

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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PIUS XI. TO KNIGHTS OF COLUMBUS

POPE LAUDS KNIGHTS' WORK FOR BOYS

"A SELECT BODY RENDERING TRULY KNIGHTLY SERVICE"

Rome, June 30.—The Pope received in private audience today Supreme Knight James A. Flaherty and a group of representatives of the Knights of Columbus who are in Rome in connection with the Holy Year celebrations in order to thank them personally for the playgrounds for young boys which they formally presented to the Vatican today.

After delivering a short address, the Pontiff imparted the apostolic benediction to all present, extending it to their families and friends, and gave each a small gold medal commemorating the jubilee year.

To Mr. Flaherty the Pope gave a special medal usually given only to Bishops, saying that he conferred it on him because he was the "Bishop of the Knights of Columbus." He also gave them a large plaque of gilded bronze, mounted on a slab of alabaster, representing the Pope in blessing, which he sent to the Knights of Columbus headquarters.

After thanking the Knights for their presence in Rome during the Holy Year, the Pope said with what you do in the United States and Canada and elsewhere when the cause of the Church and humanity is in question. Wherever there is a soul in danger or human suffering to alleviate you are ready to do your best, cooperating with the common father materially and morally for the salvation of mankind. I praise you for all this, and I want to confirm to you that I am with you in this excellent cause, with you in everything, but especially in these good works you are promoting in the Eternal City under our own eyes for the benefit of the Roman youth so dear to our heart."

Referring to a book on boys presented to him by the Knights of Columbus, he said: "I will read it most carefully. This new movement is particularly acceptable, as it has been one of the principal efforts of our pontificate to take care of little children, they being the foundation of society. May it grow prosperous.

"You are a select body, rendering truly knightly service, always ready to break a lance in the good cause. At the top of this good cause I place children. They form a beloved part of our fold. Let us cooperate together, so that we may combine together the two principal aims of our modern times," a healthy soul in a healthy body."

ENGLISH CATHOLIC SCHOOLS MENACED

London, Eng.—The problem of building and maintaining Catholic schools, for many years a burden, is becoming day by day more difficult. In addition to building their own schools Catholics pay their full share to the taxes for general educational purposes, and consequently pay millions of dollars more than their neighbors—just as American Catholics do—in support of their policy of Catholic schools for Catholic children.

The system under which church schools exist side by side with council (i.e. Public) schools, is called here the dual system. This system is being attacked in order to effect standardization, and, as Cardinal Bourne said at Heywood, Lancs., the existence of Catholic schools is menaced.

His Eminence declared that the "dual system" must go on so long as there exist two separate schools of educational thought—the school of those who are satisfied that their children should receive in school time an indefinite religious training, and the school of those who consider there is no true education without a religious foundation, based on definite religious teaching.

Another menace, said the Cardinal, appeared recently with the condemning of certain school buildings up and down the country. "That raises an issue of very far-reaching character," he declared. "People sometimes say that we arrived at a settlement on the question as between the provided and the non-provided schools by the Balfour Act of 1902 and 1903.

"Let me say emphatically that that was in no sense a settlement of the question. It was a compromise. I have always said that the arrangement was simply an installment of justice. There is not at the present time, and there never has been since 1870, even-handed justice as between the two schools of thought to which I have alluded.

"Now the whole situation has changed. A compromise that might have been fair in 1902 and 1903 becomes absolutely unfair when the cost of building and the provision of schools is almost, if not actually, three times as great as it was twenty-three years ago."

CATHOLIC LOSES IN SANTA BARBARA

HISTORIC SPANISH MISSION BADLY DAMAGED

Santa Barbara, July 2.—Heavy damage to property and the loss of one life made up the toll paid by Catholic institutions here to the earthquake which agitated Santa Barbara and vicinity this week. The man killed was a workman, Patrick Shea, who was caught beneath the falling walls of St. Anthony's College Chapel.

Perhaps the heaviest loss—because irreparable in some respects—was the damage done to the historic Santa Barbara Mission, the only one of that chain of Missions along the great Camino Real in which Catholic religious services have been conducted without interruption since the days of the Spanish Conquest. This is the second time Santa Barbara Mission has suffered from earthquake disturbances. In 1812 it was seriously damaged but the damage was repaired three years later. Most of the injury to the Mission in the latest shocks was centered around the famous bell towers which were entirely destroyed. Other parts of the mission buildings were badly damaged. The older wing of St. Anthony's College, also in charge of the Franciscans, was badly damaged and the walls of the College Chapel collapsed. The Rev. Augustine Hobrecht, O. F. M., has announced that steps will be taken immediately to rebuild damaged buildings. It is estimated that the restoration will cost approximately \$750,000.

NARROW ESCAPE
Father Augustine and Father Zephyrin Engelhardt, aged Historian of the Old Missions, had narrow escapes from death amid the falling debris. When the first shock was felt Father Augustine rushed to the second floor room where Father Zephyrin was confined to his bed. Carrying the invalid priest, Father Augustine was on his way to the stairway when the second shock came and both priests were hurled through a hole in the floor and fell amid a mass of falling debris. Neither was injured.

INSTITUTIONS WRECKED
In the Mission Chapel the congregation was attending an early morning Mass when one of the tremors occurred. Two images were shaken from the altar and fell narrowly missing the priest. The latter, undisturbed, turned and admonished the worshippers to remain at prayer. The fact that they heeded him saved the lives of many for a few moments later the two towers and a section of the front of the building fell to the ground. The congregation then walked out over the ruins in safety.

The new St. Francis Hospital, in charge of the Franciscan Sisters of the Sacred Heart just completed at a cost of \$800,000 was so badly damaged that it will have to be rebuilt. The Sisters worked heroically carrying patients from this building while the walls trembled from the recurrent shocks.

St. Vincent's Orphanage, a \$500,000 structure recently completed, and conducted by the Daughters of Charity of St. Vincent de Paul, was seriously damaged but all of the children escaped in safety.

The Church of Our Lady of Guadalupe (Mexican) and the school conducted in connection with this church were also damaged. In the disturbances following the earthquake this church was the victim of sacrilegious robbery. Sacred vessels of gold and silver, ornamented images, candlesticks and altar cloths were stolen. Early reports place the value of the stolen articles at several thousand dollars. Police are endeavoring to find two men seen driving away from the church in an automobile truck shortly after midnight following the disaster.

Our Lady of Sorrows Church, the Jesuit church, is a complete wreck and the parochial school is so badly damaged that it is doubtful if it can be repaired other than by rebuilding.

At Montecito the Sacrament of Confirmation was being administered when the disaster occurred. The pastor of the church, an aged man, was thrown to the floor and injured by the shock but he insisted that the services go on. Notwithstanding the interruption the bishop continued administering the Sacrament until the entire class had been confirmed.

The Knights of Columbus building and St. Aloysius Hall are other buildings that suffered, the former being practically demolished. It is expected that a final check-up will reveal many other instances of damage to Catholic buildings and institutions which have not yet been reported.

San Francisco, July 2.—The Most Rev. Edward J. Hanna, Archbishop of San Francisco, has gone to Santa Barbara after receiving reports on the extent of the damage wrought by earthquake shocks there. Before leaving the Archbishop cabled a report of the disaster to the Pope.

PRIEST WAR HEROES HOLD PARADE

TEN THOUSAND PEOPLE JOIN RELIGIOUS IN ECITATION OF LORD'S PRAYER

By M. Massiani (Paris Correspondent, N. C. W. C.)

Paris, June 28.—A sight surely without precedent was witnessed in Paris recently on Sunday evening on the Champs Elysees, the most magnificent thoroughfare of the capital.

At an hour when the Champs Elysees was filled with traffic of every description, sumptuous limousines, crowded motor buses, motor cars, luxurious equipages and thousands of human beings returning from business or pleasure, a touching procession moved up the avenue of triumph. Several hundred priests and religious following the tri-color of France, garbed in the habits of the Dominicans, or the white mantles of the Carmelites or plain black cassocks, moved slowly up the Avenue toward the Arc de Triomphe. Some walked with canes, others dragged themselves along on crutches, still others groped their way, holding to the hand of a companion, their blinded eyes concealed behind black glasses. Some of the cassocks showed empty sleeves; but on every breast shone the colors of numerous decorations: the Legion of Honor, the Medaille Militaire, the Croix de Guerre, all the highest that France can give.

They marched simply, with no attempt at military alignment, silently, and with no effort to strike an effect. A sort of stupor took hold of the hurrying crowds—a stupor which was immediately converted into a manifestation of the most tremendous respect.

The religious, former combatants, were on their way to feed the flame at the Arc de Triomphe. It is a pious custom, established two years ago, to keep a vigil light burning perpetually at the tomb of the Unknown Soldier. Each evening at 6 o'clock a group of former combatants comes to revive it.

On this particular Sunday the members of the League of the Religious Former Combatants had met in Paris to hold their annual congress. They asked permission of the Committee of Veterans Association to light the flame. A few minutes before the ceremony the religious assembled at the corner of the Avenue des Champs Elysees and the Avenue George V, near the American Protestant pro-cathedral. From here they marched in procession to the Place de l'Etoile, behind the flag of the League of Religious Former Combatants. Abbe Michaux, of Lyons, former commander of an aviation escadrille, was the flag-bearer. Almost spontaneously ten thousand persons joined the procession.

BLIND PRIEST GIVEN SYMBOLIC SWORD
When the religious had arrived at the Arc de Triomphe, the president of the League for the Defense of the Rights of Religious Former Combatants, Jacques Periard, the man who, in the midst of a heroic battle gave the historic command: "Arise, dead men!" left the crowd and took by the hand a religious with black glasses who wore the long beard of the missionary. It was the blind Assumptionist, Father Valerien Lathuille, who gave his eyes for his country during an assault where he was but a humble poilu in the ranks. In his hand was placed the symbolic sword with which he stirred the flame on the famous tomb to make it burn higher and more clearly.

A moment later and the vice-president of the League, Dom Moreau, a Benedictine, came forward. In a few words he explained the ceremony. "During the War," he said, "we religious, former combatants, and our brothers of the secular clergy, who joined us, were the companions of him who sleeps here and who may have been one of the religious or one of the priests like ourselves. We have come to pay him the tribute of fraternal memory. Before dispersing we shall pray for him who lies here, for all those who fell in the Great War, for our beloved country, Unknown Soldier, and all dead of the tremendous conflict, may your souls rest in peace!"

TEN THOUSAND VOICES JOIN IN PRAYER

Dom Moreau then began to recite the "Our Father" and ten thousand voices made the responses. When the great crowd had made the sign of the cross, it broke forth into a storm of applause which the religious sought in vain to repress. Then, accompanied by the sympathy of all present, the religious dispersed.

WORK OF THE LEAGUE

After attending in the Basilica of the Sacred Heart a Mass celebrated by Cardinal Dubois, the members of the League had held their business sessions in a hall in Paris. An account was rendered of the activity of the League, which has been in existence only a little over a year.

To further the abrogation of the laws discriminating against religious orders, the League has distributed seven million tracts, pasted up four hundred thousand posters, mailed one hundred and fifty thousand pamphlets and three hundred and twenty thousand post cards, organized eight hundred and eighty-seven conferences. The results of this activity have been striking. They have moved not only the Catholics but have drawn the attention of all honest people of whatever creed who have a respect for justice, and the anti-clerical sects have been forced to take the matter under consideration, for since their return to power, despite repeated threats, not a single actual measure has been taken against the religious.

It must be noted that, thanks to the generosity of the Catholics of Paris, not a single one of the religious who came to Paris for the congress was forced to stop at a hotel. The Catholic families fought for the honor of opening their homes to the heroes who had fought for them.

PEINAIN SILENT OBSERVER
By a curious coincidence, the man who, during the War, was one of the great chiefs of all these ex-service men was able to witness their assembly. In a corner of the immense nave of the Sacred Heart Basilica, Marshal Peinain, in civilian clothes, accompanied by his wife, had come to hear Mass. He was able to observe the touching reunion of all these former officers and enlisted men. But none of them knew he was there.

MONSIGNOR NOLL BECOMES BISHOP

Fort Wayne, July 2.—Monsignor John Francis Noll, formerly pastor of St. Mary's Church at Huntington, Ind., and known throughout the world because of his achievements in the promotion of Catholic journalism, was consecrated here Tuesday as fifth Bishop of Fort Wayne. Cardinal Mundelein, Archbishop of Chicago, was the consecrating prelate and the co-consecrators were Bishop Ledvina of Corpus Christi, Tex., and Bishop Smith, of Nashville, Tenn.

Unusual interest was attached to the consecration here because of Bishop Noll's wide acquaintance and because of the widespread circulation of Our Sunday Visitor, the paper which he founded and edited for many years and which now reaches practically every parish in the United States. Besides Cardinal Mundelein and the two Bishops assisting at the consecration were more than a dozen members of the American Hierarchy in the Cathedral of the Immaculate Conception when Monsignor Noll was raised to the episcopal dignity. In addition there were scores of Monsignors and hundreds of priests. The attendance of the laity was limited only by the capacity of the Cathedral and several thousand stood outside to watch the procession which preceded the consecration.

IRISH SHOWMAN'S RECORD ON CHARITY
London, Eng.—Pat Collins, one of the leading showmen in the country, makes it a point to give a percentage of his receipts to local charities. After the visit of his circus to Aston fair he gave \$350 to the Birmingham General Hospital, bringing the total of his donations to various hospitals to \$800,000. He is a life governor of twenty hospitals.

For many years Pat Collins has been chairman of the Showmen's Guild. He takes a big part in public life and before the last election was Member of Parliament for Walsall, where he lives. He comes of Irish farming stock.

DUTCH QUEEN GUARDS MODEST COURT DRESS

Under the caption "Queen Wilhelmina and Fashion," the *Osservatore Romano* recently published the following from its correspondent at The Hague:

"The diplomatic reception I heard a lady who had but lately arrived at The Hague ask an old-timer about the usages as to attire at Queen Wilhelmina's court."

"To please the Queen, was the answer, you must of all things eschew modern fashions; for her majesty has no use for low-cut décollete and sleeveless gowns, and she positively abhors short skirts. And therefore ladies, be they Dutch or foreign, if they are anxious to find favor with her and to gain her esteem, must be careful not to appear at Court, not even for a ball, in gowns over-much a la mode."

"The queen sets an example of sober dressing. Her toilette, though elegant, is at all times perfectly correct. Having by her own example and broad hints introduced into Dutch society circles an earnest bent and a taste for propriety in women's wearing apparel, she feels,

as it were, offended whenever a foreign dame fails to conform to these sane and modest habits of the land whose hospitality she enjoys.

"It is common report in The Hague that the queen has frequently requested foreign ladies not to spoil the tasteful and sane sense of modesty of the Holland people by over freedom in dressing."

"QUIT BRAYING AND START PRAYING"
London, Eng.—Mistaken zeal on the part of Catholics who heckle Protestant speakers is rebuked by eighteen well-known priests, who have signed a joint appeal to untrained talkers to "quit braying" and help by praying.

In Hyde Park, and at other "pitches" frequented by the outdoor lecturers of the Catholic Evidence Guild, it has been found that anti-Catholic speakers sometimes get larger audiences than Catholic speakers get. When the matter was investigated, it was discovered that well-meaning Catholics were heckling and thereby providing the verbal fireworks which a crowd loves to experience.

Of course the Catholic hecklers think they are helping. One often hears the remark: "I don't belong to the Catholic Evidence Guild, but I help them by questioning and heckling the anti-Catholic speakers."

The manifesto of the eighteen priests, who speak from C. E. G. platforms, replies to this attitude. "Words like these," they say in their joint appeal, "are often heard, but we wish Catholics would realize that the line of action indicated does not help, but hinders the C. E. G."

"If people heckle the anti-Catholic speaker, they only secure him a crowd which hears him but not the heckler. If they are competent to heckle efficiently, their proper place is on the C. E. G. platform. Untrained questioners do no good, but harm.

"Some Catholics think they help the C. E. G. by worrying people who put questions to the Catholic speakers. This is unfair to speaker and questioner alike.

"We earnestly beg those who attend C. E. G. meetings to set their faces resolutely against such practices on the part of their fellow Catholics. They can help by praying, not by braying.

"If their zeal makes it impossible for them to hold their tongue, they should come and get trained, and then was their trained tongue from the platform—not from the crowd."

FRENCH JOURNALISTS URGE DAY OF REST
Paris, France.—The Chamber of Deputies has received a bill the provisions of which would extend to all the personnel of the press the benefits of the law of the weekly day of rest.

The directors of an inter-denominational newspaper syndicate having given its approval to this plan, the Syndicate of Catholic Journalists, which numbers 300 active professional members, decided to enter a protest against some of the conclusions. The Paris Correspondent of the N. C. W. C. News Service, M. Martial Massiani, was delegated to appear before the Labor Committee of the Chamber to voice this protest. He had no difficulty in demonstrating to the Committee that apart from any question of religion, the hot and cold arguments of a technical, professional, moral and social order demanded the designation of Sunday as the weekly day of rest.

The Labor Committee did not show a majority in favor of the Catholic suggestions. It admitted that it was afraid to change an established custom. But the Chairman, M. Justin Godart, recent Minister of Labor, recognized the weight of the arguments in favor of Sunday as the weekly day of rest, and M. Ducloux-Arnould, vice-chairman, said: "We used to hear the same arguments against the closing of stores and barber shops as against the closing of the newspaper offices for one day a week. Some time later, those who had opposed it were the first to recognize that in practice there was no other way of assuring a day of rest with any degree of certainty. I am convinced that before long those who oppose the Sunday day of rest for the newspapers will reappear before the Committee and admit that the Catholics were right."

The spokesman of the opposition said: "We are so fundamentally opposed to the suppression of the newspapers on Sunday that if this reform were offered to us we should reject it, and we should even prefer the abandonment of any legal day of rest whatsoever."

M. Massiani replied: "We shall not show the same uncompromising attitude. We hope that the Sunday day of rest may some day be granted us. But if the Chamber cannot grant it to us immediately, we ask, we beg it to give us, in the

meantime, the legal organization of the day of rest by rotation. It is not in our Syndicate that resistance is encountered when there is any question of social progress."

GIVES LESSONS IN DEMOCRATIC WAYS
By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

An American pilgrim, going to Rome as a member of a pilgrimage conducted by this correspondent of the N. C. W. C. News Service, started, yet won the admiration of Germans in the party by his democratic greeting and conversation with high ecclesiastical and secular personages.

He is Peter Fuss, of Chicago, who was born at Frechen, near Cologne, but has been an American citizen for twenty years.

While attending Mass at St. Paul Outside the Walls in Rome, Mr. Fuss observed the former Chancellor of Germany, Dr. Marx, serving as a Mass officer, despite his more than sixty years—a pious act that he often performed in Berlin. Struck by such humility in a great man, the American approached him after the Mass and addressed an American greeting to him. Although Dr. Marx had steadily refused to be interviewed while in Rome, he was so impressed in his turn that he stopped and held a long conversation with the visitor.

A while later, the American met Cardinal Faulhaber, and here again there was a cordial greeting.

In Florence while the pilgrims were at dinner the Bishop of Mainz entered the room with his pilgrim Mr. Fuss was giving him a greeting from American Catholics.

"Tell the American Catholics," replied the bishop, "that the Germans will never forget all the goodness of Americans to us in our time of need and poverty."

On the train when the pilgrims were returning, Cardinal Schulte also was a passenger. The American presented himself to him, and they had a long and apparently cordial conversation.

German pilgrims in the party were startled to see the American addressing such high dignitaries in this informal way. He answered them, however, by saying simply: "I am an American, and there we are all equals. I shake hands with the President of the United States; I conduct myself in the same manner in Italy and Germany. You observe that the Chancellor, the bishops and the cardinals recognize American customs, in which I do not see anything blamable."

SICILIAN PRINCE AND PRINCESS
By Mgr. Enrico Puoli (Rome Correspondent, N. C. W. C.)

About a month ago, a lady and a gentleman presented themselves at the College of St. Barnabas, annexed to the Churches of Sta. Paul and Barnabas in Via della Commedia at Milan. They asked to see the Father Provincial, Father Giovanni Mattarelli.

They were Prince Ignatius Paterno Castello, of the family of the Prince di Discori, and his wife, Donna Angelina Auteri. They are forty-five years old, have no children, and both are quite wealthy. The husband sought acceptance into the Order of the Barnabites, and the wife announced she would enter the Carmelite Order.

Not many months ago, accounts were published of a similar case in France. The Marquis d'Eibece, a lieutenant in the French army and a great-grandson of the famous Royalist leader who was shot by the Republicans, abandoned his career and entered the Congregation of the Sacred Hearts while his young wife became a Carmelite nun at Louvain.

In the present instance there is the difference that the couple are middle-aged. They are of Catania, Sicily, but are known and loved not only in their native land but elsewhere for their good works. In Rome Donna Angelina Auteri has a high place in Catholic and aristocratic circles, and is one of the most zealous parishioners of the Italian Catholic Women's Association, of which she is Secretary-General for Sicily.

NEW CANON LAW STRICTER
An interesting discussion of canon law has followed the action of the Paternos. It is indisputable that both husband and wife, in such instances, embrace Holy Orders. The matrimonial tie is a Sacrament that for Catholics may be dispensed with only in very exceptional cases.

Under the canonical law, it was necessary for both to become religious. The newer law, not content with this, provides that the married couple must wait for the Holy See to grant the dispensations when "it knows there is nothing to fear" that one of them may return to a secular life.

It will be necessary also for the Paternos explicitly to renounce all their wealth and put it at the disposal of good works.

CATHOLIC NOTES

The Holy Father appointed the Right Rev. John G. Murray, D.D., Auxiliary Bishop of Hartford, to be Bishop of Portland, Maine.

The Catholic University of America recently conferred diplomas on 359 graduates, the largest class in its history. The number last year was 294.

Representatives of the Vatican and the Polish Government exchanged ratifications of the Concordat between Poland and the Holy See recently concluded and approved.

The University of Athens has conferred the degree of Doctor *honoris causa* upon Cardinal Dubois, Archbishop of Paris, in recognition of his services to the cause of the Greek refugees.

The life of the "Angel of Providence," Sister Cephas Becker of Providence Hospital, Washington, was ruthlessly crushed out when a speeding bootleg car struck the automobile in which she was riding.

The Right Rev. Mgr. Francisco S. Reyes, Vicar General of the Diocese of Nueva Caceres, Philippine Islands, has been elevated to the office of Bishop of Nueva Caceres. Monsignor Reyes has served for many years as Vicar General of the diocese.

Sister Gabriel Scott, of the Sisters of Mercy, Mt. Mercy Academy, Grand Rapids, Mich. has received the degree Bachelor of Music from the Cincinnati Conservatory of Music where she has been a student for the past year. Sister Gabriel is a composer of merit.

The University of Cincinnati conferred the degree of doctor of philosophy upon Sister Mary Carmel McClellan of the St. Ursula convent, at its recent commencement. This nun had previously received the degree of bachelor of philosophy and master of arts from St. Xavier's college.

Washington, June 18.—The fifth annual convention of the National Council of Catholic Men will be held in Washington, September 18 and 19, it was announced here this week by the Executive Committee, in whose hands the arrangements for the convention were placed at the last annual gathering.

The Very Rev. John W. Moore, C. M., for nineteen years president of St. John's College, Brooklyn, and one of the foremost educators of his Order, died June 3rd in St. Agnes Hospital, Baltimore. He was sixty-six years old and had been a priest for forty years. He had been ill since March. His death followed an operation.

London, Eng.—Fourteen boys settled in Canada by the Catholic Emigration Association have become priests, and 50 girls have become nuns, Mgr. Hudson, secretary of the Association, stated when leaving for Canada with a party of 30 children. More than 7,000 children have been sent out by the Association, he said, and 98% of them have turned out well.

The Catholic Actors' Guild pilgrimage to Rome—believed to be the first pilgrimage in history composed entirely of theatrical people—sailed from New York, July 1, on the President Harding, according to an announcement made through Guild headquarters. Sixty members of the Guild will make the pilgrimage under the spiritual direction of the Rev. Martin E. Fahy, Chaplain of the organization.

Frank Neuhauer, Louisville, Ky., eleven years old, a parochial school pupil, is the champion grade school speller of the United States. In the new Washington Auditorium, he "spelled down" the best the nation had to offer, selected by elimination contests in which they had defeated 2,000,000 children throughout the country. He received a gold medal and \$500 in gold.

Quebec, June 11.—The canonization of Saint John Eudes was celebrated with great solemnity in the church of the Sacred Heart of Mary which is under the direction of members of the Eudist order here. The church was beautifully decorated for the occasion and the statue of the new saint was surrounded by lights and flowers. A solemn triduum, beginning June 10, was held in this parish. Saint John Eudes during his lifetime was closely connected with the founders of the Church in Quebec.

Sterling, Ill.—The Sisters of Loretto of St. Mary-Sacred Heart High School received notification that Murray Francis Milne, president of the senior class and editor-in-chief of the *Marian*, the school paper, won a signal honor in capturing the national prize of \$25 donated by the National Board of A. O. H. in America for writing the best essay on "The Part Played by Irishmen in America's Civil War." Paul Allen, Marguerite Crosby, and Willard Long, members of the senior class, received honorable mention for essays submitted, and were awarded beautifully engraved diplomas.

"De women and da cheeldra dey go to da church. De men, dey make da mon," replied Angelo somewhat hotly. But Florence persisted.

"But Christopher Columbus, he was an Italian man, and he had a padre with him to say Mass. And Michael Angelo, he was an Italian man, and he—"

"Ah, Michael Angelo, see dat statue on da piano? Dat ees a copy of da great Angelo's Moses. Ah, dat ees grand!"

"But, Michael Angelo, if he came here would shake hands with me though I am not Italian, because he would know I am like him; but, he wouldn't look at you." Florence regretted her words almost as soon as they were out. She was afraid.

"Dose priests," grumbled Angelo in reply, "dey only look for da mon."

"They do not," put in May earnestly. "We aren't blind, are we?"

"But dey dress fine and dey have a fine house—"

"And do you think we want to see our priests in rags and have the other people say those Catholics don't care about their priests? Do they stand in public for our religion?"

"Yes, no," said Angelo somewhat uncertainly. "But, they don't want nothing to do wid old Angelo da street-sweeper, because he ees poor. Would dey move a foot for him?"

"We give our time gladly for Rosalia and all the other Italian boys and girls; and the priest would do more; only you won't let him."

Angelo arose and turned to leave.

"Dey look for da mon," he grumbled. Both May and Florence arose quickly and prepared to leave.

"Well, Mr. Fanelli, we'll say good night, and be going. We enjoyed our visit so much. Good night Rosalia."

Angelo showed them to the door, while Mrs. Fanelli and Rosalia shouted their good night. As he closed the door behind him again, Angelo said to Mrs. Fanelli:

"Nice young ladies! I wanta dat our Rosalia should grow up like dem."

"And be a Sunday School teacher, too?" asked Mrs. Fanelli.

"Bah! Why not? Ain't our Italian girls usta as bright as dey?"

Next day old Angelo was on the job, sweeping the street in the neighborhood of the church. Passers by could hear him humming "Santa Lucia" as he pushed his broom rhythmically. He was back in the old haunts—re-seeing a sail, perhaps, on the blue waters of Amalfi. He was oblivious of his surroundings, and did not even notice Father Pilgram, as he came out of the rectory.

At that moment a big automobile rounded the corner and bore down upon Angelo. It flashed upon him so suddenly, the sun reflected from the glass blinded him momentarily, the sudden screech of the klaxon confounded him; he stepped right into the path of the machine and in a moment would have been crushed under its wheels, when suddenly he was hurled through the air and landed unharmed on the heap of dust and dirt he had collected. He arose and brushed himself off, and only then saw the big car, with grinding of brakes, come to a dead stop at the opposite curb. In the middle of the street lay a man—grimy he was with dust and blood streamed from his face. He was struggling to rise.

Angelo went over to him. His eyes widened and his mouth opened with inarticulate surprise. It was Father Pilgram. Then, Angelo realized that it was he who saved his life. He knelt down by the side of the priest and tried to assist him.

"I can't get up," said he huskily, "my leg must be broken."

"Dio mio, Padre!" exclaimed Angelo, as the tears gathered in his eyes. "I lifta you up, I carry you. Angelo, he ees strong, ah! what can a da poor Angelo do?"

The party from the automobile coming up just then, it was arranged to take the priest into the rectory and call a doctor. Angelo looked after the sorry procession, and as the rectory door closed, he gathered up his broom and shovel, laid them against the curb, and trudged over to the church.

Next Sunday, dressed in his best clothes, Angelo appeared early at the rectory door.

"Father can't be seen now he has just received Communion. Come back in half an hour and he'll be glad to see you," said the house-keeper.

Angelo had chosen this hour because then Mrs. Fanelli and Rosalia had gone to Mass and he did not want them to know his errand. He deliberated with himself for a while on the steps of the rectory. Where should he go for half an hour. "Yes," he murmured. He went into the church, stumbled into the last pew, and knelt there till the Mass was over.

On the way out he was spied by Mrs. Fanelli and Rosalia. The little queen ran up to him, threw her arms about him as was her wont. She was too happy for words.

"You were in da church," said Mrs. Fanelli. "I'm so glad."

"Well, why shouldn't I?" replied Angelo. "Our Lord he die, de priest he break da leg, only for de soul of poor Angelo de street-sweeper. Can't I do something for it too? Now, you go home; I must see about a job."

When they were out of sight, he went up to the rectory.

Two young ladies watched the scene. They were evidently happy

about something as they turned homeward.

"Somebody did it," said Florence wisely.

THE STORY OF CHRIST

BY GIOVANNI PAPINI
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THE DARKNESS

Jesus' breathing was more and more like the death-rattle. His chest heaved with convulsive efforts to breathe; loud, painful pulses hammered at His temples. His heart beat so rapidly and so violently that it shook Him as if it would tear Him loose; the feverish thirst of crucified men flamed all over His body, as if His blood had become a raging molten fire in His veins. Stretched in that painful position, nailed to the beams and not able to move, held up by His hands, which were lacerated if He let Himself hang by them, but which, if He held them up, exhausted His weak and worn-out frame, that young and divine body which had suffered so many times because it contained too great a soul, was now a funeral pyre of suffering where all the sufferings of the world burned together.

As ancient writers admitted, crucifixion was the cruelest and blackest of punishments. It gave the greatest torture for the longest time. If tetanus set in, a merciful torpor hastened death; but there were men who held out, suffering always more and more, until the second day after crucifixion, and even longer. The thirst of their hearts, the congestion of their hearts, the rigidity of their veins, their cramped muscles, the dizziness and terrible pains in the head, the ever-greater agony—all these were not enough to make an end of them. But most men died at the end of twelve hours.

The blood from the four wounds of Jesus had clotted about the nail-heads, but every movement made fresh blood gush out, which fell slowly along the cross and dripped upon the ground. His head dropped on His weary neck; His eyes, those mortal eyes, whence God had looked out upon the earth, were glazing over in the death stupor; and His livid lips, parched with suffering and thirst, drawn by His painful breathing, were withered by that last kiss, the poisonous kiss of Judas.

Thus died a God, who had cooled the blood of the feverish, had given the water of life to the thirsty, who had raised up the dead from their tombs, who had quickened the paralyzed, cast out demons from obsessed souls, who had wept with the weeping, who, instead of punishing the wicked, had made them to be born again into a new life, who had taught with poetic words and proved by miracles that glorious aspiration—the life of perfect love—which raging beasts sunk in stupor and in blood would never have been capable of discovering for themselves. He had healed wounds and they wounded all His perfect body; He had pardoned evildoers, and evildoers named Him, an innocent man, between two criminals; He had infinitely loved all men, even those unworthy of His love, and hatred had nailed Him there where hatred punished and was punished; He had been more righteous than righteousness and they had weakened upon Him the most iniquitous unrighteousness; He had called mean souls to holiness and He had fallen into the hands of vilifiers and demons. He had brought life, and in return they gave Him the most ignominious death.

All this was necessary that men should learn again the road to earthly Paradise; that they should mount above drunken bestiality and attain the exaltation of the saints; that they should be resurrected from their sluggish folly which seems life and is death, to the magnificence of the Kingdom of Heaven.

The mind may bow before the dreadful mystery of this necessity, but the heart of men can never forget the price exacted as payment of our debts. For nineteen hundred years, men born again in Christ, worthy to know Christ, to love Christ, and to be loved by Him, have wept, at least once in their lives, at the memory of that day and of that suffering. But all our tears gathered together like a bitter sea do not compensate for one of the drops which fell, red and heavy, on Golgotha.

A barbarous king of barbarians pronounced the most vigorous words ever spoken by Christian lips about that blood. They were reading to Clovis the story of the Passion, and the fierce King was sighing and weeping when suddenly, no longer able to contain himself, clapping his hand to the hilt of his sword, he cried out, "Oh, that I had been there with my Franks!"

Ingenuous words, words of a soldier and of a violent man, opposed to Christ's words, spoken to Peter among the olives, but words beautiful with all the naive beauty of a candid and virile love. For it is not enough to weep over Christ who gave more than tears; we must fight, fight in us everything that divides us from Christ, fight in our midst all of Christ's enemies.

For, although millions of men have since wept when thinking of that day, on that Friday around the cross, all except the women were laughing, and those men who laughed have left sons and grandsons, many of them baptized, and

they still laugh and their descendants will continue to laugh until the day when one alone will be able to laugh. If weeping cannot cancel that blood, what punishment can ever expiate that awful laughter? Look at them therefore once more, those who are laughing about the cross where Jesus hangs pierced by the most agonizing pain. There they are, clustered on the slopes of Golgotha, dehumanized by hate! Look at them well, look them in the face, one by one; you will recognize them all, for they are immortal.

See how they thrust out their twitching muzzles, their scrawny necks, their noses humped and hooked, their rapacious eyes, gleaming under their bristling eyebrows. See how hideous they are, branded with the mark of Cain. Count them well, for they are all there, just like the men whom we now know, brothers of the men whom we meet every day in our streets. Not one is missing.

In the front row there are the priests, with crammed paunches, with arid hearts, with great hairy ears, with thick-lipped, gaping mouths, craters of blasphemy. And elbow to elbow with them, the arrogant scribes, blear-eyed and scrofulous, their faces of exercised mental yellow, piecers-together of lies, belching out pus and ink. And the Eplulones, thrusting out before them the obscene heaviness of their stuffed bellies, brutes who trade on hunger, who fatten on famines, who convert into money the patience of the poor, the beauty of virgins, the sweat of slaves. And the money-changers, expert in illicit traffic and in oppression, who live lawlessly on the backs of the poor, the knotty lawyers skilful at turning the law against the innocent. And behind these high pillars of society, there is the mob of cheating scoundrels, of overbearing rascals, of foul-mouthed rogues, of whining beggars, of filthy knaves, the lower dregs of the population, famished hounds who eat under the tables and snarl between the legs of whoever does not give them either a mouthful or a kick.

They are the eternal enemies of Christ—they who celebrated on that day their infamous Saturnalia; and they have vomited out on Christ's face their poisonous saliva, their muddy lees of their souls. This miry dross of humanity, foul and polluted, vomited out from their filthy hearts their hatred for Him who was saving them; they howled against Him who was forgiving them; they insulted Christ who was agonizing for them, Christ who was dying for them. The antithesis of good and evil, innocence and infamy, light and darkness, was never presented with such a dramatic and utter contrast as on that irreparable day.

Nature itself seemed to wish to hide the horror of that sight; the sky, which all the morning had been clear, suddenly grew dark. A thick cloud, dark as though it came from the marshes of hell, rose above the hills and little by little spread to every corner of the horizon. Black clouds gathered about the sun, that sweet, clear April sun, which had warmed the hands of the murderers, encircled it, laid siege to it, and finally covered it with a thick curtain of darkness.

"and there was a darkness over all the earth until the ninth hour."

LAMA SABACITHANI

Many, alarmed by the falling of that mysterious darkness, fled away from the Hill of the Skull, and went home, silenced. But all the air was calm; no rain fell as yet, and in the obscurity the three pallid bodies shone out whitely; many of the spectators wished to eat themselves to the very last on His agony; why go away from the theater until the tragedy is finished to the last scream?

And those who remained listened in the darkness to hear if the hated protagonist would break by some word His groaning death-rattle. Christ's sufferings constantly became more intolerable. His body, sensitive and delicate by nature, exhausted by the tension of these last days, convulsed by the struggle of the last night, worn out by the tortures of the last hours, could endure no more. And his spirit suffered even more than the tortured body which still for a short time was its prison. It seemed to him that His divinely youthful soul had become suddenly aged, and that He was old beyond memory. Everything seemed far-distant from Him, the companions of His happy days, the confidants of His tenderness, the poor who looked lovingly at Him, the children whose heads He had caressed, the healed men and women who could not bring themselves to leave Him, His Disciples for whom He had created a new soul—they were all far away. Close to Him there were only a gang of cannibals, possessed by the devil, eager for Him to die.

Only the women had not deserted Him. On one side at some distance from the cross, through fear of the howling men, Mary, His mother, Mary Magdalene, Mary of Cleofa, and perhaps also Joanna of Cusa, and Martha—were present, terrified witnesses of His death. He still had the strength to confide in John, the dearest and most sacred inheritance which He left on earth—the Virgin of Sorrows. But after this, through the veil of His suffering, He saw no one and believed Himself alone with death, as He had ever been alone at the most solemn moments of His life. Even the Father seemed suddenly re-

mote, inexplicably absent. Where was that loving Father to whom He was wont to speak, sure would He would be answered, would He help? Why did the Father not help Him, give some sign of His presence, or at least show Jesus the mercy of calling Him to God without cruel delay?

And then there was heard in the thick air, in the silence of the darkness, these words, "Eli, Eli, Lama Sabachthani!" that is to say: "My God, my God, why hast thou forsaken me?"

This was the first verse of a psalm which He had repeated to Himself many times because He had found there so many preagues of His life and of His death. He no longer had the strength to cry it all aloud as He had in the desert, but now into His troubled spirit those sorrowing invocations came back one by one. "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"

Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and we were delivered: . . . but I am a worm, and no man; a reproach of men, and despised of the people. All that see me laugh me to scorn; they shake their head, saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. Be not far from me: for trouble is near; for there is none to help. Many bills have compassed me; they gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me; they pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture. But be thou not far from me, O Lord; O my strength, haste thee to help me."

The supplications of this prophetic psalm, which recall so closely the Man of Sorrows of Isaiah, rose from the wounded heart of the crucified Man as the last expression of His dying humanity. But certain of the brutes nearest to the cross thought that He was calling Elias, the immortal prophet, who in the popular imagination was to appear with Christ. "Behold, He calleth Elias."

One of the soldiers now took a sponge, soaked it in vinegar, put it on a reed and held it to the lips of Christ. But the Jews said, "Let alone; let us see whether Elias will come to take him down."

The legionary, not wishing to make trouble, laid down the reed. But after a little—and the time seemed infinitely long in that darkness, in that suspense, that painful tension—Christ's voice came down as if from a great distance, "I thirst."

The soldier took up the sponge again, dipped it once more in the vessel full of the mixture of water and vinegar and once more held it to the parched mouth which had prayed for his forgiveness. And Jesus when He had taken the vinegar said, "It is finished."

Christ, who had satisfied so many times the thirst of others, and who left in the world an ever-springing fountain of life, where the weary find strength, the corrupt find their youth, and the restless find peace, Christ had always suffered with an unsatisfied thirst for love. And even now in the terrible burning of His fever, His thirst was not for water but for a pitying word which would break the oppression of His desolate solitude. Instead of the pure water of the Galilean brooks, instead of the heart-warming wine of the Last Supper, the Roman soldier gave Him a little of his acid drink, but the prompt and kindly act of that obscure slave quenched His thirst, because, although reeling in the darkness of death, He felt that a human heart had pitied His heart.

If a stranger who had never seen Him before that day had done this, although so small a thing, through compassion for Him, it was a sign that the Father had not abandoned Him. The cup was finished; all the bitterness was drunk. Eternity began. With His last strength He cried with a loud voice in the darkness: "Father, into thy hands I commend my spirit!"

I called Thee because it seemed to me in the darkness of my suffering that Thou hadst left me. But now Thou hast answered. Thou hast answered by means of this poor soldier; Thou hast answered with the peace which dulls the last pangs of my death, the death which brings me to my awakening with Thee. It is not true that Thou hadst abandoned me. When I called Thee it was not I who spoke but that human blood burning in my veins, and dropping from the cross. I know that Thou art present with me, one with me to all eternity; Thou art my Father and I Thy Son. Into what dearer and surer hands could I commend my soul?

And Jesus, after he had cried out with a loud voice, bowed His head and gave up the spirit. That loud cry, so powerful that it freed the

soul from the flesh, rang out of the darkness and lost itself in the furthest ends of the earth. Matthew tells us that "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and appeared unto many." But the hearts of the spectators were harder than rocks; none of those dead souls who were the outward aspect of life were reanimated at that supreme summons.

Nineteen hundred years have passed from the day when men earth echoed to that cry and men have intensified the tumult of their lives that they may drown it out. But in the fog and smoke of our cities, in the darkness, ever more profound where men light the fires of their wretchedness, that despairing cry of joy and of liberation, that prodigious cry which eternally summons every one of us, still rings in the heart of every man who has not forced himself to forget.

Christ was dead. He had died on the cross in the manner which men had willed, which the Son had chosen, to which the Father had consented. The death-struggle was over and the Jews were satisfied. He had expiated all up to the last, and now He was dead. Now our own expiation begins—and it is not yet finished.

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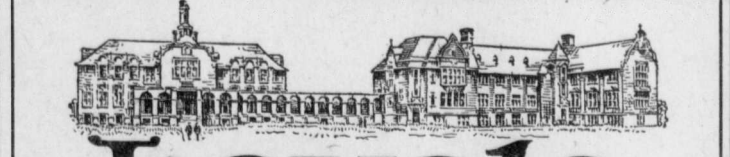
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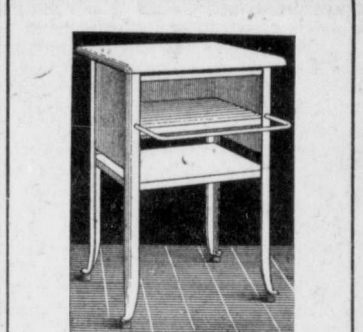
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LONDON, SATURDAY, JULY 18, 1925

THE SECOND SPRING

We have occasionally used the term, "The Second Spring," and some subscribers have asked precisely what it means. A short while ago we indicated the outburst of fury in England at the time, 1850, when the English hierarchy was restored.

It would be easy to multiply such testimony. A short quotation from Freeman's "Norman Conquest" will serve to show that what we have given from Macaulay is simply the verdict of serious history.

In both the above extracts the italics are ours. Enough has been said to show clearly that it was under the all-pervading influence of the Catholic religion that the political institutions, social life, and individual characteristics of the English people were evolved.

That the Catholic religion was dethroned, trampled under foot, banished even from the consciousness of the English people, was in itself a sort of miracle. The people did not apostatize; they were robbed of their religion. But that is another story.

This Macaulay declares without equivocation: "The sources of the noblest rivers," he writes, "which spread fertility over continents and bear richly laden fleets to the sea, are to be sought in wild and barren mountain tracts, incorrectly laid down on maps, and rarely explored by travellers. To such a tract the history of our country during the Thirteenth Century may not unaptly

be compared. Sterile and obscure as is that portion of our annals it is there we must seek for the origin of our freedom, our prosperity and our glory. Then it was that the great English people was formed, that the national character began to exhibit those peculiarities which it has ever since retained, and that our fathers became emphatically islanders, islanders not merely in geographical position, but in their politics, their feelings and their manners.

Then it was that the courage of those sailors who manned the rude barks of the Cinque Ports first made the flag of England terrible on the seas. Then it was that the most ancient colleges which still exist at both the great national seats of learning were founded. Then was formed that language, less musical indeed than the languages of the south, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to the tongue of Greece alone.

It is a very interesting, and as well as a very regrettable thing, that the knowledge of God does not increase in proportion to the amount of worldly knowledge that we acquire. It ought to; and there are cases in which it does. But as a rule the more that men learn about worldly matters the less their minds turn to God.

But that, unfortunately, is not the usual effect of the acquisition of human learning. Instead of drawing from the increased knowledge of the things that are the work of God's hands a greater reason for loving and serving Him, men and women too often become proud of having merely found out a few facts about some of the things that God made and gave to them in the creation of the world, and are so pleased with themselves for having got those few fragments of information that they think they can get along without God, and indeed sometimes imagine that they are creators themselves, and begin to doubt whether there is a God at all.

Children ought to be taught in their earliest days to love and reverence God as the Almighty and Sovereign Lord and Creator of all things. This ought not to be merely the communication of a formula of question and answer, but ought to be a lively and ardent thing, informing and affecting daily conduct. The line should always be drawn sharply in the Catholic home, between things that belong merely

to the world and things that belong to God and eternity. Children should see in the manner and the look of the father and mother their reverence for God and religion. They should hear that reverence in the tones of the voices of their parents when sacred things are spoken of.

Let there be no relaxation of the respect that is due to God and the things that are God's. There used to be in this country—we wonder how many are left now—Catholic men who never mentioned the name of God with their head covered. If they had cap or hat on at the moment they reverently raised it. What a lesson to the children who saw them do it, better, more effectual than hours of verbal teaching.

The priest was not a subject for careless criticism at the Sunday dinner table. Woe betide the luckless one who had found the sermon too long and said so. He was soon made to feel, as was quite right too, that whether or not he enjoyed the sermon, it was not for him to criticize the priest of God; that if anything was lacking in the preaching ability of a parish priest it was not to be corrected in that way.

This is the Second Spring of the Catholic religion in England. A thousandfold more evident to-day than when, seventy-three years ago, Newman preached his famous sermon.

TEACH CHILDREN THE THINGS THAT MATTER

By THE OBSERVER

The Sacrament of Matrimony was instituted by God to enable the husband and wife to live happily together and to bring up their children in the fear and love of God. The essential thing then to teach children is, the absolute necessity of fearing and loving God. Without that all other things are useless and indeed are worse than useless because knowledge without piety and faith is a danger instead of being a benefit.

It is a very interesting, and as well as a very regrettable thing, that the knowledge of God does not increase in proportion to the amount of worldly knowledge that we acquire. It ought to; and there are cases in which it does. But as a rule the more that men learn about worldly matters the less their minds turn to God.

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to the world and things that belong to God and eternity. Children should see in the manner and the look of the father and mother their reverence for God and religion. They should hear that reverence in the tones of the voices of their parents when sacred things are spoken of. It is not enough to say in so many words to children that God is the Creator of the world. The proper reverence and love of God must be manifested in the manner and the voice and the attitude of the parents, or else the child will not be impressed as it ought to be impressed.

Let there be no relaxation of the respect that is due to God and the things that are God's. There used to be in this country—we wonder how many are left now—Catholic men who never mentioned the name of God with their head covered. If they had cap or hat on at the moment they reverently raised it. What a lesson to the children who saw them do it, better, more effectual than hours of verbal teaching.

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NOTES AND COMMENTS

Quite a stir was created recently in Scotland over a brand of "Presbyterian" tobacco. To those who might naturally be startled at such application of the name particular should be interesting. It appears that during his late visit to Scotland Premier Baldwin made reference in a speech at Dundee to his favorite blend, which he described as "Glasgow Presbyterian Mixture." He also mentioned that he was kept supplied by his friend and colleague Lord Haldane and that it was made by a minister of the Church of Scotland. A minister of the Kirk in the tobacco business! Sounds interesting, especially in these days in Canada since a large part of the Presbyterian denomination has been swallowed up by the Methodists with whom tobacco in any form is taboo.

The announcement seems to have been interesting in Scotland also, and an investigation followed. According to the Edinburgh Scotsman the facts are as follows: The Rev. Dr. John White who to the pastorate of the Barony Church, Glasgow, adds the further distinction of being Moderator of the General Assembly of the Church of Scotland (the Established Church) is the person most concerned. "Yes," said Dr. White in response to the journal's query, "the mixture is one of my claims to fame, and I am sorry to say it always ends in smoke." It was, he went on to say, introduced to him by a South African, who asked him to try it. Dr. White himself had made some improvements in the mixture and authorized his tobaccoist to blend it for him.

LORD HALDANE'S share in the chain of incidents is explained by the fact that through the journalist His Lordship first became

acquainted with the "mystery mixture." After smoking a pipeful he was so enthusiastic regarding its charms that he immediately passed on the information to Mr. Baldwin, and induced him to try a pipeful. Mr. Baldwin did so and also immediately became a devout disciple. That was about two years ago, and that he has remained faithful in his allegiance seemed proven by his Dundee commendation.

THE INGREDIENTS of this wonderful mixture, it is further stated, are known only in a select circle, and while not disclosing the complete formula, Dr. White confided to the interviewer that it was composed of five different mixtures, one of which was a Boer tobacco. He was further pleased to say that he supplied the Premier and Lord Haldane through a tobaccoist in Westminster, who no doubt had enlisted the enthusiastic patronage of many other M. P's. Perhaps it is just as well that the cult has not as yet spread to Canada, as, had any number of Presbyterian clergymen succumbed to the allurements of this seductive blend, the "United Church" might have been strangled at its birth. It seems to have been a long-accepted conclusion that between Methodism and Madam Nicotine a great gulf is fixed. A brand of "Catholic" tobacco would furnish a text for many homilies in that quarter.

READERS WILL recall the announcement some weeks ago of a proposition to "create" a number of "saints" in the Anglican calendar. Among those proposed for this honor was Florence Nightingale, whose work among the soldiers during the Crimean War has given her an enviable fame for all time. Miss Nightingale was formally a member of the Church of England, but as it now appears her sympathies were alienated at an early age, and in later life she evinced a strong tendency toward the Catholic Faith. Just why she did not embrace it will perhaps never be known. The following extracts from her letters, interesting in themselves, shed a curious light upon the Anglican proposition for her "canonization."

WRITING to the press on the occasion of this proposition, Rev. A. R. Dickerson, an English Wesleyan minister, quotes Miss Nightingale as saying: "I dislike and despise the Church of England. She received me into her bosom, but what has she done for me? What a home the Catholic Church would be to me! All that I want I should find in her. She would give me daily bread. The daughters of St. Vincent would open their arms to me." Again: "I belong as little to the Church of England as to that of Rome, or rather my heart belongs as much to the Catholic Church as to that of England—oh, how much more!" Of the Roman Church she writes in the same year (1852): "Empirically but not scientifically, I believe in her; she has no more fervent disciple than I. If I do not reach the Church of the Catholics, I have no Church!" She is further credited with saying: "I never knew an Englishman who knew why he was a Protestant, and if he enquires he becomes a Catholic." All of which would seem to put her out of court for the Anglican calendar.

WEEK-DAY RELIGIOUS INSTRUCTION

Portland, Ore.—Week-day religious instruction for Public school children carried on under Protestant auspices in two centers in the city last year has been so successful that three additional centers will be opened the coming school year, according to the Board of Religious Education which has directed the work.

The Oregon State law permits the State of any Public school in the State with the consent of the parents to devote two hours of their school time each week to receiving religious instruction from accredited religious schools. In the two Portland centers the past year 750 children received such instruction. A statement issued by the Board of Religious Education says that "three-quarters of the children classed as Protestants are receiving no religious training whatever," and expresses concern over "the menace of an entire generation growing to years of leadership with no ground-work of religious ideals."

CATHOLIC SCHOOL LEADERS

C. E. A. URGES ADOPTION OF BEST MODERN METHODS

The Catholic Educational Association of the United States concluded its twenty-second annual convention in Pittsburgh, July 8, with the election of officers for the coming year and the adoption of resolutions. A cabled message of greeting and praise for the work of the Association from Pope Pius XI. was read at one of the general meetings. It was voted to leave the selection of the next convention city to the General Executive Committee, which will meet this fall.

Besides the general meetings of the Association, there were special meetings for the Departments of Colleges and Secondary Schools, Parish Schools and Seminaries. More than 2,000 Catholic educators attended the various sessions.

PUBLIC SCHOOL CRISIS

Addresses were delivered before the general meetings of the Association by the Rev. Francis P. Donnelly, S. J., of St. Andrew on the Hudson, N. Y.; the Rev. Dr. George Johnson, of the Catholic University of America, and Dudley C. Wooten of the University of Notre Dame.

Dr. Johnson's address was on "The Need of a Constructive Policy for Catholic Education," and dealt with present-day tendencies in education, both Catholic and non-Catholic.

"Public education in the United States is passing through a crisis," Dr. Johnson declared. "It no longer knows of whose spirit it is, nor whether it is tending. While the American people by no means have lost faith in education, there is every evidence that the thinking populace is losing faith in the kind of education the schools are providing."

"Catholic educators in the United States are not in sympathy with everything that is being attempted in the secular schools. They feel there is a lot of loose thinking back of the whole movement. They remark the readiness with which American school men accept the mouthings of every sophist that happens along. They note how little real education is affected by the extension of educational opportunities; they are disgusted with the materialism that pervades so much of current educational doctrine."

Dr. Johnson urged that Catholic schools be quick to adopt the best of modern educational methods and to undertake research work for the purpose of bringing about further improvements.

CRITICIZES TRADE SCHOOLS

Father Donnelly's address was on "Vocational Education." He condemned the widespread expansion of trade schools as "politically unjust," as "extravagant" and as "the dumping grounds for indolent students or for intellectually deficient students."

"Educate for the trades in the trades, and throw the burden of that education on the trades themselves, which ought to bear it," Father Donnelly said. "Delay, however, entrance into the trades as long as possible; permit the trades then only for those who will or must enter trades. Make a survey of all the trades and occupations in your town or city. Let teachers and school directors who know the pupils talk over the situation with each candidate. Then first in the seventh and eighth year of the grades let the prospective apprentices go after school or during the last hour of the school to their chosen trades. For the high school grade the time devoted to the trades, in the case of those who wished to take up trades, could be extended to half day. During the morning, all the pupils could take the same subject, and during the afternoon those not going to trades could take advanced subjects or modern languages and the like. Such plans as these have already been tried in several places that I have heard of."

CATHOLICS IN CATHOLIC COLLEGES

Only 48% of the Catholic students of the higher institutions of learning in the United States attend Catholic universities and colleges, according to figures presented before the convention by Charles N. Lischka, research specialist of the Department of Education, National Catholic Welfare Conference, Washington. Catholic students in non-Catholic colleges in 1924 numbered 37,931, Mr. Lischka said, while there were 34,938 in Catholic institutions.

HIGH SCHOOLS MUST BE OF BEST

"The teacher in the Catholic High School" was the subject of a paper read before the Department of Colleges and Secondary Schools by the Rev. Felix M. Kirach, O. M. Cap. of the Capuchin College, Washington. Father Kirach advocated high standards of training and ability for such teachers and discussed some of the difficulties involved in attaining such an ideal.

In the smaller cities, it is a stupid waste of money, of buildings and of teachers to have more than one central high school. This is the most vicious form of blind parochialism."

The importance of properly trained supervisory officials in the Catholic school system was pointed out in a paper presented before the Parish School Department meeting in Synod Hall Wednesday morning by Sister Mary Annunziata of the Sisters of Mercy, Superior of that order's schools in the Pittsburgh diocese.

"Progress in Supervision must be made through the careful and scientific study of its problems," Sister Mary Annunziata declared. "My opinion must give way to facts secured through trustworthy investigations. Experiments conducted under controlled conditions must supersede progress made by chance. Cooperative work upon definite problems must displace advances made by individual workers. Sensitiveness to problems related to the teaching of the different subjects, rather than interests in mechanical devices, must characterize supervision."

"This means that we must have a new type of supervisor. He must recognize that first and above all must begin with himself. A recognition of his personal responsibility will keep him alive intellectually. Himself the embodiment of modern specialized scholarship, it will be possible for him to advance the intellectual capacity of his faculty year after year."

"We cannot afford to ignore the educational literature on Methods, etc., written by those not of our faith," the speaker declared. "We can select, as the bee sips only the honey-making substance from the flower, and infuse into the well-formed body the vivifying spirit of religion."

At the Wednesday afternoon session of the College Department, the Rev. John F. Malloy, C. S. Sp., of Duquesne University, presented a paper on "Extra-Curricular Activities" in which he pointed out the importance of these activities inasmuch as they really occupy more of the average student's time than does the curriculum in the strict sense. He suggested that outside activities should be so guided as to benefit the student, but that the evil of too much faculty control should be guarded against. Enumerating the many activities which are a part of the normal college student's life today, Father Malloy said:

"In the face of these diversified and distracting activities, which collectively seem able to swamp the attitude of the faculty? By way of preface, let me make two remarks. First, the young people who come to us for an education are their parents' children, and we are not primarily responsible for what they do; at the same time, we who are aiming to carry out their parents' wishes should have toward them a fatherly feeling, a deep personal interest that would keep us planning and watching in and out of the class room. Secondly, the limits of our authority are such that whether we wish it or not, our pupils, or a large number of them, will indulge in the activities against which we may feel called upon to declaim."

"In view of these truths, I think I can safely set down three rules of conduct for the faculty to follow. (a) Instead of holding aloof in disdain or merely tolerating what they cannot abolish, the authorities should sympathize and cooperate with student activities, as being really extensions of the school's own work. (b) They should realize the opportunities that these activities give for developing initiative, and therefore guide rather than 'run' them. (c) In some instances the faculty will feel it a duty to restrain or even suppress certain forms of student activity and to apply coercive measures that will make its action effective."

DUTIES OF LAITY TO SCHOOLS

The value of Parent-Teacher Associations in connection with Catholic schools was the subject of a paper by the Rev. Joseph Barbian, Superintendent of Parish Schools of the Archdiocese of Milwaukee, read before a meeting of the teachers of the Pittsburgh Diocese.

Father Barbian advocated the formation and encouragement of such organizations as an aid to a better understanding between the teacher and the parents. He pointed out that modern conditions of living have removed many of the points of contact between parents and teacher which formerly existed. Therefore, he said, some kind of formal organization is needed to bring about a better understanding on the part of those interested in the welfare and instruction of the children. Through Parent-Teacher Associations also, Father Barbian said, parents can be kept informed upon modern methods and advancements in education.

"I believe that a great deal of the antagonism to our Catholic schools is due to the fact that our Catholic people do not possess the information necessary to defend our schools," Father Barbian said. "Every intelligent Catholic should know his school and its work, and unless contact is established by visits to the school or by organizations interested in the school, such knowledge will never become firm and accurate. The great defender

of our Catholic schools is our Catholicity, whose contact with men of the world means more to our Catholic schools than any other source of defense.

OPEN AIR MASS IN MONTREAL

Two great facts spontaneously impressed themselves upon the mind of the writer as he witnessed today the first open air Mass celebrated in Canada since the Eucharistic Congress in 1910. The first was the truth of the words of Christ before his ascension, "And the gates of Hell shall not prevail against the Church."

Long before 10 o'clock the hour set for the Mass, thousands, yes, a hundred thousand, had gathered to await the coming of the representative of the Holy See, His Eminence Mgr. Pietro di Maria, with Archbishop Geo. Gauthier, Apostolic Administrator of this Metropolitan See, and the clergy.

Promptly at 10 the approach of the dignitaries was heralded by the clarion call of a special military guard, and all heads were bared and knees bent to the ground as the Papal Delegate passed through the throngs and made his way to the "sanctuary" — a band pavilion, surmounted with a staff bearing the white and gold flag of the Bishop of Rome.

To the accompaniment of "Forward, Guard of Christ," under the massed congregation, under Prof. Jean Goulet, and a military band, the sacred liturgy was begun. In Nomine Patris et Filii et Spiritus Sancti, His Eminence intoned, and a hundred thousand hands made the sign of the Cross.

And six hundred feet above the multitude, on the crest of the Mountain, overlooking the altar, arose the giant illuminated cross, erected just a year ago as a beacon of faith and light to mark the spot where Maitland planted a rough wooden cross when he consecrated Montreal and New France to Christ.

Miles to north and south and east and west the great city spread in panoramic view. In relief against the last foothills of the Laurentians the massive St. Lawrence gleamed, and overhead hummed the propeller of a large airplane, which circled the altar throughout the Mass.

pavilion, and addressed the people in French. He thanked them for their invitation to inaugurate the feast, and lauded their spirit of nationalism in having succeeded in having the day celebrated as a provincial holiday.

He congratulated them on having chosen as their Patron Saint the Precursor, "than whom," Christ had said, "there was none greater." At the conclusion of his discourse, he announced that he would impart the Papal and Apostolic Blessing, and all knelt while the imposing versicles, responses and triple benediction were intoned.

The choir rendered the Gregorian "Ave Maria" at the Offertory, and the congregation took up at the end of each verse the first stanza as a chorus.

The culminating point in the ceremony, the Consecration, was marked by the click of military heels as the guard came to attention, followed by the sharp command, "Present arms." During the elevation, the bugle and drum corps sounded a reverberating salute, while traffic on Park Avenue stopped in homage and honor to the Divine Presence.

For the second time, at the end of Mass, the faithful received the episcopal blessing, and as the last words of the "Dismissal" were said, the grand old canticle, "Magnificat," resounded over the campus.

The prelate divested, and made his thanksgiving, kneeling before the improvised altar, while the crowds waited to see him depart. "Vivat, Pastor Bonus," hailed the cortege as for the third time the populace knelt to receive the benison of the emissary of the Holy Father.

Discussing the state of mind which advocates such discrimination against Catholic citizens, Mr. Latta writes of the latter: "They pay an enormous proportion of the taxes necessary to maintain the Public schools. They send their children to the Public schools — after that age when their religious and spiritual foundations have been laid. Why such unconstitutional pleas? Because in such petty minds there is a lamentable lack of knowledge concerning the true genius of our political institutions."

The editor of the World declares himself to be a firm advocate of religious training as a part of the education of children in the primary grades, but says that such training has no place in the Public schools. It should be given, he says, in private schools, and he intimates that, in his opinion, other denominations would do well to imitate the Catholic practice and establish their own schools. He writes: "If a Catholic teacher in our Public schools system should be so much as a hair seek to influence her or his class to Catholic religious philosophy, I would be first to recommend the discharge of such a teacher. But I would take precisely the same position in respect to a Presbyterian, a Methodist or an Episcopalian, or any other sect. The point is that the Public school system is a part of our political system and is therefore subject to the rights, the obligations and the privileges of the Constitution."

"But if the Presbyterians had established a primary school system as have the Catholics, it is decidedly probable that every one of my own children would have received their early instruction there — acquitting themselves finally in the Public high school — thus saving much to the State and thus advancing the cause of Protestantism for which I have a most exalted opinion because I do believe in personal freedom and civil rights everywhere and under all circumstances." "If I had the privilege and the opportunity of sending my young children to a denominational school — where religious matters were given their proper comparative standing in the course, as in the old missionary schools or Catholic parochial schools for example, I would pay the price and send every one of them — probably to a Presbyterian school, for the simple reason that I myself have sprung from a long line of Presbyterians who believed in precisely the same school philosophy practiced by the Catholic Church today."

bids me from asking that the Public schools, maintained alike by Protestant, Catholic and Jew — and even Buddhist and representatives of the various cults of the Far East — be turned to any such service."

The basis for the whole controversy centering around the Public school system, Mr. Latta declares, is that "various agencies and movements and propagandists have sought to get control of it, contrary to the Constitution under which this political society is maintained, and contrary to the practical consideration which ought to move every agency having anything whatever to do with the Public school system."

FOREIGN MISSION NEWS LETTER

OUR LADY OF MADU

The miraculous statue of Our Lady of Madu was crowned last year by the Papal Legate under instructions from Rome. The story of this shrine dates back to Dutch rule in Ceylon, (1658-1796,) when persecution swept the Church.

These invaders converted the Catholic churches into their own places of worship, destroying altars and holy images. However, some statues were saved by the Catholics, and this was the case with the statue of Our Lady in the parish church of Jaffna. Fleeing from the persecutors into the forest of Madu, some Catholic families carried it with them and placed it in a shed to serve as an oratory for them. This sanctuary was much frequented by Christians from far and near in the years that followed, and became even more famous as a place of pilgrimage when one of the Indian priests who visited the Island in disguise from the year 1687, to minister to the Catholics, was buried in this little chapel of Madu. He was reputed for his holiness of life, and devoted people began to carry away earth from his tomb as a remedy in dangerous cases of illness. Many miraculous favors have been attributed to Our Lady of Madu.

There is a beautiful and touching incident related in the life of Just de Bretenieres, who was martyred for the faith in Korea in March, 1866. When Just was but a little boy he brought a rose bush from his mother to the Sisters of Charity at Dijon. For twenty years it never blossomed, but the Sisters cherished it as a souvenir of Just and would not allow the gardener to destroy it. In the spring of 1866, after he was martyred in Korea, two buds appeared and developed perfectly. The bush lived on and was specially cared for, but never bloomed again. — China.

THE PRODIGAL SON

Kuppusami, a lad of ten, deserted by his father, was found wandering and begging in the streets of Kumbakon, South India, and taken to the mission where he was cared for, but his wandering life had lost for him all self-respect and time and patience could only civilize the little pagan. Though given plenty of food, he would steal any eatables found anywhere, and occasionally disappeared, for the lure of a wanderer's life still attracted. Hungry, after a lapse of weeks, he would return, beg pardon and promise not to go away again. It did not seem prudent to baptize the lad under the circumstances, but each time the missionary baptized a boy, the little wanderer would weep, and say: "Shall I alone remain a pagan? He came after me and is already a child of God but I remain a slave of the devil!"

In August four boys were to be baptized but not Kuppusami. He implored his teacher to intercede with the priest on his behalf. The priest explained that his wandering habits showed a lack of constancy, that if he were baptized he might later return to Hinduism. "If your father comes, he will take you to the temple of the devil and you will become an apostate!" "Never will I commit a sin!" answered the boy. "Fray, baptize me and I will die rather than go back to paganism." The priest yielded and baptized him, gave him First Communion and had him confirmed. An immediate improvement was noted. Joy was written on the lad's face, and with almost angelic piety he received the Blessed Sacrament.

But time passed and again Kuppusami disappeared. One Sunday evening he returned in rags and so dirty, he was not to be touched by hands. Kneeling, he asked pardon, and as the Gospel for that day was the Return of the Prodigal Son, the priest felt he could not do less than Our Blessed Lord, so he opened his arms to the little sinner. However, it turned out that the Wanderer had not gone off on his own accord. He had been taken by a pagan and ordered to go to the temple. Refusing, he was beaten and subjected to all kinds of bad treatment, but he remained staunch in his faith, keeping the promise made at baptism and refusing to worship idols. So this Wanderer returned, not as the Prodigal in the Gospel, but laden down with the precious gifts which go with fidelity and suffering.

What is the measure of our gratitude?

"God's Infinite Goodness has made it possible for us to feel the tenderness of His Love by receiving Him, daily if we so desire, in the Blessed Sacrament. Our miserable little souls may bask freely in the warmth of His Presence, whilst countless thousands of other souls, equally precious to His Adorable Heart know nothing of His Beauty and His Glory, souls who, if they only knew, would return His favors multiplied a hundred fold."

Why should His Mercy be extended to us so abundantly? Is our ardent love to be expressed in sentiment only at the time of Communion? There is a mystery connected with the part which we are favored, have to play in the salvation of those souls who have yet to see the Light of His Countenance. Can we not assist in some way towards bringing to these hopeless ones the Knowledge which is ours, so that they too, may have in their midst the Joy of their Eucharistic presence?

The Blessed Sacrament Burse seems a fitting medium to express a little of our gratitude. When completed, this Burse will send to fields afar, a succession of missionaries who will build new Sanctuaries in a wilderness of darkness; and the tiny red light which we know so well, will flicker and kindle in the hearts of new congregations, a love for their Friend who has come to abide with them.

In six months time, only \$46 has been subscribed to the Blessed Sacrament Burse. What is the measure of our gratitude?

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

RESPONSIBILITY

"Thy Kingdom come." This is the central petition of the "Our Father" — the prayer which Christ Himself has taught us. The establishment of the kingdom of God, the dominion of God, in every human soul, was the aim of Our Lord's Incarnation. The propagation of the kingdom is a most excellent act of religion, and a very practical one. It ever implies offering to the infant Saviour symbolized the offerings of the Magi brought to the service of God always includes — gold, frankincense and myrrh — material gifts, prayer and personal service. The last is the highest and most difficult gift. Missionary work requires the three. It demands much personal service, much prayer, and large material gifts.

Who are to make these offerings? We answer, the entire Christian body, and every Catholic according to his power and means. The very extent of the mission which Our Lord gave to His Church shows this most clearly.

The whole world must be converted. All men must be made disciples of the One Supreme Master, and this demands the cooperation of all the followers of Christ. It is a remarkable disposition of Divine Providence that God saves humanity by man. God Himself became man to inaugurate the work of men's salvation. The continuation of this work was committed to other men. They carry in their hands the fate of the world. The eternal happiness of numberless souls is thus, in a manner dependent on the cooperation of the faithful in the great work of the world's conversion. Every Catholic is bound to take his share in it. Every man who has received the talent of the true faith must work with it, by fostering it in himself and in others, and the Gospel has pronounced judgment upon such as lay it up in the napkin of self-sufficiency and indolence. We are bound to serve God with all the gifts that we have received from Him, and specially with the great gift of the true faith. The words of Our Lord, "So let your light shine before men, that they may glorify your Father Who is in Heaven," apply in an especial manner to the light of faith within us. And before whom must we let it shine? Before all men, no doubt, especially those who sit in darkness and in the shadow of death. By taking part in the work of the missions, every Catholic can make the light of faith that burns in the soul shine brightly before those who need so much light to dispel the darkness which hangs heavily round their minds. Catholics who experience the illuminating influence of their God-given Faith will naturally be anxious to make others partake of the benefits which they enjoy. Our relationship to Christ and His kingdom urges us to a hearty cooperation. The true Faith makes us citizens of the kingdom of God. This membership of the kingdom brings with it many privileges and many obligations. As citizens of the kingdom we are obliged to take an interest in its fortunes and vicissitudes. We cannot be indifferent to its well-being and growth. When we realize our obligations we shall endeavor with all our might to assist in the great work of the propagation of the Faith, for this is the supreme interest of the kingdom. It must continue to grow until the end of time. The words addressed to our first parents, "Increase and multiply and fill the earth, were repeated with a higher meaning of the first-fruits of Christianity. "Go into the whole world and make disciples of all men." From the mustard-seed of the small community of Pentecost

there must arise a tree under whose shadow all the nations of the earth will find salvation and peace. Such is the will of Christ. As loyal citizens of the kingdom we must make His will our rule of life.

Our devotion to our Master and King, and our gratitude to our Saviour, will inspire us to cooperate in the accomplishment of His last will. We have here a great opportunity of showing our real Christian dispositions — to manifest that in us also there dwells the great, and wide, and saving love with which the Heart of Our Lord was aglow. The Christian religion — even as Christ Himself — is a saving power. The more thoroughly we profess the desire and love for the salvation of all, and the more completely we fashion our lives in accordance with such sentiments, the better Christians we shall be.

"Christianus mihi nomen. Catholicus cognomen est." As Catholics also, we ought to join eagerly in this great undertaking. Our Catholic sense will best manifest itself in our anxiety for the Catholicity of the Church. She has received the command to propagate the faith among all men; she must ever carry on mission work, and convert the whole world to Christ.

The obligation which Our Lord laid upon His Church also gives her the right to the means which are required for the execution of her task. The words of Christ, "Teach all nations," are addressed in a special manner to the Pope and the Bishops; but they also have their meaning for us.

The mission-field of the Church in Canada is so extensive that every Catholic's cooperation is imperatively demanded. If the will of Christ is to be accomplished in its entirety, all the faithful must take part in the work.

The spirit of co-operation so blessed by Our Divine Lord will be a special manner to the Pope and the Bishops; but they also have their meaning for us. "These Christians, see how they love one another," exclaimed the pagans. This attitude had upon all a most gratifying effect and gained numberless souls. The "brotherhood of men," the common catch word of the day, will but excite ridicule if it be not inspired by Christian love.

In our national life, in our spirit of federation, which alone can maintain Canada a united and a prosperous nation among the other nations of the world, this practical spirit of cooperation will be a strengthening force to a degree beyond our greatest hope. If religion gains by it so also will the nation. Indeed it is only the spirit of united faith that can solidify and justify our national life, and make it such a powerful factor as to be able to absorb into the whole spirit of the country the thousands coming to our lands to find homes for themselves and families.

Contributions through this office should be addressed:

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WEEKLY CALENDAR

Sunday, July 26. — St. Anne, the spouse of St. Joachim, was chosen to become the mother of the Blessed Virgin. She was far advanced in age when Mary was born, the latter being the fruit rather of grace than of nature. In gratitude for the child, St. Anne vowed her daughter to God when Mary was only three years old. At that time St. Anne and St. Joachim took the child to the Temple and watched her pass into the inner sanctuary, after which they saw her no more.

Monday, July 27. — St. Pantoleon, martyr, was once led to apostasy by the false maxims of the world. He was again converted, however, and distributed all of his goods to the poor in gratitude and expiation. Not long afterward, he met his martyr's death during the persecution under Diocletian.

Tuesday, July 28. — Sts. Nazarius and Celsus, martyrs. Nazarius was the son of a pagan, an officer in the Roman army. When the boy was quite young he embraced the faith of his mother, Perpetua, and was instructed in the maxims of Christianity by St. Peter and the latter's disciples. During the first persecution under Nero, Nazarius and his traveling companion Celsus were seized at Milan and beheaded.

Wednesday, July 29. — St. Martha, virgin, the sister of St. Mary Magdalen. Martha's life was devoted to the service of the Saviour. The tomb of St. Martha, is at Tarascon, in Provence. When the storm of persecution broke, her family with a few friends were put into a boat without oars or sail and were borne to the coast of France.

Thursday, July 30. — St. Germanus, Bishop, was a noble by birth and a practicing lawyer at Rome. He also served for a time as an officer in the Imperial Army. It was revealed to the Bishop of

EVERY MAN SHOULD KNOW

- 1. What a simple matter it is to make a Will for the proper protection of those dependent upon him whether his estate be large or small. 2. That there are many advantages in appointing a Trust Company as executor instead of a private individual. 3. That the fee allowed to the Trust Company is no more than to an individual Executor.

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Auxerre that Germanus was the man destined to succeed him in that See, and the Bishop thereupon gave the tonsure to Germanus, notwithstanding the latter's reluctance to receive it. Immediately Germanus changed his mode of life entirely and devoted all his energies to the service of God. He visited England and was instrumental in overthrowing the Pelagian heresy there. He died in 448.

Friday, July 31. — St. Ignatius of Loyola, founder of the Society of Jesus, was a Spanish courtier and soldier until his thirtieth year. Then he received the divine call to leave the world, and won others to God's service with himself. He died in 1556.

Saturday, August 1. — St. Peter's Chains. On this feast the Church commemorates the miraculous manner in which St. Peter was delivered from prison by the appearance of an angel who cut the chains placed upon the Saint by order of Herod.

DUTCH UNIVERSITY

HOLY FATHER'S GIFT TO CATHOLIC INSTITUTION

The Catholic University of Nymwegen is about to close its second year of existence with a great advance over its first year. Catholic Hollanders, knowing so well how to abide their time, to prepare the field and to create interest, seldom undertake a work of consequence without making it a success. They proceed slowly but securely. So they did with their university, which they wanted for years but refrained from launching until the way was cleared of all obstacles. They started by setting up through-out the land a perfectly-organized system of schools of all grades — from the kindergarten up through the elementary school to the High school and the classical college — to be able to lead their children under their own Faith's auspices to the highest in educational work, the University.

They thus laid the foundations first, then raised the walls of the edifice, and when those were secure and complete, they put up the roof, as it were. Withal, they still builded better than they knew. With their perfectly equipped and numerous High schools and classical colleges to act as feeders to the university, they felt certain, in opening the Nymwegen institution, that it would succeed. But they did not look for the immediate and grand success they are able to record at the end of the second year of its existence.

That success is so marked that the Holy Father has signified his appreciation of it by placing 500,000 lire at the disposal of the Holland bishops for a home for theological students attending the University, and another 500,000 for a Holland seminary in Rome.

This double and agreeable surprise was part of the Pope's greeting to the Holland pilgrims presented to him by the Archbishop of Utrecht, Mgr. Van de Wetering, and the Catholic premier, Sieur de Beerenbroek, on the occasion of the canonization of the Blessed Canisius, their countryman.

The university city of Nymwegen, where Saint Canisius was born, still numbers citizens within its walls who may lay claim to blood relationship with their bright star in the new constellation of the firmament of saints. That they are not envious by Sir Ruy de Beerenbroek, himself a staunch defender of the Faith championed by his illustrious relative in all the lands where the German tongue is spoken.

The Nymwegen's Theologians' Hall is fairly under way, and will be opened to the students next fall. Thus far, priests and clerics pursuing higher studies at the university were forced to go to private houses for quarters. A poor makeshift that, and one which hampered clerical attendance at the university.

To be entitled to deliver legal diplomas from the Faculties of law and of Philosophy and Letters, the University of Nymwegen, strange to say, is obliged by the civil law to maintain a theological faculty. It is quite interesting to watch the hearty share the students themselves take in the equipment of their infant university. In the course of the year, their concerted endeavors secured for their meetings an exclusive clubhouse, with convention hall, restaurant, reading rooms and sets of private quarters, to help in solving the housing problem.

The Rector Magnificus, de Langen Wendels — the second of the office, because the university has adopted the rotation system prevailing at Dutch universities of naming from among the members of the academic body, a new rector every year — declared the opening of the Students' House second in importance to the opening of the university itself.

Toremain in close touch with the Catholic people of all the land and to show their personal appreciation for the generosity with which the people answered the bishops' appeal for a university, the professors have taken over the editorship of a widely-read and high-classed weekly periodical, De Nieuwe Eeuw. Besides, during the weeks between September 27 and October 11 this year, university days have been arranged for throughout the country, at each of which a professor of the university is booked to give a popular lecture on either an apologetic, historical or literary subject. The purpose is to afford the people an opportunity to realize the better the value to them of the university their munificence called into being.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEVENTH SUNDAY AFTER PENTECOST

STRIVING FOR PERFECTION

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

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

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

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

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

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

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

It is principally due to the absence of a true knowledge of one's moral condition that a fall from grace occurs. And this lack of knowledge of our real condition results, generally, from the absence of meditation in our lives. How much we can learn in this respect from the saints! Their life was one of continuous meditation. They never ceased to think on God, and on the dangers besetting them. Even in the midst of occupations of

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

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

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

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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UNION WITH ROME IS RUSSIA'S ONLY HOPE

BRILLIANT RUSSIAN WRITER GIVES INTERVIEW TO N. C. W. C. CORRESPONDENT

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.)

Vienna, June 2.—From eight years of experience and direct observation of atheistic communistic attack on the Russian church, I am convinced that there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church.

This statement was made to this correspondent of the N. C. W. C. News Service by the distinguished Russian writer and man of letters Leontyn Woronin.

"I wish to state," continued M. Woronin, "that many thousands of Russian clergymen and members of the intelligent lay classes who do not leave Russia but to this day are doing what they can to care for the Russian people, are deeply impressed with the conviction that only from a union with the Roman Catholic Church may soul-saving Christianity be expected to reappear in Russia. What is wanting is only an energetic initiative for the first step; the feelings of the people have long been prepared for it."

M. WORONIN'S WRITTEN VIEWS
M. Woronin before the War was a member of the staff of the powerful Russian paper Kolokol. After many persecutions and much suffering which took him even to Siberia, he came to Austria only a few weeks ago. The attention of this correspondent was attracted to him by an article entitled "The Russian Church on Its Death-bed" published by him in Vienna. In this article he said:

"The old and venerable Church of the Russians, once forced by the Empire of the East to live apart from Rome—this Church, which as late as 1917, could boast a congregation of 180 millions of believers, five metropolitans, 18 archbishops, 280 bishops, 1,800 monasteries, 52,000 parishes with 56,000 priests and 62,000 choristers and chanters, four higher theological schools, and 52 intermediate theological schools; which had the disposal of an income for exclusive use for schools and charitable institutions of 40 million gold rubles and, in addition to landed property of 4,500,000 acres, possessed a capital of roundly one billion rubles and church treasures with a value of several billions of rubles—this church now presents the saddest

picture of economic ruin and spiritual decay.

"And it is no longer a secret that the eyes and hearts of all true Christians of Russia, of many thousands of representatives of the clergy—bishops and priests alike—and of intelligent Russian laity, are turned toward Rome, toward the same Mother Church from which, separated by artificially-fostered differences rising from purely worldly rivalries of the Byzantine patriarchate, the Russian Christians have had to live.

"Of Rome, and of Rome alone, the mother, protectress and leader of the true Church in Christ, the dying Russian church is hopefully expecting help and rescue."

M. Woronin closed his article with this touching and pathetic entreaty:

"Hear, O Holy Father, the silent prayers of the great Russian nation which carries Christ in its heart, which does not know the yet, but has a presentiment of thee—of that nation which, spiritually deserted and abandoned, physically and mentally enslaved and subjugated by an utterly alien power, in thee alone can, and assuredly will, find firm support for its Christian faith."

RECEIVES N. C. W. C. CORRESPONDENT

The Russian writer received the N. C. W. C. News Service correspondent in a humble country house near Vienna, where he has found refuge. I was anxious to discuss with this distinguished man of letters the thought expressed by him of a union of the Russian Church with Rome, and the practical chances of such an eventuality. I received a friendly welcome, and we had an animated conversation lasting two hours.

"To give a proper idea of the breakdown of a Christian church organization which is second only to the Roman Catholic, a breakdown which in its hugeness is second to none in the history of Christianity, one would have to write volumes," said M. Woronin.

"The illustrious representatives of the Russian high-clergy—such as Antonynus, the former Metropolitan of Kiev; Metropolitan Plo, of Odessa; Eulogius, former Archbishop of occupied Galicia; Metropolitan Deonysius, Exarch of the Russian Church in Poland; the Russian literati, Mereshkowsky, Professor Bergiaw, Dibjatin and Skwzow; and Welslin and Kartas, show, former High Procurators of the Holy Synod—have in pamphlets, newspapers and books done much to draw the attention of Western Christianity to the imminent danger of an almost complete dissolution of the Russian Church.

"Of course, many of them, for reasons which readily can be understood and might well be excused, avoided mentioning of the most important conclusion, which, however, must be drawn from this terrible church-political process going on in Russia. But I am an independent man, who judges things objectively, and nothing can prevent me from proclaiming as an irrevocable truth that it is evident there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church."

Then this distinguished Russian made the statement already quoted, that many thousands of the Russian clergy look desperately to Rome. He continued:

"Obviously, the initiative can come only from without. The Roman Catholic Church has many times accomplished difficult missionary tasks, requiring much more courage and readiness to make sacrifices than does this project. Nobody who knows the Russia of today will underestimate the difficulties which will be experienced as soon as Catholic mission work in that vast country begins. But seldom have the foundations for such a task been laid so well as in our case.

"In the Constitution of the Soviets, the right of free religious propaganda is confirmed; should it be impossible to demand of the Russian Government that it respect rights guaranteed under its own Constitution? There is, of course, no doubt that persecution of missionaries will take place in spite of the existing laws, but where has the seed of Christianity been sown without the shedding of the blood of martyrs?"

OBJECT TO POLISH MISSIONERS
"However, one fact must be pointed out as constituting a perilous obstacle. It is the sad but historic fact that the Russian people—the intelligent classes not excepted—regard everything that is Polish or comes from Poland with feelings of mistrust, and even are filled with a sort of psychological hatred of Poland."

"I know the sterling faithfulness of the Polish nation to the Catholic Church, and give Poland full credit for it. But as missionaries of Catholicism in Russia, Poles would be quite out of place, especially in the Ukraine. Accordingly, it made a good impression in Russia when the Papal Mission of Rescue sent there was composed of representatives of all nations, and the Poles occupied no prominent places in it.

Missionary work in Russia should be undertaken by politically neutral and disinterested workers, such as Dutchmen, Americans, Frenchmen, Germans and Italians, and with the strictest exclusion of all national considerations. Under the circumstances at present obtaining in Russian ecclesiastical matters, great success might well be

expected from missionary work so conducted.

"The help of Catholic Christianity is urgently needed. Only think that, because of the total absence of priests and the lack of the necessary church furniture, about 20,000 parishes have to exist without pastoral care. It is not because the peasants would not be able to raise the necessary money, but because we already have arrived at a point where ecclesiastical organization of any kind is missing.

"Among the ruins of the falling

Russian Church, all sorts of the worst sectarian groups are doing their mischief, and destroying what has been saved from destruction at the hands of the Communists."

How often are the finest minds run away with by their own passionate imaginations; or by what most immediately interests them at the time; by what, merely, as nearest, is most monopolizing in some cases, mistaking for a time the very nature and truth of things.

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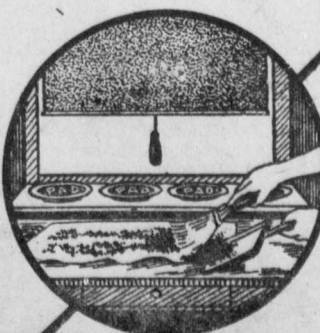
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CHATS WITH YOUNG MEN

CHEERFULNESS

A cheery word with a friendly smile,
And a loving thought behind,
Are the everlasting flowers of earth
That angels love to find.
And they wreath them into a floral cord
That binds your soul to heaven,
And ever a stronger knot is tied
With each word of kindness given.

HABIT

If you want to abolish a habit, and its accumulated circumstances as well, you must grapple with the matter as earnestly as you would with a physical enemy. You must go into the encounter with all tenacity of determination, with all fierceness of resolve—yes, even with a passion for success that may be called vindictive.

No human ill can be as insidious, as persevering, as unrelenting as an unfavorable habit. It never sleeps, it needs no rest. It is like a parasite that grows with the growth of the supporting body. And like a parasite it can best be killed by violent separation and crushing.

SILENCE

They who can be silent when they are tempted to say something cutting or reproving possess a strong sword of defense against things to which others yield in the way that means their defeat. It is a great thing to have such perfect control of the tongue that one will not allow it to lead one into talking, when it should keep still. A very serene old man once told me that he thought he had kept a great deal of anger out of the world by simply not "answering back." He explained this by adding:

"You see if you never answer back an angry person, his wrath will die out lots quicker than if you answer back in your own kind. Keeping still yourself is one of the best ways in the world to keep mad folks from getting madder and madder."

Nothing is more useless than to try to argue with an angry person. Serene—silence on our part will surely lessen the angry words of others.

WORRY

Worry is a vicious imp that creeps stealthily into our lives and ever so gradually poisons and paralyzes healthily thought. Under the guise of zeal and enthusiasm for a grand cause or for our own welfare, the monster fastens its fangs upon the mind and drains from the human brain the vigorous energy placed there by the Creator for the noble purpose of divining His will and planning its proper execution.

Careful self-examination will teach us how much of our lives are worn away by needless worry and how prematurely our brains grow fagged from being abused by useless brooding.

How often do men sit by the hour reviewing over and over again a blunder past recall, allowing the mind to swim in the maze of ever-widening circles of hopeless regrets, until their souls are saddened and sickened and desperate; whereas they should have long since turned in humility of heart from the scene of their weakness to the bountiful and merciful heart of God, drawing therefrom the sweet consolation of forgiveness and the mature wisdom that would transform the fall into a future blessing.

Or, again: man allows his mind to mount to giddy heights there to whirl through the maze of impossible dreams of the future, perhaps as he lies on his pillow at night; his worried brain still keep working in order to run a race with his insatiable and childish ambition.

Another nurses an imaginary grievance and builds for himself a fortress of fancied defence, racking his nerves to think of some clever and stinging rebuke with which to discredit his enemy and all for no purpose, all because of an overweening vanity and conceit, which dry up the fountains of the love of God and neighbor and leave his soul empty and his body sickened and degenerate.

MARTYR CHERISHED LOVE FOR PRAYER

A beautiful page from the holy life of Father Isaac Jogues, the Apostle of the Hurons, recently beatified with his heroic companions, relates to his interior sufferings which added greatly to the pains of exile and the many interior hardships endured in the midst of savage Indian tribes.

In his many bodily and spiritual sufferings, we are told, Father Jogues' sole comfort was to retire to a little rustic oratory which he had constructed in the woods a short distance from the cabin. "Hither he repaired as soon as he had done his day's work as a slave, by laying in a stock of wood for the day, and here, without fire or any shelter but some fir branches to shield him against the wind, he spent whole hours kneeling in the snow to converse with his God, at the foot of a

large Cross which he had cut in the bark of a tree.

"Here he meditated and prayed, read the Following of Christ, and roused himself to a holy fervor by thinking that he was almost alone in loving and honoring the true God in that vast country.

"He did even more. Like a good religious he endeavored to follow as well as he could all the pious exercises of community life, and as it was just the time when he usually made his annual spiritual retreat, he devoted a certain number of days to perform its holy exercises.

"Meanwhile the Indians had noticed his long and frequent absence. Accustomed to misinterpret all he did, they watched and followed him to make sure that he was not performing some witchcraft to injure them. They did not disturb him when they saw that he was simply engaged in prayer, but the young men amused themselves by trying to distract or alarm him. They rushed on him, brandishing their tomahawks as if to strike him, or fired arrows which fell around him. Sometimes they raised a yell from behind, as if to warn him of some great danger. At other times they cut down trees nearby so as to graze him when they fell.

"But nothing could divert the servant of God from his close colloquies with Heaven. He renewed his courage and learned by experience that the Almighty seemed to choose that spot of predilection for bestowing favors upon him. We take from one of his Latin notes written by him on his captivity the account of some of these favors which proved an abundant source of consolation to him:

"While in the place," he says, "which I had chosen as my retreat, I seemed to be in the company of several of our Fathers whom I had known in life, and whose virtue and merit I esteemed highly. I preserve a distinct recollection only of Father James Bertrix, Father Stephen Binet and Father Coton vaguely. I besought them with all the ardor of my soul to commend me to the Cross, that it might receive me as the disciple of Him Whom it had borne, and that it would not refuse a Citizen of the Cross." Finally, good Father Jogues preserved and meditated upon the saying of St. Bernard, "Not unreasonably does He ask our life Who first gave us His Own."—The Pilot.

OUR BOYS AND GIRLS

OPPORTUNITY

A word unsung seems a little thing;
But alas! I may never know
If the coming days to a soul may bring
The truth that I fail to show.

A song unsung seems a little thing;
But the heart that I left today
May pine for the songs that I did
Not sing.

As it goes on its cheerless way,
A deed undone seems a little thing;
But the burden I might have shared
Has left a heart with a bitter sting
Of the thought that "nobody cared."

So the little things we leave undone
Are the things that men hold dear;
Life's battles are reckoned lost or won
By a smile, or a falling tear.

'Tis the little things that the burdened heart
In the time of trial heeds;
Then let us lighten life's ache and smart
With the sunshine of little deeds.

SLANDER

"Slander," how ominous the word sounds—how it makes one shudder. Yet it is one of the commonest forms of pastime in our very modern world. Two or three persons can scarcely ever meet and part without: "Have you heard?" and the conversation goes on, innocent people's characters are torn to pieces, merely to pass away the time.

Those thoughtless people who indulge in that sort of thing have no scruple whatever in putting into words the foulest calumny, prefacing it with: "Have you heard?" and ending with: "Could you believe it?"

Persons who talk thus are base and selfish; there is a blasphemous spirit which rejoices in blighting and crushing the sunshine out of other's lives, "because to hear cruel calumny about ourselves, or perhaps someone we know and respect has a very crushing effect upon the spirit."

We should try by showing our displeasure to put down this evil habit, and when we can, avoid those who indulge in it, for truly the slanderer is a vile beast of prey who does not wait for the death of the creature it devours.—The Transcript.

THE DUTY OF GRATITUDE

St. Bernard, speaking of ingratitude in one of his sermons, says that it is above all things displeasing to God, especially in those who have been particularly favored; it closes up the fountain of divine favors and prevents our further reception of the gifts of piety or the outpourings of mercy and grace.

On the other hand gratitude toward God and to Our Blessed Lady for favors obtained is one of the easiest and surest means of drawing down future graces and blessings; as gratitude is ever pleasing and welcome among men so it is one of the virtues most dear to God.

"No one," said Don Bosco, "should dispense himself from the obligation of gratitude after having obtained some favor through the intercession of Mary help of Christians. This duty can be fulfilled in two ways; by making known the grace that has been granted, or by promoting in some other way devotion to Our Lady." But all are seriously recommended not to let their promised good work slip by; let the prayers, the mortifications, the confessions or Communions or good works be faithfully accomplished, for God is displeased with a faithless and foolish promise.

"It sometimes happens," he continues "that want of fidelity to the promise made prevents the obtaining of the whole of one's petition, or even sometimes brings about the recall of favors already granted. Two good families had besought God to give them a child to be their joy, and inherit their name and property. Almighty God heard their prayers; but in the fulness of their joy they forgot the promised religious exercises and work of charity. It was fearfully brought home to them that God is displeased with a foolish promise. Both children died before they were twelve months old, leaving the parents in consternation. The same misfortunes and even worse have overtaken others; the cause being inquired into, it was found that obligations had remained unfulfilled.

It would also be well to remember that God grants our requests in varying degrees. Sometimes our prayers have to be long continued and very persevering. At one time He grants a favor in its entirety, another only in part. Sometimes He gives us resignation to the Divine Will, or, changes a temporal into a spiritual favor, which may be for our greater good.

In all these cases, our petitions, carried before the throne of God by His Blessed Mother, have not remained unheard, and we are not at liberty to dispense with the promised good works simply because our arrangements did not fall out exactly as we had thought; the promise in the Gospel, "Ask and you shall receive," has been fulfilled; our prayers are never without effect.

In the second place the making known of the favor as a pledge of gratitude, is at the same time an act of religion, pleasing to God and His Blessed Mother; as well as being an encouragement and an example to others. The more widely her powerful advocacy is made known, the more do confidence and piety increase.—The Pilot.

JUGOSLAVIA UNJUST TO CATHOLICS

SPECIAL SURVEY MADE BY N. C. W. C. NEWS SERVICE CORRESPONDENT

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

Vienna, May 18.—I have just returned from a somewhat extensive trip through Yugoslavia, made for the purpose of ascertaining the exact situation there following the recent elections, as it affects the Catholic population of that country. I found some things to encourage one in the outlook, but many things which must be sources of anxiety. In those regions where the Catholic population is living in close contact with the Orthodox Serbs, the Church and all the Church organizations are suffering from great poverty, but at the same time the Catholics in such communities are anything but downcast and are determined with quiet persistence to assert their rights.

Much had been expected from the offer made to the government by the Croat Peasant Party, led by Stephen Radic, who is now under arrest, but the outcome was distinctly disappointing. It had been expected that the strong Croatian party would be given an understanding under which it would be able to enter the government and displace some of the elements which exhibit extraordinary hatred for Catholics. So far this expectation has not been realized in any of the negotiations carried on alternately at Zagreb and at Belgrade.

CROATIAN DEPUTIES RELEASED

One result of these negotiations, however, has been that a number of electoral seats won by the Croats in which the validity of the election was challenged by the government have now been conceded and a number of Croatian deputies who had been arrested have been released. The great stumbling block to further advances in the paths of peace is the continued presence in the government of Svetozar Pribicevic, the member of the Democratic Party who has always been foremost in all persecutions of the Catholic Church and who is known among educated Catholics as "the evil spirit of Yugoslavia."

The Catholics complain bitterly of the confiscation of ecclesiastical buildings and school houses in Dalmatia, the Backa and the Banat, and of the difficulties those not actually confiscated have to struggle against because of the attachment of the lands from which they receive much of the money for their maintenance.

The recent elections made it clear to many Catholic priests that to exercise their rights as citizens meant and still means persecution and possible imprisonment. During

the elections dozens of priests were arrested and thrown into prison on unsupported denunciation of them as citizens not favorably disposed to the government who intended to vote for the candidates of the opposition. In every case the priest arrested was later set at liberty for lack of corroboration of the charges brought against him.

TERRORIZING TACTICS FAIL

If it was intended to terrorize the Catholic population by this treatment of the clergy, the move failed altogether in its object. A certain amount of bitterness was engendered, but wherever these methods were used, new determination seemed to be born in the hearts of Catholic laymen.

At the conference of the executive committee of the Catholic Episcopate, held at Zagreb in the middle of April, particular complaint was made of the fact that all the cultural institutions, such as those employed in nursing the sick and giving instruction to children, have been placed under government inspectors and robbed of their independence to such an extent that they can no longer be regarded as being still in the possession of the Catholics. Among the members of the Episcopate the respective decrees of the government are regarded as open infringements of the constitution which indicates that a persecution of the Catholics is intended. Decisive contests are expected when the bill on the organization of instruction in primary schools will be presented. On the part of the Catholic Episcopate four fundamental demands are advanced:

1. A legal guarantee that religious instruction in every primary school will be declared obligatory.
2. The object of education must be defined so clearly that the religious and moral foundations of life find expression in this definition.
3. The Church must be allowed to influence to a certain degree the direction and the spirit of religious instruction.
4. Guarantees must be given that the Catholics will be at liberty to found their own Catholic schools out of funds at their disposal.

OMINOUS BILL PREPARED

At the moment of writing it is announced in the Belgrade Parliament that a bill will be brought in by which it is intended to subject all ecclesiastical matters to the authority of the State. The principle has been laid down that all measures taken by church authorities which touch upon matters of general interest, and for which the previous consent of the State has not been obtained, shall be invalid. For over a decade negotiations with the Vatican have been carried on by the various Serbian governments for the conclusion of a concordat, but the introduction of this bill seems to show that any intention of bringing about an amicable understanding with the Holy See is to be definitely abandoned.

HIS SIXTY-SEVENTH WALK IN ANNUAL PROCESSION

London, June 13.—For the sixty-seventh consecutive year, John Corbishley walked this week in the Guild procession which is a feature of Catholic life in Preston. The Bishop of Lancaster, in a coach with postillions and outriders, headed the pageant in which 10,000 people participated, bringing the traffic of the city to a stand-still. When John Corbishley walked in his first procession, at the age of nine, the Preston pageant was not what it is now. "It was a bit of an adventure then," he recalls, "for sometimes we used to encounter gatherings, organized by other churches—and then anything might happen."

But now the annual procession is a feature of the life of the city, and the non-Catholics take as much interest in it as the Catholics, who number one in three. John Corbishley nearly missed the procession three years ago, when he dashed back from Rome and arrived in Preston only a few hours before the event began.

BIGOTRY OF RACE REBUKED

Boston, June 19.—"True Americanism is of the spirit, not of any race or strain," Charles Evans Hughes, former Secretary of State, declared in an address in historic Faneuil Hall here Wednesday, in which he vigorously rebuked bigotry of race.

The bigoted citizen, however boastful of long American descent, who would deny political privilege to his fellow citizen because of race or creed is exhibiting not his Americanism, but his lack of it," Mr. Hughes declared.

The address was delivered at the celebration of the 150th anniversary of the Battle of Bunker Hill, and the speaker, after reviewing the great strides of the nation since that historic struggle, warned of dangers now facing America. These perils, he said, are the decline of patriotism, radicalism, racial and religious bigotry, over-confidence rising from wealth and strength, and a "passion for uniformity" which threatens local self-government.



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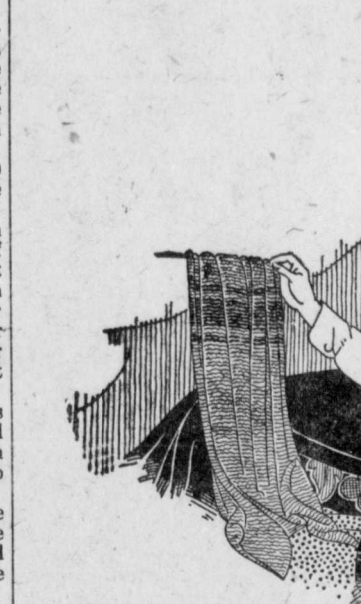
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science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaris" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

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Washing your most precious possessions with Lux is just as easy as washing your hands. The filmy Lux particles melt instantly into a rich foam of almost magic cleansing power, yet gentle to the frailest fabric.

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Drop into very hot water and whip into lather.

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Dip repeatedly in this pure, rich lather. Do not rub.

Rinse in fresh, luke-warm water. Squeeze water gently out, without wringing.

SOCIALIST PERIL STIRS BELGIUM

BISHOP AND MINISTER RALLY CATHOLICS TO UNITE AGAINST DANGER

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.) Two recent utterances by men of the highest standing, ability and experience justify the fear that Belgium finds itself for the moment in a condition that portends no good for its political, economical and religious future, because of the steady Socialist advance and the political division of the Catholics.

The first utterance is from the aged and revered Bishop of Liege, Eupen and Malmédy, Mgr. M. Rutten, who adds weight to his words by addressing them to the deans of his diocese assembled in synodal council.

"The danger of seeing the country fall under the yoke of Socialism has become very serious indeed," he says. "It is imperatively necessary, therefore, that we apply ourselves with might and main to stay further Socialist advances and to secure again to the Catholic party the majority it has lost."

"What is to be done? The varying results of the elections in the various electoral districts hold out to us the clue.

"Socialism has progressed everywhere; and it has been fought off with any degree of success only where social service work is solidly organized.

"The priests to whom we entrusted the task of social work are full of zeal, and bestow upon the fulfilment of their mission their utmost devotion. Unfortunately they do not always receive the support to which they are entitled.

"Not a few heads of industrial plants, Catholics among them, are crusted with prejudice against them and their work. Granting that grounds for complaining may be pointed to; that the Christian propagandists have at times, in the heat of the fight, exceeded the limits in their concessions, and exaggerated the claims of the working classes; that the Christian syndicates have not always kept the just and even balance between the rights of the workmen upon the one hand and those of the workgivers upon the other—the inevitable conclusion for a Catholic is in no wise weakened thereby, the conclusion that it is urgently necessary to put Christian syndicates and other Catholic social organizations upon a solid foundation.

"I entreat you, therefore, reverend co-workers, to speak in this sense, not to the lay people only—to the employers, the heads of industrial firms, and in a general way to all the men of the higher class—to the pastors and their assistants. For, alas, there are those among them who adhere to the ultra-conservative views of the laymen and who, instead of sustaining their conferees devoting themselves to the thankless task of social reform, strain every effort to make public even the most trifling mistakes of the syndicates and to find therein a justification for their sad practice of doing nothing."

VAN DE VYVERE'S WARNING The second utterance is from Minister Van de Vyvere, whose leanings are democratic, but who is forging to the front as the leader of both wings of the Catholic party.

At a meeting of all the Catholic senators and representatives, called to discuss the party's participation in a government composed of Catholics and Socialists, the air being charged with electricity, and an irreconcilable cleavage between Conservatives and Democratic members threatening, M. Van de Vyvere, who, as is his wont when heated discussions are going on, had sat still, quietly listening, arose and calmly said:

"I beseech my friends to say no more; for everybody's mind is made up. For my part, I beg but to recall the saying of a young Spanish writer, Balmes: "When you have exhausted every argument to convince our friends of the truth, and they refuse, in spite of all, to be convinced, then remains but one thing to do; to be silent and to pray."

"And then," said one of his Democratic admirers, "the great Statesman extended his hands toward the Conservative group and added with emotion: 'They may be in need of our prayers sooner than they expect.'"

And, man of few words that he is, he sat down amid a profound and impressive stillness.

The Democratic wing of the Catholic party is active in the organization of economic and social centers whence its influence radiates and penetrates to the masses whom it seeks to save from the deleterious influence of Socialism. The Conservatives, alas, hold fast to the worn-out propaganda of mass meetings at election periods. These are frequently only oratorical contests, ending in high-sounding resolutions, rounds of applause and warm but short-lived enthusiasm.

When it is all over with, a splendid report of the proceedings appears in the party's press and a pleasant remembrance of the fingers in the minds of those who had the leisure and took the trouble to be present, and—that is all. The masses are not touched; nothing is done for them; no lasting organization is created to win or to hold them.

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ACTION NOT ELOQUENCE NEEDED "That is the way," says a Flemish Democratic paper, "the Catholics of France have ever worked, saving religion over and over again at their congresses and meetings. To no purpose, alas, for their grand eloquent speeches and high-sounding resolutions left them more powerless from day to day.

"We cannot keep the Walloons, and such Flemings as sympathize with them, from stepping into the footprints of the French, if they choose to do so; but we give them fair warning that we Flemings are not going to be dragged on another yard by them."

Politically, economically and religiously, Belgium seems to be getting sicker every day, and there are those who hold that nothing short of a dictatorship a la Mussolini can keep the land from going farther down the road of Socialism and Anarchism. That is not the Flemish view, however; neither is it the view of the majority of the sensible lovers of their country. They say that the good old Belgian common sense will get over the present crisis as it got over many others in the past, including the great trials of the war.

GENERAL OF THE CHRISTIAN BROTHERS COMES TO CANADA The Very Rev. Brother A. Charles, Superior General of the Brothers of the Christian Schools, has arrived in Canada on a visit to the houses of his Order in this country, the United States, and the West Indies. He was accompanied from Europe by Reverend Brother Philip, Assistant General for the United States. This is the first time that a Superior General of the Brothers has ever come to America although, as Assistant General, Reverend Brother Charles has frequently visited Canada and is well known here. He is a man of genial personality, ripe scholarship, rare experience in matters educational, and an accomplished linguist speaking English, Spanish, and Italian fluently, as well as his native tongue, French. Previous to his election as Superior General and sixteenth successor of St. De La Salle in 1923, he held many important posts in the Order, having been successively Director of the famous Technical School of St. Nicholas in Paris, Provincial of the Paris Province, and Assistant General for Central America and for Canada. He numbers among his intimate friends many of the most prominent French clergy and leaders among the Catholic laity. The venerable Superior will be the guest of the Christian Brothers of Toronto for a few days next week and will be tendered a reception at the Mother House at Aurora which owes its foundation largely to his sympathy and influence.

A GREAT TRIBUTE TO ADMIRAL BENSON By N. C. W. C. News Service Washington, July 3.—A national tribute of gratitude for long and eminent service to his country is to be paid Admiral William S. Benson, President of the National Council of Catholic Men, at a testimonial dinner here September 19.

One hundred prominent men from all parts of the country are sponsoring the event. It has a dual purpose: First, to observe Admiral Benson's attainment to the age of seventy; and second, to commemorate his completion of fifty years' service to the country as a naval and civil officer.

Among those who already have accepted membership on the Committee of One Hundred are a Justice of the United States Supreme Court, four admirals, two major generals, a governor, two senators, three former presidents, three railroad presidents, three judges, a score of educators and mayors of large cities, the war-time secretaries of the Army and Navy, and the head of the Pan-American Union.

Leaders in diplomatic, political, military, civic, professional and business life will attend the dinner. An international air will be given by the fact that invitations are

being sent to many of the Admiral's friends in foreign countries, including British, French, Italian, Belgian and Japanese civil and Naval officials with whom he was associated during and after the World War. Diplomatic representatives of all the nations which conferred decorations on him also will be invited.

Nearly a thousand are expected to attend, and the event will be one of the most notable of its kind the Capital has ever seen.

Admiral Benson is now serving as a member of the United States Shipping Board. His record of accomplishments for his country, both in war and peace, is among the most distinguished in the United States. He also is probably the most eminent Catholic layman in America; for four years he has been president of the National Council of Catholic Men.

Some of Admiral Benson's services for which honor will be paid him are as follows: Through the World War, he was Chief of Operations of the United States Navy, in command of every American vessel; every soldier, sailor and marine who went overseas to fight for his country was in his charge.

As a member of the Special American Commission appointed by President Wilson to help the Allies plan and prosecute the War, he rendered services for which he received the highest honors an American citizen may accept from foreign powers.

He was decorated by his own Government and by England, France, Italy and Japan.

He was United States Naval representative in the drawing up of the terms of the Armistice with Germany and the Central Powers.

During the negotiations for peace, he served in Paris as naval advisor to President Wilson.

He was recommended to Congress by the President to be made a permanent admiral for life, and has received two honorary degrees of LL. D.

His active service in the Navy totaled forty-seven years. For the last five years he has been a member of the United States Shipping Board, of which at one time he was the chairman.

LOCAL K. C.'S HONOR NEW STATE DEPUTY Recently in their club rooms on John street the Arrnprior Council, Knights of Columbus, held a dinner in honor of the new State-Deputy of the province of Ontario, R. A. Jeffery, who was elected to this chief executive office at the annual convention in Kitchener recently. In attendance were close to one hundred guests many of whom were prominent members of the Knights of Columbus from other Ottawa valley towns and other places in Eastern Ontario. The Grand Knight of Arrnprior council Mr. S. J. Galvin, presided and the dinner was prepared and served by the young ladies of the Sodality of Mary.

There are 59 councils of the Knights of Columbus with 16,000 members in the Province of Ontario and the State Deputyship is the chief office of the provincial executive.

HINDENBURG FOR TOLERANCE By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.) Hindenburg, Germany's new President, has made a definite plea for religious tolerance and mutual cooperation among the churches of the country.

His appeal came at a function at which high representatives of the Protestant, Catholic and Jewish religions pledged adherents of their churches to loyal cooperation for the national welfare, at the same time congratulating the President on his election.

Dr. Kapler, president of the Evangelical church in Berlin, thanked the President because, in accepting the felicitations, he had not regarded them as a political act, but as the expression of a deep religious sentiment.

Auxiliary Bishop Deltmer, speaking for the Catholics, declared that the attitude and pronouncements of the President had won the approval of all the German Catholics and promised that they were willing, as the Catholic Church teaches order and authority, to cooperate in the restoration of the nation with all the forces reposing in Religion and Church.

The representative of the Jews, Kammergerichtler, L. Wolf, said that the German Jews are assured that the President will care for all religious groups, and in the name of his people pledged true devotion and patriotic cooperation.

Hindenburg then replied to his visitors as follows: "I thank you for all your heartfelt words of felicitation, and for the congratulations you offer as the representatives of the various confessions.

"Your declarations, all breathing the same sentiment of readiness to devote the religious powers of the German people to the restoration of our country, gladden me. In that I see the more a precious guarantee for the consolidation of our internal life because I know what great tasks and heavy burdens the religious confessions will have to bear for the renovation of the spiritual life of the nation.

"On this occasion I give you once more my promise that in my high office I will esteem all faiths and opinions with the same reverence and protect the spirit of sincerity.

"If I may give expression to a desire, I beg you not to regard this common reception of the different confessions by the representative of the German nation as a mere formula. As you have met to give expression to your common wishes, so also may there be found in the bodies of the churches and communities the spirit of tolerance, mutual esteem and harmonious cooperation, without which the future of Germany cannot be worked out."

ARABS STRESS CLAIMS By Dr. Alexander Mombelli (Jerusalem Correspondent, N. C. W. C.) Jerusalem.—Commenting on the recent visit to Palestine of Lieut. Col. L. C. M. S. Amery, the British Colonial Secretary, El Carmel and Falistat, the leading Arab newspapers, take opportunity again to press the claims of their people.

"How is it possible," asks one of them, "to admit that Palestine can be the national home of Arabs and Jews alike? Arabs and Jews have each their own national culture, history, traditions and hopes, which are incompatible. Every Jew prays daily for the restoration of the kingdom of Israel and every Jew living abroad says: 'Next year in Jerusalem!' The building of two national homes in one land and country, without any boundaries, under one Government and common law, is the greatest wonder of the twentieth century.

"If," says the other newspaper, "the Colonial Secretary has gone back with the conviction that the system of administration in Palestine has not its parallel among all British dominions and that Palestine is not a portion of Africa where people can be driven like a flock, then he will certainly urge his government to behave with wisdom and prudence, grant every resident his right, and give up the Jewish Home scheme, existence of which affects Anglo-Arab relations."

On his return to London, Mr. Amery, had an opportunity of giving his impressions about his visit to Palestine in the form of replies given to questions put to him by members in Parliament. He had to answer questions as to the military budget, as to the administration, and principally concerning popular feeling. He stressed the point that the Arab executive had occasion to complain about the treatment that the Arab population received at the hands of the Palestine government.

"What the country needs," said Mr. Amery, "is more capital and more immigration." He spoke even in high terms of the industry and perseverance of the Jewish settlers and paid a warm tribute to the work achieved by them in so short a time.

Is this the British official answer to the claims of the Arab Palestinian press?

IN MEMORIA MAGUIRE.—In loving memory of my dear husband, Patrick J. Maguire, of Camrose, Alberta, who died July 2, 1919. May he rest in peace.

DIED BATRAM.—At Hotel Dieu Hospital, Windsor, June 24, 1925, Mrs. Mary Teresa Batram, wife of Thos. H. Batram, and mother of Helen and Elizabeth May, her soul rest rest in peace.

TEACHERS WANTED TEACHER wanted for S. S. No. 1 Carrick. State experience, salary and qualifications. Apply to Jacob Fischer, Sec. R. R. No. 4, Midway, Ont. 2403-3

WANTED a teacher with a second class professional certificate for C. S. S. Nos. 1 and 3, Glenora and Oropoko. Apply stating salary and experience to Leo McEvoy, Billings Bridge, R. R. 1, Ontario. 2403-2

TEACHER wanted for S. S. No. 7, Township of Grenville, with 1st or 2nd class qualifications. Duties 1st September, 1925. Apply stating experience and salary expected to George J. Black, Sec. Treas., Trint Creek, Ont. 2403-2

WANTED first or second class professional teacher. State salary and experience. Apply to Wm. O. Kane, Sec. Treas., R. M. D. No. 5, Cobden, Ont. 2403-2

WANTED a Catholic teacher for S. S. No. 2, Gurd, with second class certificate. Small attendance. Salary \$100. Apply to A. H. Drowski, Sec. Treas., Trout Creek, Ont. 2402-2

WANTED for two roomed separate school in Township of Kirkland Lake, an experienced first or second class teacher, for duties as principal, must have references. Salary \$1,200. Duties commencing in September. Apply to Michael Kearney, Secretary, Drawer 206, Kirkland Lake, Ont. 2403-3

WANTED for two roomed separate school in Township of Kirkland Lake, an experienced Assistant English-French teacher, holding second class certificate. Salary \$1,000. Duties commencing in September. Apply to Michael Kearney, Secretary, Drawer 206, Kirkland Lake, Ont. 2403-3

CATHOLIC teacher with second class certificate for separate school. Good disciplinarian. Desirable to play organ and piano. State qualifications and salary. Send applications by August 1st to Rev. Wm. A. Goodnow, Greenock P. O., Ont. 2402-2

CATHOLIC teacher wanted for school section No. 1, Arthur Township. Second class professional certificate with experience. Apply stating salary to Patrick Costello, Sec. Treas., R. R. No. 1, Rothsay, Ont. 2403-3

WANTED second class professional teacher for Catholic separate school No. 10, Hamilton. Experience necessary. Duties to commence Sept. 1st. Apply stating experience and salary to Michael O'Keefe, Sec. Treas., Corkery, Ont. R. R. No. 1. 2403-3

WANTED qualified teacher for Separate School No. 6, Huntley. Duties to commence Sept. 1st, 1925. Salary according to experience and qualifications. Church, home and telephone convenient. Organist much preferred. Apply to Rev. A. Stanton, P. O. Corkery P. O., Ont. 2403-3

WANTED a Catholic teacher holding a 2nd class certificate and having 3 years or more experience for school No. 2 and 3, Madisons and Sandwich South. Located close to Church and Sandwick South. Apply stating salary, references and salary, expected to S. J. McGuire, Madisons, Ont. 2403-3

POSITION wanted by first class pressman. Can handle plates, cylinder presses and has full knowledge of Miller feed. Address Box 29, CATHOLIC RECORD, London, Ont. 2403-3

PHIEST'S HOUSEKEEPER WANTED WANTED a priest's housekeeper for a country parish. State qualifications and experience and enclose recommendations. Address Box 29, CATHOLIC RECORD, London, Ont. 2403-3

GOOD opening for Druggist and Butcher in western town of 1,100 population. For further information apply Box 68, CATHOLIC RECORD, London, Ont. 2403-3

YOUNG Catholic teacher desires a position as companion for lady or children during the holidays. Willing to care for, travel or help with light housework. Apply to Box 59, CATHOLIC RECORD, London, Ont. 2403-3

FOR SALE A LARGE and well established dental practice and first class office equipment. The only Catholic dentist in a population of 3,000. Communication exchanged with strictest confidentiality. Good reason for selling. Address Box 23, Port Arthur, Ontario. 2403-3

AGENTS WANTED \$400.00 a week taking orders for B. & E. Silk Hosiery and Foot Wear. Your cash daily. No collecting or delivering. Write B. & E. Manufacturing Co., Dept. A, London, Ontario.

HAVE YOU TRIED Elizabeth Arden's Venetian Arden Skin Tonic? It clears, firms and whitens the skin and brings new life and fervor to every cell. For sale at Roy Kitchin's, The Careful Chemist, London, Ontario. 2404-2

POSITION WANTED AS housekeeper in town rectory, London Diocese. Address Box 29, CATHOLIC RECORD, London, Ont. 2404-1

WANTED position as priest's housekeeper: I am sending in fulfillment of a promise I made to dear St. Anthony if my father would obtain work for me. My father found work last Saturday, May 16th.

ST. CATHERINE'S HOSPITAL BROOKLYN, N. Y. St. Catherine's Hospital, Brooklyn, N. Y. Registered, Non-Sectarian School for Nurses. Conducted by the Sisters of St. Dominic. Course 2 1/2 years. One year High School required. For particulars apply to Superintendent of Training School. 2405-2

ST. ANTHONY'S CORNER Would that we had space to publish all the letters of gratitude sent to St. Anthony's Graymoor Shrine for favors obtained through the powerful intercession of the Wonder-Worker of the World. We only get an opportunity to print a few here and in THE LAMP, which eloquently testifies that St. Anthony helps not only the rich and the poor and Catholics, but also those not of the Faith. Here are some acknowledgements from his grateful clients:

Mrs. T. H. Milwaukee, Wis.: "Enclosed please find a donation in thanksgiving to St. Anthony for finding my purse, which I was sure was picked up by some one else."

Mrs. G. C. Montreal, N. J.: "About two weeks ago I wrote and asked you to place my petition on the Shrine of St. Anthony. I had not heard from an absent son for about six weeks. But this morning I received a card from him. I asked too that he would return home, and I trust that he will, so I am enclosing the sum promised."

The Friars will be pleased to place your petitions at the feet of St. Anthony and also pray for your intentions, and send upon request the Rosary League Manual containing prayers and directions for the Perpetual Novena which begins each Tuesday and ends the following Wednesday.

Address your petitions to: St. Anthony's Graymoor Shrine The Friars of the Atonement Box 316, Peekskill, N. Y.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Repairs to Revetment Wall, Chatham, Ont.," will be received until 12 o'clock noon (daylight saving), Thursday, July 23, 1925, for repairs to the revetment wall at Chatham (McGregor Creek, Kent County, Ont.). Plans and forms of contract can be seen and specifications and forms of tender obtained at this Department, at the offices of the District Engineers, Customs House Building, London, Ont.; Equity Building, Toronto, Ont.; and at the Post Office, Chatham, Ont.

Tenders will not be considered unless made on printed forms supplied by the Department and in accordance with conditions contained therein.

Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent of the amount of the tender. Bonds of the Dominion of Canada or bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

Note.—Blue prints can be obtained at this Department by depositing an accepted cheque for the sum of \$10, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

By order, S. E. O'BRIEN, Secretary, Department of Public Works, Ottawa, July 2, 1925.

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