The Klan,

as was so frequently pointed out, offered unexampled opportunities to the professional bigot. Describing the origin and the profits of this sheeted and hooded fraternity Governor Henry J. Allen made the following statement on December 13 in New York:

"The organization and its promoters revamped the old A. P. A., which was essentially an anti-Catholic proposition. To this they added the Negro issue, and to these they plussed the Jew. Then they rolled up the three in the American flag and sold it all over the United States at ten dollars a throw. Of those ten dollars four go to the organization and the rest to the profiteers who are steering the work from down Atlanta way."

"In addition to the initial organization dues the profiteers in the Klan sell you a cheap cotton robe and a hood, which cost not exceeding \$2.35, for six dollars. If then they have a membership of 9,000,000, as they allege, and if they all buy robes and hoods, the people who are exploiting the order have cleaned up several millions of dollars."

The Klan drew to it many Protestant ministers, who were willing to join it or to receive its donations, given as a further lure to secure both membership and business. Yet the Administrative Committee of the Federal Council of the Churches of Christ in America strove to correct what it designated as "the mistaken impression that the Ku Klux Klan deserves, and is receiving the support of the Protestant Churches." In a similar manner, while the Klan claimed an overwhelmingly Masonic membership, prominent Masonic authorities were uncompromising in their condemnation of it. So, too, in spite of the allegiance sworn to the Klan by many Methodist clergymen, their leading papers vigorously opposed it. Methodist Bishop was among the first to point out the danger of Klan-domination for Protestantism. In its issue of November 30, 1922, the Methodist Christian Advocate wrote:

"Whatever else the secret Klan may be or professes to be, it is known to be an organization which tends to destroy respect for law and constituted authority, and which is committed to policies which are the opposite of Christ's law of brotherly love. America is as much the land of the Jew, the Catholic, the African, and the Mohammedan as it is of the Anglo-Saxon, the Methodist or the Baptist. The law knows no distinction in their citizenship, and should know none. They are capable of being '100 per cent. Americans,' whatever that phrase may mean, and many of them have proved it by the habit of their life and the sacrificial manner of their death. The descendants of the Huguenot Pilgrim has no claim to a higher percentage of Americanism than the naturalized citizen who was born on the banks of the Liffey, the Danube, the Po, or the Volga. The only test is the man's own loyalty to American principles, and his service to the commonwealth. Nor is the man who regards Rome or Jerusalem as the heartstone of his Faith to be discounted in comparison with the Puritan, the Huguenot, the Lutheran, or the Methodist."

Such broadness of view has by no means been invariably shown by Protestant publications, yet Catholics on their part have consistently relied on the good-will and common sense of their non-Catholic fellow citizens. "Catholics feel at home among their countrymen," Cardinal Gibbons wrote:

"They are conscious of an unshaken record of loyalty, of patriotic self-sacrifice and of law-abiding behavior. Their dearest ambition is to live at peace with all, to antagonize no class. There is no barrier erected to set them apart as a class in political or civil life. Strong in the knowledge that an overwhelming majority of their fellow citizens understand and appreciate them American Catholics usually ignore the occasional insults directed to them by a small and rapidly decreasing section of the community not yet emancipated from ancestral misconception and prejudices."

But while, with sound reason, we have ever relied upon the good-will of our fellow citizens, it is none the less important that everything in our power be done to correct the false statements that still unfortunately poison and deceive too many minds in our regard. The results of paid anti-Catholic agitation can be seen in such enormities as the Oregon school law, opposed to everything that is sacred to true American liberty. To promote this same spirit of intolerance in State after State is even now the purpose of these bigots.

Loving secrecy and darkness, the agents of evil are everywhere busily engaged. Like Middleton's witches their ceaseless occupation is to "raise jars, jealousies, strifes and heart-burnings, and stragglements, like a thick scurf of evil life." Let us then be alert, not so much in correcting false impressions that have already been made and injustice that has already taken place as in vigorously forestalling all such evils. There is but one way in which this can be done, and that is by spreading the Catholic truth in season and out of season, in word and in writing.

The ingratitude of the world can never deprive us of the conscious happiness of having acted with humanity ourselves.—Goldsmith.

**HILLS AND VALLEYS**

There is no element of nature more inspiring, more ennobling, than the mountains. To the traveler who views the gigantic masses of the Alps for the first time, there comes a feeling of wonder, of awe. Nowhere in creation is the Omnipotence of the Creator more apparent. Nowhere does man receive a stronger impression of the eternal years than here. Where was man when these giant bodies were fashioned? In the eternal concept.

When a man returns to the town or village where he was born, he walks upon his youth, the philosopher tells us. He walks on past days which spread themselves like a carpet beneath his feet. So when a man contemplates the eternal hills towering high into the heavens, he walks, like Moses, reverently, putting off the shoes from his feet.

Men, impelled by the lure of the giant mountain peaks, have left earth far behind, have climbed wearily, assiduously, day after day up the dizzy steeps, feeling but slightly the effort in the mighty enthusiasm for the conquest of the ethereal heights. Many over-ardent and impetuous, have strayed from the path, and have lost themselves forever in some unfrequented mountain pass.

The mountains and valleys encircling this wondrous earth of ours present a striking picture of the journey of man through this world.

As the traveler approaches the hills, they appear tremendous, insuperable, insurmountable. But, having once gripped his staff and followed in the sure footsteps of his guide, he ascends boldly. As he ascends, the treacherous steeps seem to decline, until finally the summit is reached. And then, what a rich reward for all the fatigues and the labors encountered on the journey! For another world beyond the mountain stretches out to the enchanted gaze of the climber. He is amply repaid for all the fatigue, the distrust, and the pain. The conflicts of individuals, as those of nations, must be approached boldly and with confidence. Here is no place for craven cowardice. He who shrinks back can have no part in the glorious reward which awaits the intrepid climber.

A strange history is that presented by the life journey of men since the creation of the world. The vast procession, passing in slow caravan over the earth from cradle to grave, may be easily catalogued in two classes,—the workers and the shirkers. And this is particularly true of the moral life.

The work of building the Temple of Jerusalem went on, the Sacred Writer tells us, with no noise of hammer . . . in silence this mighty work was consummated. Life and beauty were wrested from the yielding marble and gold, in silence, until the whole was complete.

In silence the moral battle goes on throughout the world. Every man is drafted into this vast army. No one is exempt. To the outward eye, things may appear calm, but within—what a strife! Tears, blood, wounds, death,—while outwardly all is peace.

The biographer of a French monarch says of him: "The fever of ennui was the worst of his diseases. Instead of progressing with determination, he drew back within himself and watched."

It is always a fatal moment when a man ceases to consider his own personal warfare, and begins to consider the struggle of his neighbor. Many a man is lost through this unwise procrastination. "The thing that makes the most light-hearted man melancholy is analysis of joy or suffering." A man who is a man of silence, inaction, in this warfare no man can afford to stop fighting.

Said the Court Physician once to his Monarch who was afflicted with this most deadly disease of moral ennui:

"I do not know much of anything to suggest to Your Majesty. Your Majesty has been to War. Your Majesty has tried to love scholars and artists and the pleasures of the palate. Now, when or how he has tasted glory, flattery, love and wine, I declare to your Majesty that I seek in vain a muscle, a chord, a nerve center that discloses the existence of any untried aptitude for new forms of distraction."

Here was the honest man for whom the oldest philosopher wept about the world seeking. The Court Physician did not know of any remedy for the King's disease, and he was willing to acknowledge it thereby proving that he was above the mediocrity of those who are unwilling to avow: "I do not know."

The Court Physician did not know that the remedy for this fatal soul disease is not a physical one, but a moral. St. Paul could have told him the recipe for strength and happiness; St. Ignatius could have told him; St. Francis Borgia could have told him. All these men had possessed power, wealth, influence, but embracing the meek doctrine of Christ, had found in stripping themselves of all things earthly,—suffering, yes,—but grace and peace.

Having once commenced the steep ascent of the mountain of the soul, the pilgrim may not look backward. Nothing is more dangerous, for closing earth and its comforts so close behind, he is apt to lose courage and grow faint-hearted. A rigid resolution to keep onward, upward, is the only course, and marks a true nobleman.

There have been men who in the face of death have scaled the dizzy

heights, undaunted. No threat of punishment could deter them when once they had marked the course. So, when the Duc de Fronsac once promised, to the Cure of Versailles on the word of a gentleman that he would throw him out of the window at the first words he uttered to a profligate and dying King on the subject of the Last Sacraments,—the steadfast Cure replied: "If I am not killed by the fall, I shall come in again by the door, for it is my right."

And through this heroic resolution the unhappy King was enabled to make a tardy peace with God.

In the contemplation of that most sacred of all objects, the Crucifix, the most faint-hearted finds courage to climb the blood-stained hills of the soul. With such a heroic Leader, Who Himself climbed to the very summit of the Mountain of the Cross, sustaining the load of us all,—it is easy to set one's face away from earth, toward the eternal peaks of Heaven, where the journey ends in peace and triumph.—The Pilot.

**A SAINT'S LETTER**

Writing to console a mother whose infant child had been taken from her by death, and who had expressed her belief that God had thus punished her for her sins, St. Francis de Sales addresses these consoling words:

"No, my daughter, it is not to chastise you, but to favor this child, that God has saved it so soon. At the close of our days when our eyes are opened, we shall see that this life is so little a thing, that we need not regret those who lose it first; the shortest is about the best, provided it conduces to the eternal.

"But, come, behold your little child in heaven, among the angels and the Holy Innocents. It knows the pleasure you took in caring for it during the brief time you had it in charge, and above all the devotions you practiced for it; in return it prays to God for you, and sends up a thousand good wishes for your life, that it may be made more and more comfortable to thus gain the happiness which it enjoys. Remain in peace, my dearest daughter, and keep your heart in heaven, where you possess this brave little saint. Persevere in desiring always to love more and more faithfully the supreme will.

"Oh, how happy for this child to have flown away to heaven before having touched the earth! What a pledge you have on high, my dearest daughter! But I am sure you have treated heart to heart with Our Saviour on this affair, and that He has already clothed the natural tenderness of your mother's love, and that you have many times pronounced, with all your heart, the filial protestation which Our Lord has taught us: 'Yea, Eternal Father, for so it hath pleased Thee and it is good that it should be so.'"

**THE FIRST PRIEST**

The discouraged priest who sees his best efforts to make his people good, met with indifference and carelessness, must often wonder at the blindness of the eyes that can look with so much eager interest on the paltry concerns of pleasure and business; and at the same time turn away from the terrifying vision of future punishment; the terrors of retribution. We say those thoughts must often come to the mind of a priest; for if laymen ever think of such things it is so seldom and so fleetingly as to do them little good. Have you ever stopped to think what fools men must sometimes appear to the reflective mind of a zealous and earnest priest, when he sees the indifference with which his most earnest exhortations, his most touching pictures of the Divine love and mercy, are received by those in whose service he is spending his life and himself. The first priest of the Catholic Church was Christ Himself; and we know how he wept over the hard-heartedness and the blindness of Jerusalem; that city on which the choicest gifts of God had showered in vain. And in like manner, every priest who has by God's command exercised the holy ministry in the Church from that day to this, has had only too much reason to lament that God's graces have been tossed aside in favor of the gods and the idols which man has set up in the place which the Most High God should hold in the human heart.—The Missionary.

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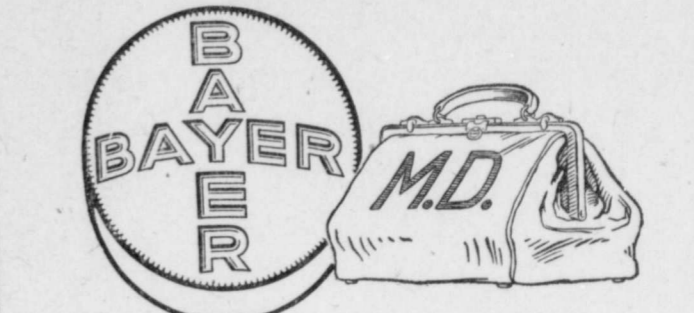
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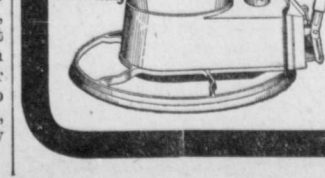
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CHATS WITH YOUNG MEN

MY TASK

To love some one more dearly every day, To help a wand'ring child to find his way, To ponder o'er a noble thought and pray, And smile when evening falls.

EMPTY HANDS

Man, born to labor, finds that the universal law pursues him everywhere and at all times. Early in life he endeavors to ascertain just what vocation in life he chooses to follow and by means of which he hopes to accumulate a store of treasure both abstract and material.

Before he advances very far in the struggle, he realizes that two tremendous forces are contending within him. These forces wise and holy men have defined as nature and grace.

Within the breast of every man is a strong and seductive force which impels him to seek the gratification of his senses, to satisfy his ignoble ambitions and to pursue the desired success in the easiest possible way.

was about to die. This person had never grievously wronged another. Her life had been free from the grosser stains. But it had been colorless. In the direct contact with Eternity, she drew back in fright.

Agitated by fear and remorse, she talked freely of her wasted life, of spent hours that she was powerless to recall. And her one fear revolved into the cry: "I am afraid to go with empty hands!"

Thereupon the wise and holy man placed in those delicate and carefully tended hands, those idle, useless hands, his own little Crucifix, saying tenderly: "My child, your hands are not empty now!"

The lesson appeals to the sensibilities, it touches deeply. And yet it is extremely painful to think that at the hour of supreme need, man is forced to face his eternal future with nothing in those marvelous hands, formed and fashioned to a thousand wondrous arts, but above all wrought to labor in the service of the Master who demands a strict account of his stewardship one day.

"Son," said a wise man long ago, speaking from his quiet corner, "carefully observe the various motions of nature and of grace, because they move in subtle manner and can not readily be discovered unless by the spiritual and interior man."

Nature labors for its own selfish interests, but grace for the interests of the immortal soul. Did men but struggle bravely, they need have no fear that in the evening of life's day they must find themselves before their Maker—with empty hands.—The Pilot.

OUR BOYS AND GIRLS

Lord help me to live from day to day In such a self forgetful way, That even when I kneel to pray, My prayers shall be for others.

Help me in all the work I do To ever be sincere and true, And know that all I do for You Must needs be done for "Others."

Let self be crucified and slain And buried deep; and all in vain, 'Tis efforts to be rise again, Unless to live for "Others."

And when my work on earth is done And my new work in Heaven's begun, May I forget the crown I've won, While thinking still of "Others."

"Others," Lord, yes, "Others!" Let this my motto be, Help me to live for "Others"— For then I live for Thee.

ACHIEVEMENT

Greatest gifts spring from the unexpected places of the earth. There is no rule whereby they may be looked for or measured. Amid conditions where everything remains to be achieved, true greatness is most often nourished and noble deeds are born to delight and inspire the world.

The poet has sung of the blacksmith, bending over his ruddy forge and striking from the glowing mass of iron the brilliant shower of sparks that leap up to beautify the commonplace scene. Upon his brow the drops of honest sweat stand bravely out. Now and then he pauses in his arduous labors to wipe them away. He sees the children of the village trooping home from school, merry-hearted and gay. He knows that in yonder tattered urchin may be the future statesman whose magnificent eloquence shall cause the bonds of nations to fall away.

Beyond the quiet street he does not look, but he knows that somewhere, this toil of his shall penetrate beyond these narrow confines. The blood of his ancestors, rugged men and devoted to duty, courses through his veins. His light-hearted song breaks on the summer stillness and floats away to add its portion to the great throbbing chord of the world's harmony.

The poet too has immortalized the humble cobbler at his bench. Bending over his last, attired in his striped apron, insignia of his toil, he has grown old and feeble sitting here at the door of his rude shop. He has mended the entire village in his day. He too lifts his head to watch the children on their way to school.

Fortified by his handwork men go forth to the great cities there to take their part in the world's work. On the mild summer air the drone of his hammer comes pleasantly, faintly. The children know and love him. He too has his important role in the great scheme of human things.

master of pen and ink sketching, an improviser of Italian poetry, he was also a fine tenor singer. For a time under Murat he held the post of Secretary of Instruction and the Fine Arts. Fleeing from a political uprising, he found refuge in England, where he remained until his death. But to the end he was ever an Italian and a genius of the first class.

Of his four distinguished children, all were precocious. At five years of age, the little Gabriel second, was attempting dramas, tales and verses with a happy augury of great things. Before nine, Christina had entered on a literary career. At an age when most children are playing with their toys, she was dreaming of the heights of the soul. The other children, although not so illustrious, were all highly gifted. Looking backward at the ancestors of this noted family, what shall we say of their origin or source? Did this genius, these talents find shelter in luxury and affluence which makes life comparatively easy and its burdens light to bear?

The father, Gabriel, was on both sides of very humble origin. His father, Nicola, was a blacksmith and locksmith. His maternal grandfather was a shoemaker. Everything, therefore, remained to be achieved by this brilliant youth who afterward bequeathed such a heritage of genius to his children.

In the midst of our busy age, there are probably few souls talented as was Christina Rossetti. Her genius did not take delight in beauty alone, nor did worldly honors ever contaminate her ardent soul. At all times, was said of her, the pain of the world lay against her heart.

Christina Rossetti's ear was ever close to nature. Nature's lessons lay very close to her pure heart. From the birth and growth and fall of blossoms, in the passing moods of a summer day she drew lessons which she later wove into harmonious song to ravish the human ear. Suffering was always her portion. The price which she had to pay for the achievement whereby the world has been so enriched, was bodily pain, constant pain which she bore cheerfully and lovingly.

Arthur Christopher Benson strikes the keynote of such an achievement when he says of her: "She is above all the singer of death. Whether as the eternal home-coming or the quiet relief after the intolerable restlessness of the world, or as the deep reality in which the fretful vanities of life are merged, it is always in view, as the majestic portal to which the weary road winds at last."—The Pilot.

THE REAL PRESENCE

The doctrine of the Holy Eucharist tells us that the body and blood, soul and divinity of our Lord Jesus Christ, is present on our altars. Truly this is marvelous. It is so different from all other forms of religion, none of which claim God is dwelling in their churches. It should draw us to honor the Blessed Sacrament privately by frequent visits to the Church even when there is no service; it should certainly urge us to attend public devotion to this Sacrament, as at Benediction.

God has always desired to be near us. He walked familiarly with Adam in Paradise. After the fall, He spoke frequently with the Patriarchs. When he chose a people for His own, and led them forth from captivity, and by the hand of His servant organized them into a nation, He continually showed His protection and care. From the time they left Egypt, God had been with His people in a pillar of dark cloud. On the march it went before them, at night it became a column of fire. To them were given the Ten Commandments. The Israelites, stiff-necked as they were, saw how privileged they were above the surrounding nations. The Tabernacle was the centre of national unity in the desert and in the Promised Land.

This however, was but the figure and the prophesy of a truer divine presence. To us God came in person, at Christmas. When the Redemption of mankind was accomplished He would not leave us orphans. I will set My tabernacle in the midst of you, I will walk among you, I will be your God and you shall be My people." By saying "This is My Body, this is My Blood, do this for a commemoration of Me," He literally made possible this sublime fact. A God dwelling with His people. "Neither is there any nation so great that hath God so nigh to them, as the Lord our God is present to us."

This is a permanent wall of separation between the Catholic Church and the disintegrated Christianity called Protestantism. Though of late years many non-Catholic churches, copying us, have elaborated their buildings and enriched them with more meeting places and lack the warmth that is noticeable on entering Catholic churches. Our churches are really a home for God. He is dwelling in them as truly as we live in our homes. Wherever the Sacrament is reserved, in that community the most distinguished resident is our Eucharistic God.

It follows very naturally from this that if God is making His home among us, and invites us to call to visit Him frequently, we should be most anxious to avail ourselves of this grand opportunity. Our churches are open all day, and generally in the early evening, to

make it possible for the people to visit the Blessed Sacrament. No rent, no spouse, ever sought a lover one so much as Jesus desires us to call and visit Him on the altar. What shall I tell Him? Why, tell Him that you are grateful for all He has done for you during your life. Tell God you love Him with your whole heart and soul, as He commands. Have you no favors to ask? No wants for soul or body? Surely there are many plans for which you seek advice? Certainly you have some troubles. Tell these to your best Friend. He will listen and tenderly assist.

Of all the public devotions in honor of the Adorable Sacrament that known as Benediction is the most frequent. In fact, almost all our evening services close with this beautiful ceremony. The word Benediction means blessing. There are blessings of paratis priests, Bishops, and of the Holy Father. Now, Benediction of the Blessed Sacrament is a blessing of God. It is the service of the Church, with the most Holy Eucharist exposed on the altar as the central object of adoration, at the end of which the priest makes the sign of the cross with the words: "In the name of the Blessed Sacrament, and God Almighty blesses the kneeling congregation."

The most moments of Benediction are great moments of grace. The very place is holy. We are in the presence of God; we kneel at His sacred feet. The angels of Heaven surround the altar, as the night they hovered about the crib. The sweet mellow tones of the organ, the sacred hymn, "O Saturated Hostia," "Tantum Ergo," all attune the heart, excite the mind to pious acts and holy as if transported into Heaven.

As children might come to a parent before going to bed, the Catholic after a day of toil comes to his Heavenly Father at Benediction, and receives His blessing. And when we leave the Church and mingle in the world we are stronger. And the scent of incense lingers about the Church, so the grace of this devotion accompanies us long after we have left the house of God.

As a resolution, let us recall that in our churches, is ever present, our Lord and God, in the Most Holy Sacrament of the altar. If our faith is strong, we will be satisfied with a respectful lifting of the heart, as we pass a church, or a pious ejaculation, but if time permits, a short visit will be made. Try to make this a daily practice. Since Benediction of the Blessed Sacrament is given every Sunday, and many other evenings, more of our people could attend, if they would "step up" the faith that is within them. Sentinel of the Blessed Sacrament.

CAN THE CHURCH GRANT A DIVORCE?

Calm, sane, and authoritative, is the contribution of the Archbishop of New York to a recent newspaper symposium on divorce. "With us, divorce is not a controversial subject. We do not recognize it in any shape or form." Whatever his personal opinions, the student of the social evil must admit that here, at least, is an institution that knows its own mind. In the non-Catholic churches he finds official standards that are either low or uncertain, and, too often, officials who do not long withstand pressure to bring these standards even lower. The Catholic Church is the one official policy known to all, and enforced upon all. Her teachings, as the Archbishop points out, leave no room for controversy. "Nothing that happens after marriage, whether it be insanity, imprisonment, unfaithfulness, or anything else, can be used as a plea for divorce. The contract is inviolable."

Clear and simple as this doctrine is, some critics, either totally unacquainted with it or deliberately malicious, have accused the Church of hypocrisy and dishonesty. They assert that while she publicly condemns divorce, she easily dissolves valid marriages and permits remarriage through her declarations of nullity. It is a statement so utterly, false; and every Catholic may safely challenge these critics to show ground for their statement, either in the law of the Church, or in the practice of her courts. Divorce is the severance of a valid marriage contract, which leaves one or both parties free to remarry. This understood, divorce is granted in every State of the Union, except South Carolina, and is admitted by all the Protestant Churches, except a few which forbid the remarriage of the adulterer. But such divorces are not, and cannot be, granted by the Catholic Church.

A "declaration of nullity," on the other hand, is an official declaration following a judicial investigation that a valid matrimonial contract never existed. The distinction is obvious, and it is a distinction that constitutes an essential difference. Thus a civil court, for instance, cannot authorize the violation of a contract; but it may, if sufficient proof is alleged, declare that what in appearance is a valid contract is not valid, because the conditions necessary for validity were not present when the agreement was made. In this process, the State simply declares that the supposed contract was null and void from the beginning. There is assuredly no ground for the conclu-

sion that a court so ruling destroys or annuls a contract, for no contract exists or existed to be destroyed or annulled. As official custodian of the Sacraments, the Church possesses the same right in judging whether or not the conditions required for the matrimonial contract have been observed. She cannot dissolve a valid marriage, but she can officially declare, following the submission of proof, that a contract seemingly valid, was null and void from the beginning, because the conditions necessary to a valid contract were not present. This is not "divorce," which is the severance of a valid bond, with permission to remarry. It is a declaration, justified by fact, that the bond never existed.

Hence in the Catholic Church, an individual who has a lawful husband or wife, is forbidden to attempt another marriage, since he or she is not free to contract. Should this impediment, hidden at the time of the apparent marriage, be subsequently disclosed, and proved to the satisfaction of a matrimonial court, which it may be observed, is infinitely more searching in its scrutiny than any civil court, it would furnish ground for the issuance of a "declaration of nullity." No sane man would identify this process with divorce. In general, no one who is incapable of understanding the nature of a contract, and the rights and duties subsequent upon the marriage contract; or who at the time of contracting is not free; or who when the contract is made is unable to perform the duties which flow essentially from the contract; or who, being a Catholic, has the ignorant or witness by any but a Catholic priest, can validly contract marriage, and the apparent marriage is null and void from the beginning.

Finally, it may be said that there are no secret or factitious impediments, nullifying the contract, but discoverable only when the fine Italian hand of some ecclesiastic has been lined with a suitable fee. This accusation can be made only by the ignorant or the malicious. The conditions which nullify the bond are stated clearly in the Canon Law, now accessible in many editions, and in such standard works of reference as the "Catholic Encyclopedia." As is stated in Canon 1118, "a valid marriage ratified and consummated cannot be dissolved by any human power or by any cause except death." That is why the Catholic Church never grants a divorce.—America.

"LEARN OF ME"

"Learn of Me, because I am meek and humble of heart, and you shall find rest for your souls." This says a devout writer, is a sublime epitome of the gospel. Our Lord seems to sum up all Christian perfections in these two virtues, meekness, and humility, as though we had nothing else whatever to learn of Him. He says nothing of faith hope and charity; nothing of temperance, prudence, justice and fortitude, evidently meaning that they were all comprised in some way in these two; either presupposed to them or following on them by natural consequence or else actually included in their wider acceptance.

"Learn of Me, because I am meek and humble of heart!" This is the portrait that our Lord has left of Himself. It is beautiful. Study it every day of your life, with a view to self-improvement and greater conformity to the likeness of your divine Model.

When we apply ourselves to the study of our dear Lord in the gospel story, we find that He went about doing good. He taught from place to place. He cured the sick and cast out devils. He preached to thousands of persons, and journeyed from place to place to heal the souls and bodies of men.

In the Blessed Sacrament is the continuation of all those mercies. The life of our dear Lord in the Divine Host is most active. He remains still in the tabernacle, it is true; but the thousands of persons come to visit Him, to be cured of the diseases of their souls. Graces are flying forth from His heart in inconceivable abundance. Sinners are struck with contrition. The poor, sad-hearted child comes in and kneels by the door. The Lord in the Sacrament sends forth His power. He casts forth the seven devils from her heart. She seeks the confessional, washes the feet of Jesus with her tears, and goes forth from before the tabernacle, another Mary Magdalene. A grief-stricken mother weeps for her son, who is dead in sin. The Lord in the Sacrament, being moved with compassion, says to her, "Weep not." He stretches forth His hand, and raises the youth from the death of sin and restores him to life. A mission is going on in a church, a thousand people and more are present; the preacher speaks from the pulpit, the Lord in the tabernacle sends forth His light and His grace; power has gone forth from Him, and the hearts of the people are touched, and hundreds are converted. It was Our Lord preaching from the tabernacle; the preacher in the pulpit was His instrument. Do you not see how like it is now to the time when He did these same things in Galilee and Judea? From the tabernacle Our Lord works miracles, both on souls and bodies. He goes forth in the hands of His priesthood and visits the sick. He cures the lepers by cleansing from

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sin. He gives sight to the blind, by opening the eyes of unbelievers to the truths of faith. In Holy Communion He renews the miracle of feeding five thousand people with five loaves for He gives Himself wholly and entire to each one of thousands, nor does He multiply Himself, nor does He become diminished.

He is with us in the Blessed Sacrament as a consequence of the Resurrection and Ascension, and His sacramental presence is a constant reminder of those happy mysteries.—The Sentinel of the Blessed Sacrament.

CARDINAL NEWMAN ON MARRIAGE

It is undeniably a solemn moment, under any circumstances, and requires a strong heart, when anyone deliberately surrenders himself, soul and body, to the keeping of another while life shall last; and this, or something like this, reserving the supreme claim, Cardinal Newman says: "In individual cases, it may be made without thought or distress; but, surveyed objectively, it is so tremendous an undertaking that nature seems to sink under its responsibilities. When the Christian binds himself by vow to a religious life, he makes a surrender to Him Who is all-perfect, and Whom he may unreservedly trust. Moreover, looking at that surrender on its human side, he has the distinct safeguard of regulations, and of the principles of theology, to secure him against tyranny on the part of his superiors. But what shall be his encouragement to make himself over, without condition or stipulation, as an absolute property, to a fallible being, and that, not for a season, but for life? The mind shrinks from such sacrifice, and demands that, as religion enjoins it, religion should sanction and bless it."

It instinctively desires that either the bond should be dissoluble, or that the subjects of it should be sacramentally strengthened to maintain it. "So help me, God," the formula of every oath is emphatically necessary here.

"FURTHEST SOUTH"

Outside the Catholic Church, the sects are becoming more and more extraordinary in their conduct. While the historic Chapter House of Lincoln Cathedral has been used for a Masonic Lodge, by authority of the Bishop, we have on the other hand, the High Church Party organizing a Guild of Our Lady, and this Guild of Our Lady is actually about to arrange a pilgrimage to her ancient shrine of Walsingham in reparation for all the insults and neglect which the first cousins of these very folk have offered her! This is about the "furthest South" in the direction of Rome—that the Anglicans have yet gone. The unfortunate side of the movement is that they are founded on obstinate pride. "We are not wrong and we are going to be fish-flesh and good red herring all at the same time," is the spirit which inspires them. They would adopt Our Lady to give them a cachet. But you cannot enter Royal employment simply by saying "I am a King's Messenger." Such a statement will ultimately bring you up against theonus of proving you are what you say and then it is not your opinion which will count, but fact and truth.—Catholic Herald.

Such are some of the kindly qualities of the Irish, though alas! at times marred by sad blots; but side by side with these faults are virtues rare and bright, and to depict these virtues, with the hope of winning just regard for a people so long suffering, was the aim of the author.

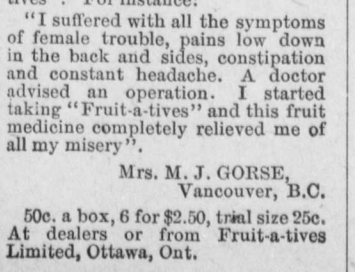
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Such are some of the kindly qualities of the Irish, though alas! at times marred by sad blots; but side by side with these faults are virtues rare and bright, and to depict these virtues, with the hope of winning just regard for a people so long suffering, was the aim of the author.

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