Copyrighted 1922 by Seumas MacManus HEROES AND HEROINES ARE AN OUTSTANDING FEATURE TO THE IRISH EXILE

For an Irish exile sojourning in Dublin the outstanding feature of his visit probably is the number of heroes, and heroines, and the number of great sufferers he meets. He can hardly walk a block without meeting both. Till one comes upon the ground, and talks with the who went through it, one cannot faintly realise the extraordinary deeds that were done, and suffering suffered by our people during the two years preceding the Truce. It is not necessarily the well-known, outstanding, personali-ties who did the greatest deeds, or suffered the direst sufferings. - You can meet, in Dublin, modest boys, and girls, with names unknown to fame—even to the printed page who did things, and suffered things, which, under other circumstances. and elsewhere than in Ireland, would have brought them undying fame. In many of the most striking cases (when you realise that Ireland is not yet out of the wood,) it would be premature to record some of the most extraordinary deeds that were done.

In O'Connell Street I met a modest hero, a poor fellow who might be said to be dressed shabbily (because of his poverty,) yet whose record, during the Irish war, was amazing. A book of this poor boy's adventures would have very little circulation outside Ireland—because it would read like romance entirely too extravagant. When a mutual friend, introducing me to this boy, made references to his deeds, the boy just smiled a halfdeeds, the boy just smiled a half-shy, half-whimsical smile, shook his head, and shuffled along. If our Irish writers half do their duty in recording the extraordinary details of the successful fight that the boys fought, the rising generation in Ireland today, and many rising generations of the future, will have inspiring and stimulating mental food, such as the youth of no other country in the world will possess.

One is struck with the fact, too.

that the heroes are not all to be found among the young men and women. You meet with them among veteran Nationalists, who had been struggling in the cause a generation ago. In particular did two of these worthies impress me they were two who had striven for the cause long before Sinn Fein was dreamt of and were of the little band who founded the small society that was destined to grow to society the grow to soci that was destined to grow to pro-portions, and to a strength that should arrest the attention of the world. I refer to the National Council, which, when it was less than two years old, changed its title, under Arthur Griffith's guidance, to that of Sinn Fein. And surrerings of recent years have very differently affected these two veterans. Henry Dixon whom, after his cruel imprisonment and intermediate the surrer and intermediate the two men to whom I refer are Henry Dixon and Tom Kelly. The ment experience, I had expected to find a broken old man-surprised by his brightness, ruddy freshness, the youthful gleam in his bright eye, and springiness in his step. The youthful heart of him had carried him through his hard experience without taking "a feather out of him." It was no surprise to me, then, to hear from fellow-internees of his, that he had been the life, and the soul, and the inspiration, of Ballykinlar internment camp; and his never-ending supply of plans and schemes for occupying the mind and keeping up the courage of his fellow-prisoners, were the salvation of many who, otherwise might have broken under the duress. He was, to me, more of a hero than many young fellows who had done far more striking, romantic, deeds.

TOM KELLY

The other veteran whose appearance impressed me—in a different way—was ex-Lord Mayor of Dublin, Tom Kelly. A quarter of a century ago Tom Kelly was thinking and working for Ireland—when only were thinking and Nigh twenty years working. Nigh twenty years ago, with Henry Dixon, and three or four others, he began the the National Council. Through all the years he was one of the most staunch, one of the most reliable, and one of the most inspiring and pleasant of the workers—
one who ever fightened the strain and the stress of things for his fellow-workers by the never-failing supply of dry humor which he could of dry humor which he could into the most trying situal Steadily Tom stuck to his ntil when, a few years ago, ermined man in the gap was and compromise for him. No compromise for him. No lowering the flag, and compromise for him. inject into the most trying situapost until when, a few years ago, a determined man in the gap was needed, he was unanimously chosen Mayor of Dublin, and the British myrmidons at once pounced

the one sad memory of my stay in Dublin. Tom Kelly of old is gone forever—eternal thanks be due to British gentlemen and scholars.

day, and every hour—aye every minute—of the troublous few years that are passed, he had played battledore and shuttlecock with his

SOME IMPRESSIONS OF THE MEMBERS OF DAIL EIREANN

There was a meeting of Dail Eireann on the second or third day I was in Dublin. The meeting had been looked forward to with intense interest, because it was hoped that there might be reported to it the plans of a settlement between the Treaty and Anti-Treaty leaders—who had been in conference. People were doomed to another of the many disappointments to which they have now become inured. It was a dull and uninteresting meeting, so far as the transaction of business was concerned, but the air, surcharged with electricity, would apprise even a casual visitor with the certain feeling that every deputy present was repressing big thoughts, and excited words.

big thoughts, and excited the Dail was now meeting, not in The Dail was now meeting, not in its original and appropriate meet-ing-place—the very fine, the historic Round Room of the Mansion House —but in University College. Collins dashed in there, brisk, abrupt, full of action to his finger tips. Arthur Griffith, gliding in in his smooth way, nodded pleasantly to acquaintances, but, as has always been the way with him, vouchsafed few words to any. This, on Griffith's part, is shyness rather than taciturnity. It is not at all taciturnity. His look, as usual was enigmatic. I laid a hand on his shoulder, holding him to say "How d'ye do?"—getting in return a welcome handshake, and somewhat of a surprised look to find me in Ireland again. Seaghan O'Kelly, who had been the Republican representative in Paris, and then in Rome, was there, brisk and businesslike. Harry Boland, well-known to America, was feverishly rushing to and fro. Padraic Mor O'Malley, the great, big, and big hearted Connemara representative, strolled in with a few lady friends. Dr. Patrick Mac-Cartan, who had been Republican representative in the United States, was, in his shy, genial way, greet-ing friends in the lobby. William Sears, of Enniscorthy, to whom the British Government paid particular attention, smashing his newspaper office, suppressing his paper, and again and again imprisoning and maltreating him, looked just as he did of old, not one whit the worse

CATHAL BRUGHA

as well as from that of many others,

I learned the easily drawn lesson that the spirit is everything—that

where the spirit is staunch, virile, indomitable, the body and the mind

From his case,

for his experiences.

Within the hall, on a front seat, I saw De Valera, looking thinner, more gaunt, and perhaps a little more grimly determined than ever. He seemed a good bit locked up with his thoughts. He had undergone some days' negotiations with his adversary-friends for a peace two years, has done more, and suffered more, than most of the other active workers-one of the very leading workers,—and the most praised by his own, and the most execrated by the enemy-Cathal Brugha. Brugha, though still a young man, has been a prominent worker in the Irish cause, and the Gaelic cause, for a quarter of a century. For a couple of years before the Truce, planning, and executing, and leading, he lived a fearfully hunted life, but yet a charmed one. Lloyd George, and all his British confreres, would probably have gladly paid £10,000 for his head. But the wealth of India could not get it for themanyhow that head was worth to Ireland during those fearful years ten-thousand times ten-thousand. Brugha was one of the very few men whom Lloyd George had in mind, and indicated, when, before he took his final climb down, and asked for a truce, he said he was who were known assassins. What is to be always kept in mind is that, in Ireland, the killing of any mem-ber of the foreign army of occupation, or of any British spy, is, and always has been, assassinationthis either in time of war, or of forced peace. Brugha looked the modest hero that he is, and a firmly determined one also. He looked the man who neither could be broken, or beaten. And he is what he looked. Brugha is an uncom-promising Republican. If De Valera, and every other member of the present Republican party, deserted it to-morrow, Cathal

the smallest particle of principle.

minimising of the ultimate demand. He will yield his life before yielding

life—had it on the hazard every instant. I consider Brugha—who is a mere commercial traveller, if you please-in your American parlance a drummer—one of the most remarkable, and one of the most admirable men in the Irish move-ment. His resoluteness, his deter-

ment. His resoluteness, his determination, his persistent perseverance, his gift of seeing what ought to be done, and doing it, though the Heavens fall—all these qualities, which are his in a remarkable degree, signalize him far beyond the usual good Irish workers. One can easily prophecy that Brugha will yet come into his own, and be acknowledged as one of Ireland's very big men.

The men themselves were the only things well worth noting at that Dail meeting. The big things that were in the back of their minds—and that might not be expressed, because negotiations were still on—prevented them from dealing with anything of impor-tance. If a stranger who did not know these men, the things they had done, and the things they were doing—if this stranger had happened into the meeting he would look at it as a very humdrum meeting very common-place people, gathered to talk over some twopenny parochial affairs. A Yankee beside me, looking on at it, remarked that it reminded him of nothing else than a town meeting in Concord, Mass. He passed the remark with a twinkle in his eye—for he knew well that one had only to lift the lid, so to speak, and discover dynamite. There were a number of American sightseers in the visitors' end of the room; one of them touched me on the shoulder, and said "Pardon me, brother, but haven't I seen your face in my city?" I said "you certainly have —what is your city?" And both of

us were right. SEUMAS MACMANUS, Mount Charles, County Donegal.

FORTY-NINE NUNS RECEIVE DEGREES FROM FORDHAM

New York, June 19. - Forty. nine nuns were included among the 419 graduates, ninety of whom were women, who received degrees from Fordham University at its seventy seventh commencement last Thurs-

degrees were conferred by Archbishop Hayes and the graduates were addressed by the Rev. Edward P. Tivnan, president of the University, who warned them of the present-day tendencies of our social

'Even the most conservative ong us," said Father Tivnan, mong us. must view the present tendencies our social life with alarm. Respect for authority is rapidly on the wane. Selfishness is increasing. Add to this the intense desire for wealth and luxuries of life and we may well wonder what the future holds in store for our people and if our national commercialism will devour the nation. There is only one solution for the problems which surround us. We must see to it that there is woven into the very texture of the life of the youth of the present day a pattern composed of the solid principles which are the basis of all morality Men will the life of the individual.

BARRACKS BLESSED AND BENEDICTION GIVEN IN SQUARE

Custume barracks, Athone, were for centuries the principal strong-hold of the British in Central and Western Ireland. Following the signing of the Anglo-Irish Treaty they were taken over by the Free State troops under the command of Major-General McKeon. The latter was at the time of the truce last prepared to treat with any of the Sinn Fein leaders—except those passed by a British courtmartial.

The solemn blessing of the barracks by Canon Crowe, P. P., chaplain to the Free State Forces, was an imposing and memorable ceremony. After the blessing had ceremony. After the blessing had concluded there was a procession of the Blessed Sacrament from St. Peter's Church to the barracks. Close on 15,000 people marched in gublic money without attending Close on 15,000 people marched in the procession which was three miles long. Along the route the Catholic residences were decorated with flowers and evergreens. In all the houses miniature altars different religious denominations, or were erected on which candles burned. A guard of honor of 20

carried.
Another guard of honor followed and detachments of infantry and artillery brought up the rear. As the Blessed Sacrament was carried upon him in his then state of poor lealth, dragged him to prison, and gave him such treatment as completed his breaking. My visit to this victim of British civilisation is But yet the giving of his life at the barracks the tricolor flags were lowered to halfmast and the main guard stood to the salute. Benediction was then given in the barrack square.

DRAFT OF NEW IRISH CONSTITUTION

IRELAND TO EXERCISE POWERS AS DOMINION IN NEW EMPIRE OF BRITAIN

ssociated Press Cable The draft of the new Irish Constitution, made public on the eve of the Irish elections, gives, as the document itself states, force of law to the Anglo-Irish Treaty, and expressly declares that any provision of the Constitution or any amendment thereto or any law enacted under the Constitution which is in any respect repugnant to the treaty shall be void and inoperative.

The Constitution thus embodies connection with the British Crown, as already established in the treaty, and generally places the relations between Ireland and the Empire on the same basis as Canada and the other Dominions.

The Constitution requires every member of the Free State Parliament to subscribe faith and allegiance to the Constitution and swear to be faithful to the King in virtue of the common citizenship of Ireland and Great Britain and Ireland's membership in the British Common-wealth of Nations.

MAIN TERMS OF DOCUMENT

The document contains 79 articles and is considered an up-to-date in-strument, not only granting female suffrage, proportional representa-tion and a referendum to the tion and a referendum to the people, but also empowering the people themselves to initiate legislation. It gives to the Chamber great powers with respect to money bills, without control from the Senate, thus duplicating the position as between the British House of Commons and the House of Lords.

It exempts the Free State from active participation in war without the consent of Parliament, except in the case of actual invasion, and gives the Irish Supreme Court the fullest powers, only stipulating for the right of citizens to appeal to the Knights - in - Council against the upreme Court's decision.

It provides for freedom of religion and conscience, gives Free State citizens full protection against the arbitrary power of courts-martial, and extends to Parliament exclusive control over the armed forces. as stipulated in the treaty.

FREE STATE CONSTITUTION

Article 1-The Irish Free State (Saorstat Eireann) is a co-equal member of the community of nations forming the British Common-wealth of Nations.

Article 2—All the powers of the covernment, and all authority legislative, executive and judicial—are derived from the people, and the same shall be exercised in the Irish Free State through organization established by or under, and in accord with, this Constitution.

Article 3-Citizens of the State shall be: All persons domiciled in Ireland at the time the Constitution comes into operation who were born Ireland or either of parents was born in Ireland, or who have been domiciled in the Free State for seven years. Resident citizens of other States may elect not to accept such citizenship.

IRISH AND ENGLISH OFFICIAL

Article 4-The national language the basis of all morality Men will not dwell in peace until there is found the repose of moral order in the life of the individual."

will be the Irish language, but English will be equally recognized as the official language. Parliament may make special provisions for areas in which only one language

Article 5-No title or honor shall be conferred except on the advice the Executive Council of the State.

Article 6 protects liberty person by a process similar to a Habeas Corpus writ.

Article 7 declares dwellings inviolable; these cannot be forcibly entered except in accordance with the law. FULL RELIGIOUS FREEDOM

Article 8 declares freedom of con-

science and free practice of religions inviolable rights. It sets forth subject to the control of the Parliathat: "No law may, either directly ment. or indirectly, endow any religion or prohibit or restrict the free exercise PROVISION FOR REFERENDUM thereof, or give any preference or impose any disability on account of religious belief or religious status, or affect prejudically the right of the religious instruction at the school, or make any discrimination divert from any religious denomination or any educational institution any of its property except for the purpose of roads, railways, lighting, water or drainage works, or other works of public utility, and on the payment of compensation."

LIBERTY OF ASSEMBLY

Article 9 guarantees free expression of opinion and assembly with-out arms, and the formation of associations not opposed to public morality.

Article 10 provides that all citizens shall have the right to free elementary education.

Article 12-The Legislature here by created, known as the Parliament of the Irish Free State, is to consist of a King, a Chamber of Deputies

Article 14 confers the right of suffrage on all citizens of the age of twenty-one of both sexes. All those of the age of thirty may vote for the Senate; those of the age of twentyone for the Deputies.

OATH OF ALLEGIANCE

Article 17 reads: "I do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to his Majesty King George V. and his heirs and successors by law, and in virtue of the common citizenship of Ireland the common citizenship of Ireland and Great Britain and her adherence to and membership of the group of nations forming the Brit-ish Common-wealth of Nations."

The Constitution provides that the oath of allegiance shall be taken and subscribed to by every member of Parliament of the Irish Free State before taking his seat therein. The oath shall be taken and subscribed to before a representative of the Crown or some person authorized by him.

ANNUAL PARLIAMENTARY SESSIONS Article 24 provides that the Par-liament will hold at least one ses-

sion each year. Article 25 provides that the sitting shall be public, but that in cases of special emergency either House may sit privately, with the assent of two-thirds of the members present.

Article 26—The number of members of the Chamber shall be fixed from time to time by the Parliament, but shall consist of not less than one member for each 30,000 or 20,000, to be elected on the principles of proportional representation.

CONSTITUTION OF SENATE

Article 29-The Senate shall be composed of citizens who have done honor to the nation by reason of useful public service, or who, because of special qualifications or attainments, represent important aspects of the nation's life.

Article 30—Every university shall be entitled to two Senators. The number of Senators, exclusive of the universities, shall be 56. The Senators must be thirty-five years of age. The term of office is years, subject to the provisions for the constitution of the first

Article 31 provides for the election of Senators every three years from a panel in which the Free State forms one electoral area and on the principles of proportional representation.
Article 32—The Parliament is to

arrange the method for the pro-posal and selection of Senators, with special reference to the repre sentation of important interests and institutions

CHAMBER CONTROLS TREASURY

Chamber shall have legislative exclusive of the Senate, but money cannot be appropriated unless the purpose of the appropriation is recommended by a message from the representative of the Crown.

Article 38 declares that bills may

Article Judges, i

be initiated by either House. Article 40 covers the withholding of Royal assent. The representa-tive of the Crown in withholding assent to a bill must act in accord ance with the usuage in the case of the Dominion of Canada. Bills shall be without force unless Royal

assent is given them within a year. Article 43-The Parliament may create subordinate Legislatures, but without powers over the army navy, finance and such national subjects.

Article 45 gives the Parliament of the Irish Free State exclusive right to regulate the raising and maintenance of such armed forces as are mentioned in the Anglo-Irish Treaty, and such forces shall be

Artice 46-A bill passed by both Houses may be suspended for 90 days on the written demand of two-fifths of the Chamber or a majority of the Senate within seven days of its passage; such bill shall be submitted to a referendum of the people, if demanded, within 80 days, or if demanded by a resolution of three-fifths of the Senate, or by the petition of one-twentieth of the voters on the register.

Money bills are excepted and bills
declared by both Houses to be necessary for the immediate preservation of public peace, health and

people of proposals for laws or constitutional amendments; such legislation must provide that the proposals be initiated on petition of 50,000 voters. If the Parliament rejects such a proposal it must be we require. Some stand alone duite contentedly in joy and sorrow; to which you consider it your glory to which you consider it your glory we require. Some stand alone incentious errors of the good society to which you consider it your glory to belong. When we are Christians and show ourselves as such, not only at home but outside, and in our public actions."

submitted to an ordinary referendum for decision

FOR CONSTITUTIONAL AMENDMENTS

Article 49-Amendments to the Constitution must be submitted to a referendum; a majority of voters on the register must vote. and the amendment will fail to pass unless a majority on the register, or two-thirds of the votes are recorded in its favor.

Article 49 provides that, "except in case of actual invasion, the Irish Free State shall not be committed active participation in any war without the assent of the Free State Parliament.

Article 50-The executive author-Article 50—The executive authority of the Free State is vested in the King, exercisable, as in the Dominion of Canada, by a representative of the Crown. There will be a Council to aid and advise in the Government, styled the Executive Council, responsible to the Chamber. It shall consist of not more than twelve Ministers appointed by the twelve Ministers appointed by the representatives of the Crown, four to be members of the Chamber and eight to be chosen from citizens eligible to the Chamber, but not members of Parliament. If they are members when appointed, they shall vacate their seats.

CONSTITUTION OF MINISTRY

Article 51—The Ministers who are members of the Chamber must include the President and Vice-President of the Executive Council. The President shall be appointed on the nomination of the Chamber: the other three on the nomination of the President of the Executive Council. The President and Ministers nominated by him shall retire, if not supported by the majority in the Chamber.

Article 52—The Ministers not members of the Chamber shall be nominated by a committee of the members of the Chamber; such Ministers should be representatives of the State as a whole, rather than of groups or parties.

Article 53—Each Minister not a member of the Parliament shall be the responsible head of the executive department to which he is appointed.

Article 54-Ministers who are members of Parliament shall alone be responsible for all external affairs, whether of policy, negotiations or executive acts. The Executive Council shall meet as a collective authority, but each Minister shall be responsible to the Chamber for his department.

Article 59 provides that the Council shall prepare an annual Government Budget.

INSTITUTION OF COURTS

Article 63-The courts shall compose courts of first instance and of final appeal, termed the Supreme Court, and also courts of local limited jurisdiction.

Article 66 gives the Irish Supreme Court appellate jurisdiction on all decisions of the high courts. Its decisions shall in all cases be final decisions shall in all cases be like and conclusive, and shall not be reviewed or be capable of being reviewed by any other court, tribunal like any other like any oth Articles 34 and 35 cover money or authority whatsoever, provided ills. It is provided that the that "nothing in this constitution shall impair the right of any person authority relative to money bills, exclusive of the Senate, but money leave to appeal from the Supreme Court to his Majesty-in-Council or the right of his Majesty to grant

> Article 67 provides that all dges, including those of the preme Court, shall be appointed Article 67 Judges, by the representative of the Crown. Council.

LIMIT COURTS-MARTIAL JURISDICTION Article 69—The jurisdiction of courts-martial shall not be extended to or exercised over the civil population, save in time of war and for acts committed in time of war. Such jurisdiction cannot be exercised in any area in which civil courts are open or capable of being held, and no person shall be removed from one area to another for the purpose of creating such jurisdiction.

Article 72-Laws not inconsistent with the Constitution in force in the Free State, when the Constitution pecomes operative, shall continue until repealed or amended by Par-

Article 77-After the Constitution comes into operation the House of Parliament, elected in pursuance of the Free State Agreement Act, may for one year exercise all the powers conferred by the Constitution on the Chamber. The first election for the Chamber shall be as soon as possible after the expiration of such

What is peace? It is the tranquillity of order, it is the fruit of justice, it is the reign of God in the justice, it is the reign of God in the soul, it is the repose of the soul of duty of a Christian is not to go. It God.-Bossuet.

CATHOLIC NOTES

2281

The Eternal City, Rome, Italy, is built upon seven hills: Palatine, Aventine, Capitoline, Caelian, Quir-

inal, Viminal and Esquiline. The total Catholic population of the world (according to the Catholic Directory for 1922, published by Messrs. Burns, Oates & Washburne, Ltd., London), now stands at the gigantic figure of \$16,888,975.

Washington, May 12.-A survey of of the unemployment situation made by the department of commerce in 34 States during April showed a decrease of 33 per cent. in the number of men applying for work.

Three noted seats of learning-the Universities of St. Andrews, Glasgow, and Aberdeen—are among the historical links that once bound Scotland to the Catholic Church before there were any Protestants in the world. They were founded by

Papal Bulls. The centenary of the foundation of the Cathedral of Sydney, Australia, was recently celebrated and during the celebration figures showing the progress of the Church in that country were considered. in that country were given out. There are 1,200,000 Catholics, 9 Archbishops, 19 Bishops, 2,220 Churches, 1,500 priests and 1,600 Catholics, 1,500 priests and 1,500 Catholics, 1,500 Catholics, 1,500 Catholics, 1,500 Catholics, 1,500 Catholics, 1,500 Catholics, Catholic schools.

Paris, June 8.—The grand medal of gold of the Paris Salon was awarded this year to a religious work, a statue of Saint Francis de Sales by the sculptor Descatoire.
This statue was selected by the judges over 820 works exhibited.
The monument will later be placed on the shore of Lake Annecy by the town of Annecy where the remains illustrious bishop are guarded.

Dublin, June 7.-Marlborough Hall, a large training College near Dublin, has been placed at the disposal of Catholic refugees from Belfast and the six counties by the Irish Provisional Government. Down to the end of May 20,000 Catholics had been driven from their homes in Belfast alone to quarters in the stronghold of Catholics in that city or to places outside the six-county area. Practically in every street where they were a minority the Catholics have been driven out.

The Postmaster-General of the United States—who, by the way, is a physician and president of the American Medical Association—has issued a bulletin to postal officials and employees reminding them that the transmission through the mails of information, directions or devices intended to prevent conception, is a criminal offence, punishable by a fine not exceeding \$5,000 or five years in a penitentiary. This might serve as an example to other Authorities.—The Universe.

News of the appointment of the Right Rev. Monsignor Bernard J. Mahoney, spiritual director of the North American College in Rome as the third bishop of the Sioux Falls' diocese, which was established in 1889 and of which the Right Rev. Martin Marty was the first bishop.

A touching ceremony has just been held in the church of Saint-Pierre du Gros Caillou, in Paris. Two parishioners, M. et Mme. Dantzenbourg, who were celebrating their golden wedding anniversary arrived at the church accompanied advice of the Executive by 60 children, grand-children and great-grand-children. Mass was said by Rev. Father Dantzenbourg, one of their sons, and the two deacons were two of their grandsons. One of their daughters is a nun.

Rev. William E. Gardner, D. D., an Episcopal clergyman, writing in The Living Church on the subject of schools pays the following ungrudged tribute to the Church:
"The Roman Catholic Church controls more schools and colleges and more available sites for schools and colleges than any other communion. With her genius of foresight she knows that only by the broadest type of education can the Church win the future, and the raising of her standards and the investing of millions in colleges and seminaries and the sacrifices of her Sisterhoods and monastic orders will yield her harvest.'

Paris.—The Bishop of Limoges has addressed to the faithful of his diocese a letter in which he energetically denounces modern dances. He says: "But then, people may say, there is no use in going out into the world, or society at all! tion of public peace, health and safety.

Article 47—The Parliament may provide for the initiation by the we require. Some stand alone licentious errors of the good society

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XXX-CONTINUED

"Still higher, still higher," said Fan, with two bright red spots burning on her cheeks. "We shall surely soon be at heaven's gate;" as yet another Rhine-threaded valley opened out of the clouds

The air was now getting cooler, the sunlight paler, and the pines had diminished in size. The river brawled between great banks, like any common shallow stream of our lowlands. As the travellers still ascended, the pines, now grown dark and thick, were covered from their roots as with a soft green fur. A chill touch of frost seemed to come with the twilight; winter had succeeded summer, as night had come after day

Snowy peaks began to rise around them, and a few vivid stars appeared in the sky. After another spell of almost benighted wander-ing in the eerie and magnificent upper world they began to approach the hotel near the summit of the

pass.
"This is not exactly the gate of heaven, my dear," said the signora, "but to me it is almost as welcome at this moment.'

Shut up for a few hours' sleep in a little upper room, Fan surveyed the alpine world from her balcony. Multitudes of peaks, grimly dark or glittering with white snow, filled the horizon, and round and above them the stars flashed with an

extraordinary brilliancy. Fascinated with the beauty and majesty of the scene the girl felt that she could stay here for ever.

"I do not want to go down into the world any more," she reflected. "No one needs me there, and this place suits me exactly." She did not ask herself what she could do here; existence in such a region must be enough. It looked like the entrance into still nobler realms. She fancied herself passing between those glittering and star-crowned peaks, and emerging into wonderful valleys that would lead to heaven. Behind such mighty and shining gates an angel would be sure to meet her, as Raphael met Tobias, and would lead her by the hand in her heavenward wanderings.

Excitement began to give way before bodily fatigue, and Fanchea crept into the little bed provided for her. In her dreams she continued to explore the white valleys, holding the angel fast by the hand. And now the angel had got Kevin's

She left the hotel at dawn, her imagination still filled with snowy fields, lit by the stars and tracked by spirit feet; but in a few hours afterwards the first sight of Italy had coloured her brain with vivid pictures of life and set the warm blood tingling in her veins.

Now I am going to be happy,' I the signora. "Youth, joy said the signora. said the signora. "Youth, joy, hope, have all been frozen out of me in colder climes; yet I am bringing back my soul into the sunshine of my native land." And at the first sight of the blue mountains

I am bringing my Italy an offer ing worthy of her acceptance," she continued, embracing Fanchea. "Here is a treasure which proves I have not quite thrown away my years. If I have failed to develop my own genius, I have at least

found a substitute."
Herr Harfenspieler nodded assent and bade their charioteer stop, and all three travellers alighted and sat by the roadside while the pro-fessor produced his violin and poured forth one of his most impassioned reveries from its strings.

It was a greeting, he said, homage, a love-song to the land of The signora shed copious tears and Fan stood by, gazing down into half-disclosed vistas of Italy. Rich mountain valleys clustered with chestnut-trees, and in the distance deep and exquisite hues glowing among the folds of ountains, like the gems from a half-open casket. The two people beside her seemed ired. Would not Italy and song be to her all they were to them? Must not her life be well spent in devotion to the art they so adored?

valleys, each one richer than the last in teeming fruit-trees Italy. After some particularly rugged descent, whose peril had yellow-green mantle of vines, backed by deep blue mountain walls,

burned and dark-eyed, carried long baskets of fruit upon their backs.

A draught of new-made wine, procured from the makers at a road-side cottage, gave the travellers

This inflates was to utter the such a scream of joy as would have startled the echoes of the mighty Duomo, and to fling herself for-side cottage, gave the travellers ward into the light; the next was to strength to press on and catch the steamer proceeding down the lake to Como. Over-powered with fatigue and the drowsiness of the warm air, Fan lay down upon the deck with half-closed eyes; and was deck with hal floated through the enchanting beauties that girdle the beautiful

Established at Milan in apartments not far from the Duomo, Fanchea threw herself into the musical studies awaiting her, yet was allowed time to explore great city with its treasures. After siesta, well-earned by an industrious morning, she and her guardians spent the afternoon visiting the churches and galleries, studying the glories of the Brera, the fading picture of the Last Supper by Leonardo da Vinci; diving into primitive ages among the solemn shades of the rude, Oh, who they walked about the merry streets to see the crowds of pleasure-takers, or visited the brilliant-ly-lighted arcades to look at the

The Duomo was a perpetual delight to Fanchea.
"Ah, Mamzelle!" she exclaimed, "if you had seen our little church at Killeevy-four bare, white-washed walls, a wooden altar, and a crucifix! Yet how strong our prayers were! How well we loved I only hope they pray as here. If our hearts could, well here. they would have piled up riches like these to give honour to heaven. And oh, how glad I am that some one has been able to do it!"

She was never weary of walking round the aisles on solemn tip-toe, basking in the enchanted light that fell through the jewelled windows, scrutinizing the grave or benignant faces of the saints that clustered round the tabernacles on the summits of the majestic columns. of marvelling at the details of lilies, sunflowers, fruits, heads of cherubs, sculptured out of the rich yellow-white marble. Walking through lanes of glory, her eyes wandered down cooler aisles full of shadowy maisty, but ending in vistas of majesty, but ending in vistas of violet, and crimson, and gold. The beauty and the holiness of it alike laid hold of her soul. She saw it all with the eyes of a mind early trained to the influences of same religion that had gathered all these glories as upon one altar. Her heart accepted it as a new joy that had suddenly become her own, and she offered it, as if this were the first time it had been offered, to the Creator.

I did not do it," she thought, "I had no part in making it, but the delight I have in it makes me feel it entirely my own. And I rejoice to lay it all at the feet of God!"
She would rise with the very first

her morning began, and return to her tasks saturated to the very with the sweetness and oliness that lurk, as lurks incense, in this marvellous sanctuary. morning having finished her devotions, she was wandering as usual in half-solemn, half-fluttered delight through the mazes of the Duomo. Having got away into the curved, marble-paved alley behind the great altar, she stood, herself a little in shadow, gazing at the three gigantic eastern windows that fill the apsis, and half-dazed by the flood of sunshine that came pouring through their painted panes, casting myriads of ethereal jewels upon the air and along the pavement. Beyond this indescribable glory the depths of the mighty retreated into a rich and sombre shade, out of which shone dark bronzed, warm yellow white marbles, a cloud of transparent

crimson, and glimmers of gold. Leaning against the wall, out of cases down the mountain sides, alighting in lower and still lower valleys, each one with the choir, and pause, dazzled by the in lower and still lower choir, and pause, dazzled by the each one richer than splendour of the sunlit windows. He walked forward into the ligh and luxuriant vegetation, Fanchea and then stood quite still. His dropped down out of the clouds into figure was tall and well-knit, and had a certain manly grace, was nothing about there made the heart stop beating, and the breath come hard, how sweet to ever known. Her eyes rested on made the heart stop beating, and the breath come hard, how sweet to see the stream again running placidly through the valley, the burnished campanile glittering among the trees. How pleasant to hear the bests and laughter of the research. shouts and laughter of the peasants | ment of quiet observation from her busy in the shady recesses of the shadowy corner, and a qualm of chestnut boughs, gathering in their harvest of food. Chiavenna with its Surely something in that upraised her; the broad white brow, and illuminated by the flash of its serene grey eyes, were associated in sunlit rivers was left behind at her mind with all that is beautiful last, and under the warm brooding and good in existence. The light present visit that they had for-sunshine our friends sped along crisp hair had become a darker gotten the desirability of procuring sunshine our friends sped along through the flush and glory of the gardens and fields of Lombardy. The grasshoppers sang loud in the grass, and a monstrous green one garden on the driver's shoulder.

Fan's first impulse was to utter and, turning his glance aloft, hither and thither, he passed before her and out of her sight. she tried to call, but her voice refused to obey her. Had he glanced towards where she stood, he would only have noticed a slight, elegant young figure clothed in a black dress, the drooping head draped in the usual black lace mantle. No unusual sight in Milan; and what was there about it

to suggest the idea of Fanchea? sitting in the silent, deserted refectory of the banished Dominicans, before the wonderful Cenacolo fast as she could in the direction he had taken. "My friend! my After he had been gone a few friend!" she murmured, "have I found him only to lose him again St. Ambrogio, where spectral it?" She could nave believed it of me? Who would have dared to say bishops, saints, and Lombard kings lie in wait for you along the characteristics. Oh, who could have believed it of Who would have dared to say where; crowds were coming into lie in wait for you along the ghostly the cathedral, the morning was aisles. A few moments were always advancing, and she ought to be at aisles. A few moments were always saved, going or coming, to spend in the sweet and glorified stillness of the magical Duomo. A twilight drive on the Corso refreshed them that after all she might have been mistaken. Had it been Kevin, mistaken. Had it been Kevin, and the must have seen her, have surely he must have seen her, have felt that she was there, and would not have passed her by like one of the stone images upon the walls. yet, with his eyes so full of light, how could he have seen anything so slight as she. A silver bell tinkled, and she knelt in the crowd, and breathed few fervent prayers. She thought of the bare whitewashed church of Killeevy, of the islands lying in the sunshine, the white birds flying off out over the world, the story of the princess, and Kevin's voice telling it to her. The princess had received her prince dead at her feet; but Fanchea was here, alive. Ah, was it indeed Kevin, or some other?

CHAPTER XXXI

THE PRIMA DONNA "I hear that a new prima donna makes her debut tonight," said Mr. Honeywood, "at the Teatro della Scala. Let us go and hear her sing

"It will probably be a disappointment," he added. "All kinds of people make their debut here, who are utter failures, and never heard of again.

Kevin heard these words with a strange mixture of feelings. He remembered the old days when his mighty haunt was the theatre, when never entered one without a hope of seeing Fanchea, and never left it without despair in his heart. had long since made up his mind that not in such a place was he to look for the reappearance of the lost one. If Fanchea had been all these years receiving a musical education in Italy, he must have discovered the fact, considering all the inquiries he had made. Now the idea that this debutante might prove to be the little singer of Killeevy just presented itself to his mind to be coldly put aside. He light, so as to have an hour to spend in the cathedral before the work of fancies, too often and too bitterly disappointed to be able to tolerate such vagaries of hope any more. Yet he was not unwilling to pay this visit to the theatre. Music had always a powerful fascination for him.

As they took their seats, our friends had no expectation of a brilliant entertainment; the vest well Mary remembered! "You must go, Charlie," she had insisted. "Don't think of me or of brilliant entertainment; the vast house seemed but imperfectly lighted, and was still more im-perfectly filled. They had not thought of inquiring what the opera was to be, and found it was ohengrin. They had all heard Wagner's great opera in London. and expected but little excitement from the long performance.

Mr. Honeywood grumbled a little. but Kevin declared he was willing to sit it out.

"The scenery, the accessories will all be so bad," said the fastidious Thistleton, "even if the debutante be equal to the part of

The performance began. The great crowd of chorus singers did their duty well; the scenery was better than might have been expected. Evidently every effort had been made to bring out this young debutante with ectat. Elsa After herself was a slight youthful figure and hesitation, Charles finally dewhite, with a mantle of dark hair hanging upon her shoulders.

but she has none. "Probably we should see it if we had a glass," said Honeywood. So little had they intended visiting face was intimately familiar to theatres during their travels that the they had not thought of putting an opera-glass among the baggage. Of so little importance was their

was not unprepared. The old thought would occur to him, three years old," murmured Mary. "Should this be Fanchea?" When "It never occurred to me before. I

into whom Fanchea had grown.

That would be about the height

ah, how could be sure of her lineaments now? This face was fair and pure, with large dark The hair was not curled in little cloudy rings about the temples, the cheeks were not rosy, like those of the little girl he had known. The long waving tresses were swept back from the fair, child-like, and yet intellectual forehead, giving to the pale, oval face a dignified look which he could hardly associate with the winning and fantastic little peasant of Killeevy. And yet, and yet. Nay. what folly was this!

He involuntarily closed his eyes, and held his breath to listen. TO BE CONTINUED

WHEN MARY WAS ALONE

Mary sank back into her seat, glad that there were few passengers in the carriage and none seated near her. Resolutely she dried the tears streaming down her cheeks, about took her ticket from her purse with time. an air of grim determination, then opened the magazine she had brought with her. All to no purpose. She could not see the letters for the tears that filled her eyes. The grand care and her line. "It's well on to 8 o'clock," Jane rejoined, leading the way to the dining room, where a bouquet of roses ornamented the table, on which a bountiful repast was temptingly The guard came, and her lips spread trembled and her voice quavered as "Oh, she answered his stereotyped remark about the weather.

face brightening a little.

Jane was all smiles. "Mr. Phil

Again she tried to read, but, succeeding no better than at first, closed her magazine and surrendered herself to her dreary thoughts.

"I shall be all alone," she reported to herself. "I cought to be all alone," she reported to herself. "I cought to be all the consideration. "I found some little consideration. "I found some Again she tried to read, but,

peated to herself. "I ought to be glad—and I am—a little, Julia is happy. A vocation is a stupendous grace, but—she was my baby. She was only three years old when mother left her in my care. She has been so dear and sweet; she was has been so dear and sweet; she was all I had left. I wished I had not promised to go and see her when hour before, Mary ate her supper.

her tears. Turning to the window, she looked out over the flat, tree-less country through which they were passing, making an effort to be interested. In a few minutes

'Seventeen years. How long "Seventeen years. How long to wait until the following morning they were in passing, though they to tell Jane the last news of Julia." like a swift dream new! What

She stared vacantly at the corn fields and broken fences; at the lazy muddy streams and bare bushes, thinking not of them, but of a scene in the past. She saw herascene in the past. She saw herascene in the past of the big sombre. a scene in the past. She saw her-self seated in the big sombre library a few weeks after her mother's sudden death—a frail girl dressed in black. Near her stood her brother Charles, two years older, "the flower of the flock." It had been arranged that he should be her brother that he had been arranged that he should be her brother that he had been arranged that he should be her brother that he had been arranged that he should be her brother than the her go to College at Rome to study for the priesthood. He had planned to leave home two weeks from the very day their mother died. How well Mary remembered

the children. John will soon be old enough to help. He is fourteen now and our money is securely invested. All I shall have to do will be to spend it." She remembered she had tried to smile as she added, "I shall not find that hard to do

Charles still remained troubled and undecided. So she urged further: "Aunt Charlotte will be behind me with all her kindness and good advice.

Charles had laughed at this. well knew how Aunt Charlotte loved to dispense her wealth of advice.

"Phil will always be a good friend, too, and a wise one, although he is young," she said earnestly, having entire confidence in the grave, kindly man, her brother's friend, who was proving himself a tower of strength to them all in their time of After much further discussion

cided that there was no reason why he should not go at once to the semi-A fair Elsa would have been nary. Even now Mary shrank from the remembrance of the desolate weeks following his departure. She could never forget her lively old aunt's officious goodness at that time, nor the unobtrusive kindness of her brother's friend.

Then, by slow degrees, life beame easier. No later days had came easier. No later days had ever been so hard, unless during that one dreadful year when John, a man grown disappointing to all their hopes, had given himself up their to dissipation, so that his death, repentant, loving, and at peace with God, had left only thankful-

The little girls became women in seventeen years, Laura married and went West to live, and now Julia was gone to devote her life,

"Should this be Fanchea?" When It never occurred to the below they spoke of her hair he had said, am no longer young. I had no "She is an Italian of course. They youth. The dear cares that they spoke of her hair he had said, "She is an Italian, of course. They will get her a fair wig by-and-by, if she proves worthy of it."

Saying this lightly, he tried to smile away the unreasonable fancy that was striving to gain sway over his mind. Nevertheless, he found himself comparing the features, and mien, and gesture of the youthful songstress with the ideal maiden into whom Fanchea had grown.

The dear cares that youth. The dear cares that shall I do with my idle hands, my empty life? I could not be religious; I have no vocation. No one has ever thought of loving me, although I—I" Mary looked out of the window again. Then she opened her magazine for the third time with a sigh.

It was dusk when she reached Chisholm. She hailed a cab, shuddering at the prospect of going alone into her empty home, a spending the evening amid its silences, to her so eloquent of the sighs and laughter of other days.

Almost fearfully she looked toward the house as the cab approached it. A faint smile illumined her face for the first time during that day. There were lights upstairs and down, and pressed close against the pane of a window was faithful old Jane's red face. When Mary reached the door it pelt her with questions about everything except the one subject nearest both their hearts. The old servant pass over. was entirely unconscious of the tell-tale tears making their way down

her cheeks.
"Supper's ready, Miss Mary,"
she said, after the first mild bustle

had subsided.
"Supper!" repeated Mary.
"Yes. You didn't have it on the train, did you?"
"No," Mary answered. "I forgot about it. I suppose it is past the

'Oh, Jane!" Mary exclaimed, her

she takes the veil, I don't know how | Jane hovered about the table chattering incessantly, but never refer-Again she furtively wiped away ring to Julia or the occurrences of the day, though she was eager to hear whatever was to be told. Mary understood her kindness, and was grateful. She tried to lead up to the subject, but her courage failed she forgot the landscape and was her, and she quickly changed the saying to herself:

be the conversation, deciding the conversation, deciding the conversation, deciding the conversation of the conversation

Supper finished, Mary went into a child I was to have been left to care for others!"

Supper finished, Mary went into the library, carrying with her the vase of roses. She stood at the window looking cut on the slumberthere. That hour was one of the dreariest of her whole life. Two lovers passed, arm in arm, then an old man and woman whom she knew. followed at some little distance by nothing to look forward to, no one to plan for, and she was but thirtythree years old!

She did not notice the clang of the door bell, but, hearing footsteps presently, she turned quickly to find Phil entering the room. Forcing a smile she welcomed him.

"Thank you very much for the flowers," she said—in spite of herself her words were tremulous— "you are always thoughtful. It was like you to come tonight."
"I knew you would be lonely," he

said sympathetically. 'I'll have to become accustomed

uttered They sat down, and a long silence followed. Mary tried to think of something commonplace to say, but could not. Phil tried to remember some interesting news to tell her, but the sight of her piteous, pale face struck him dumb. When he spoke it was to say what had been in his mind a long time, though he had not thought to utter it for

'I have always hoped, Mary that if it ever came to this"—
He broke off, and bending over

her continued softly:
"The children were always first have loved you long and tenderly. ought not to trouble you tonight, I had not meant to, but the words came in spite of me."

hands to him.
"I thought I was going to be so

"THE PROTESTANT CONFESSIONAL'

It would have been surprising,

indeed, if the article by the Rev. Dr. Charles M. Sheldon, Congregationalist minister and author, recent number of the Atlantic Monthly, suggesting the general adoption of a "Protestant confes-sional," did not arouse dissentient opinion in various sectarian organs throughout the country. An innovation so subversive of Protestant tradition and so "Romish" in its implications and tendencies could not have failed to provoke opposition. And yet the suggestion has met with favor in some unexpected quarters. The Baptist for instance agrees with Sheldon in maintaining that there should be "a place in the ministry of every live Church where men and women may pour out their hearts and be sure of a sympathetic hearing and a Christ-like ministry."
And this Baptist organ, seeking Scriptural grounds for opinion, says stood wide open. Jane was there to help her off with her wraps and to of Jesus to His disciples, "that whose sins they remit shall be remitted, which we cannot lightly

The Episcopalian Churchman, on the contrary, disapproves of Dr Sheldon's suggestion, although many of the High Church members of its ministry have already put it into practice. There are, it says "a good many psychologists, moralists and ministers who have a wellfounded conviction that to reduce confession to a 'practice'-regular practice—to whisper month by month all one's petty misdeeds, or even grosser ones, into the ear of a priest is spiritually profitless and may become morally debasing. That has been the agelong Protestant conviction, or prejudice; if we will." The Churchman expresses the hope that this "conviction" or "prejudice" will be retained in

Protestant tradition. Dr. Sheldon, however, does not share in the opinion of these chologists, moralists and ministers that the practice of confession spiritually profitless and become morally debasing." In he is so convinced of the spiritual and moral value of confession that he says: "The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant Church, which has emphasized preaching above pity, and the pulpit above reason.

Whatever gratification we may be nclined to take from this acknowledgement of the necessity and value of the Sacrament of Penance, mingled with pity for the millions of Protestants whom the religious catastrophe of the sixteenth cen-tury deprived of the means instituted by Christ for the forgiveness of sin. The Protestant who has not entirely lost the sense of sin must often yearn for some adequate eans of reconciliation with It is clear that the all-wise and allmerciful God alone could instituted this means, and Sacred Scripture itself proves that He did

so. But before we take up this proof let us briefly consider some truths—admitted, generally, by all Christians—which bear upon it. The object of Christ's mission to

the world was chiefly twofold. came, first, to destroy error and to teach all truth; secondly, to do away with sin and to estab empire of virtue in its These were the fundamental objects of His coming, as they are also of the Church which He established to continue His mission on this earth. As the Father hath sent Me. I also send you," was His injunction to the Apostles. Now, according to Christ's promises, Christianity was to exist until the end of time. These primary objects, therefore, were to be realized until the end of

In order to carry out His first object, Christ established a living, authoritative and infallible tri-bunal which should guide men to a knowledge of the truth and free them from all error opposed to the doctrines of salvation. Is it not to that," Mary faltered, and was sorry as soon as the words were uttered.

natural to suppose, even before entering upon a Scriptural examination of the fact, that He adopted, with regard to the destruction sin and the establishment of the empire of virtue in the hearts of empire of virtue in the hearts of men, a method similar to that which He adopted to establish the reign of truth? Did He leave the manner of atoning for sin—the manner of getting rid of it—to the arbitrary will of every individual sinner? Did He leave the judgment of the validity or invalidity of the conditions and dispositions for the conditions and dispositions for efficacious repentance to the same arbitrary will of each sinner

Sacred Scripture itself gives the answer to this question in a way with you—I understand that. But that leaves no room for doubt: they are gone now. You are alone, Christ gave to His Apostles the full and exclusive power of forgiving or retaining whatsoever sins might be committed by men after bap-tism. This He did when, after hav-Mary pressed her face in her ing laid down as a last resource to hands for a moment. Then she reclaim an offending brother that reclaim an offending brother that they should tell the Church, He enjoined that if this sinning brother first, Phil, but for years I—I've loved you best, though I didn't know—I never guessed that you—"

Very tenderly she held out both hands to him. I say to you, whatsoever you shall bind upon earth shall be bound also perched on the driver's shoulder. Close to smiling embowered homesteads the melons ripened in the steads with all the steads with all the while God bad in the while God bad with all its fair promise, to the only this in store for me," she is like."

Spouse perfect enough for the love of hard areas than the bound also in the while God bad with all its fair promise, to the only this in store for me," she said the while God bad with all its fair promise, to the only this in store for me," she silke."

Spouse perfect enough for the love of the child-like but beautiful soul.

Gilmore.

Thought was going to be devote her life, more cultivated, an altogether with all the she but at all the while God bad the with all the she but at all the while God bad also in the aven: "A third upon earth shall be sould also in the aven: "A third upon earth shall be sould also in the aven: "A third upon earth shall be sould also in the aven: "A third upon earth shall be so that all the while God bad also in the aven: "A third upon earth shall be sould also in the aven: "A third upon earth shall be sould also in the aven: "A third upon earth shall be sould also

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bonds - what bonds? Surely not physical, but spiritual bonds. What are spiritual bonds if not sins, and the effects of sin? Christ, therefore conferred upon His Apostles, upon the minis- on good enterprises merely by keep- We or ters of His Church, the twofold power of binding and loosing whatsoever sins might be brought under the action of their judicial power, and He promised, in a most solemn manner, that the power thus exercised by them on earth would be ratified in Heaven.

After He had made the general After He had made the general atonement for sin by His death upon the cross, after He had triumphed over death by His resurrection, our Divine Lord, before returning to His Father, spoke to His Apostles again—and if possible, in still clearer terms—upon this reliable of the control of the c in still clearer terms—upon this subject. The ransom for all sin had now been paid, the reconciliation of sinful man with God had been effected through the Mediator's death; the price had been paid and accepted, but the conditions of the contents are remained to tions of the acceptance remained to be fulfilled according to the plan of be fulfilled according to the plan of Divine Providence. The merits of the redeeming blood were to be applied to the souls of those for whom it had been shed. By what method? The Redeemer willed that these merits of the Redemption should come to sinful man through the wighter waternel channel the the visible, external channel, the sacrament of penance, which He of the dispositions with which it was to be received by the applicants. This is clear from the following passage of Sacred Scripture:

'Now when it was late that same day, being the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and said to them: 'Peace be to you...
As the Father hath sent Me, I also

When He had said this. He "When He had said this, He breathed on them and He said to them: 'Receive ye the Holy Ghost.'
"'Whose sins ye shall forgive, they are forgiven them: and whose sins you shall retain they are retained." (St. John xx, 19-23.)
These words are so clear that

they need no elaborate comment. Nothing can be plainer than the fact that the power of binding and loosing, of remitting and retaining sins, was by these words, and on this particular occasion, entrusted by the Found His disciples. the Founder of Christianity to

But not to them only. The mission of Christianity was intended to be perpetual: coextensive with time. Hence the objects of the mission and the ministry empowered to effect them is destined to be perpetual. As there will always be error to be refuted and condemned, so there will always be sin to be forgiven or retained. The ministry of reconciliation, therefore, was not to cease with the death of those who first exercised it. This min-istry forms a moral body whose members shall never cease to succeed each other until the objects of its mission cease to exist.

That this ministry of reconcili-ation is the possession of the Catholic Church alone-which alone has always exercised it-needs no other proof here. It follows necessarily from what we have already said. Protestantism has never even made sects and, on the other, the great fortune that is ours in its posses-sion. The yearning of Dr. Sheldon and of others who, like him, long for the means of reconciliation with God, can be satisfied only by sub-mission to the Catholic Church.— Catholic Union and Times.

THE HURT OF SILENCE

By Rev. Edward F. Garcsche, S. J. THE EFFECT OF ENCOURAGEMENT

In an address to the Directors of the Division of Advertising of the Committee on public Information Mr. Schwab, of the Shipping Board, made some remarks that are memorable in their application not alone to the building of ships or the winning of wars. "There is one thing I do want to say," he declared, "and I am glad to have the opportunity to say it. It has been a life-long theory of mine, one that I have put into practice for thirty-five or forty years of industrial pursuits rather successfully, and one which I think ought to be the keynote of everything we strive to do during this period when we wish everybody's greatest endeavor
—I am a believer in the fact that men reach their greatest accomplishments by proper encouragement, not by criticism. I have yet to see the man, however great and exalted his position, who is not susceptible to the approval of his fellowmen. And the severest criticism that can come to any man is not to find fault with him, but not to notice him at all. When a man is not noticed he knows that he has not gained the approval of

severest criticism is silence; and at all of interest or approval from tem of silence, when heartfelt praise and others. But the average run of of types.

appreciation may be expected of us. is likewise the most effective dis-couragement. How many of us realize, or even think at all, of the ing silence? Encouragement is a necessity for most men and women if they are to persevere in a good work. Most of us are naturally diffident of our own powers, no matter how brave a face we may

THE DIFFIDENCE OF THE YOUNG This is particularly true of the young and inexperienced, whose powers are untested and whose capabilities are unexplored. wonder and hesitate when called for any special effort or asked to assume a responsibility. Have they the necessary talent, and will they be able to do the thing properly, or will they have to bear the shame of failure and the silent pity or open criticism of others? And even when they do make the attempt and gain some fair measure of success in the work they engage in, whether it be intellectual efforts such as speaking or writing, or charitable endeavour, or Catholic organization of one sort or another, they depend very greatly for perseverance and courage on the outspoken approval of others. It is natural for the young and unthe visible, external channel, the sacrament of penance, which He instituted for that purpose, and that His Apostles and their successors should be the dispensers of this wholesome remedy and the judges of the dispositions with which it of the dispositions with which it praise even, of their associates and the sound of another's voice.

Do you plead Guilty? It would be well, after these capabilities. They listen eagerly for the comments, encouragement, praise even, of their associates and guilty (the word is not too strong). their elders, so as to discover them-selves. And so a word said to them in season will be astonishingly effective to encourage them to further efforts. The hardest thing they can encounter is silence. have worked hard, planned carefully, and those from whom they have a right to expect a comment, some sign of interest if not of approval, say nothing. To them approval, say nothing. To them their achievement looms large and important, something that should have notice at least, if not praise. They are astonished, then appalled, by the silence. Nothing is said. Then those around them must either be utterly without interest in what they are doing, or else they disapprove it, and are too charitable to do aught but keep their silence. This is the conclusion that the beginner is apt to draw when he comes glowing from some successful work and meets, not comment, not criticism even, which might be helpful and would at least be interesting and a sign of interest, but

THE SERIOUSNESS OF SILENCE

merely silence.

One must not expect young folk o be aware enough of the ways of the world to perceive acutely that it is neither lack of interest or disapproval which makes others silent who should encourage and approve ness, sometimes preoccupation, sometimes forgetfulness, and so on ness. through the long list of the causes of our sad omissions and commissions. For them the blue has gone out of the sky and the savour from the earth because no one seems to share in their joy of achievement. It is one of the secret tragedies of life in this queer world how many young men and women, gifted, capable, and earnest, quietly give up their aspira-tions, despair of accomplishing the any claim to the power, and if it did its claim would be unfounded. Earnest and sincere men, like Dr. down to a humdrum mediocrity capacity within them, and settle down to a humdrum mediocrity (ugly words!) because they cannot Sheldon, may feel the need of the Sacrament of Penance in their churches, but their yearning for it but proves, on the one hand, the pitiable spiritual condition of the control of the co could fight opposition and persevere against great and crushing difficul-ties. The one thing they cannot bear is the entire silence of those from whom they expected human encouragement and the easy word that speaks an inner interest and appreciation. They did not require praise. They did not depend on the approval of others as the motive of their work, nor do what they were trying to do for the sake of the applause of men. But they were honestly uncertain as to whether they had the talents, the capacity, the fitness for the thing they were beginning. Criticism would have set them right. Opposition would have strengthened them. But silence gave them simply to under-stand that they were disregarded. No one was enough interested in them, it seemed, to say anything at all, good or bad, about what they were doing. It was clear to them that such a silence was the extreme of disapprobation. They were profoundly tempted to discouragement because no one cared, and they surrendered.

APPINES TO ALL AGES

With more mature men and women it is pretty much the same, though perhaps for somewhat differ-ent reasons. Nothing is so chilling, so discouraging for them as simple silence. They take it, as the passage from which we have quoted asserts, as the severest criticism. It is only very few of the workers, of the men and women who achieve and plan, who can get on quite independently of some comment, encouragement or at least notice from others. The very resolute who have found themselves and his fellows; but when he is approved he gives his best effort."

There is profound knowledge of human nature in the last part of this very wise observation. The proposed that the strength of the strength of

persons, no matter how expert they may be, need the stimulus and encouragement of others, and shrivel at the chilling touch of

We ourselves have probably never appreciated how much we depend on the cheer and excitement which come from the numerous small signs of others' approbation. Our hearts grow accustomed to these humble kindnesses and consequently forget them, but we should be appalled by the sudden silence if the little signs of the interest and support of others were withdrawn from us. The case is quite similar to that of the small cheerful sounds that all day long unconsciously to us please and tickle our half-attentive ears. The air is pleasantly full of rushing, singing, tinkling, murmurous undertones which bring us the thrill of companionable li We neither prize nor regard this lowly music. But if it were suddenly cut off from us a great lone liness and sadness would possess our soul. Travelers in the North say that worse than the fierce cold is the silence. Solitary confinement is the most terrible of punishments and, long continued, the silence and the loneliness often unhinge the mind and drive the victim mad. Man is not made to be alone. We need the touch of a brother's hand, the sound of another's voice

reflections to examine ourselves and of inflicting on others who depend on us for encouragement the savage hurt of silence. No matter how to hidden and obscure our path in the ing world, we are each one the centre of a little group who in some measure depend on us for the pleasant, helpful stimulus of interest and countenance. If we, out of thoughtssness or deliberate intent, refuse them the word of appreciation in season, the cordial remark, or cheery comment that tells them that their efforts at good are appreciated and that we are with them in their worthy deeds, we are hurt-ing them. They themselves do not know how much they depend on us. They cannot analyze perhaps why they feel discouraged, why the joy has gone out of their efforts. But the reason of their discouragement is the unconscious want of apprecithemselves, by a strange twist of our human nature, may at the same time be withholding from others in equal need of it. You can very easily see, and will readily admit, how useful it is for others to encourage you. Try to realize that they also need your words of kindly other.

HURTING THOSE AT HOME

Those who appear least dependent on this occasional kindness of notice and appreciation are sometimes hurt for lack of it. The mother of the family patiently assumes the office of general drudge, sacrificing herself for everyone, is always ready to assume everyone's bur-dens, until she is allowed by com-mon consent to take the fag-end of everything, and no one thinks of thanking her for what has become so customary and obvious. She grows tired in soul perhaps, and begins to feel and to look worn and older. It is a sort of cruelty in her children not to give her those little marks of affection which are all the reward she looks for on earth for all her sacrifices but without which her heart faints and pines. And so, too, with the father of the household. His steady work for his family comes also at times to be taken too much for granted. He needs to be told, sometimes at least, by a look or a smile, that his little

flock appreciates him.

One might in a similar way run
through nearly all human relations and point out in each the need of signs of interest and approval. The loftiest of mortal stations are not exempt from the need of encouragement. Even the Pope in his unequalled eminence, the great in unequalled eminence, the great in every line of good endeavor, need sometimes to be heartened by approval as well as the inexperienced and the young. True, the best and the most solid encouragement comes to the good from heaven, but Providence wishes us also to help and cheer one another. There is a little sunshine in our There is a little sunshine in our keeping which, unless we give it forth, our neighbors needs must miss. Let us be prodigal of kindness. Let us rather err, if exceed we must, on the side of too much encouragement (can there be such a thing?) than keep an ungracious silence towards those whom we might somehow praise. We should distrust our own heart and sternly correct it if we are much inclined to practice towards the good deeds of others a sullen silence.—The Irish Monthly.

> GERMAN PRIEST OFFERS PLAN FOR STABILIZING EXCHANGE

Cologne, June 2 .- Rev. Dr. Martin Drexel, S. V. D., who formerly lived in America, is the author of a plan for the restoration of exchange values upon which German news papers and financial experts are passing many favorable comments In addition to his work in this field. Father Drexel is well known as the inventor of a propeller for air-planes, an improvement on the phonograph, an international sys-tem of shorthand, and a new kind

The objective which Father Drexel seeks through his plan is the restoration of the value of money by a series of domestic and international regulations which would make labor the basis. He proposed that the State give cereal grains a permanent and unvarying prize. permanent and unvarying prize.
This would make these grains a
substitute for gold and silver
money. The money which Dr.
Drexel would have the State issue would be made of practically worthless materials so as to be without intrinsic value and merely the evidence of labor and agricultural

THE VINDICATION OF . CARD. SKRBENSKY

A. Hilliard Atteridge in Americ

The London Daily Express, a

widely circulated morning paper, owned by the Canadian millionaire Lord Beaverbrook, published on March 6, a sensational story. It came from the paper's staff correspondent at Geneva and was introduced by this series of "scare heads:" "Don Juan Cardinal heads: "Don Juan Cardinal Missing—Vatican Mystery of a Millionaire Aristocrat — Women Victims." The message cabled from Geneva and thus published, was an infamous attack on the character of Cardinal Skrbensky, Archbishop of Prague from 1899 to 1916 and then Archbishop of Olmutz until his resignation of that see in 1921. The Express correspondent began by saying that the Swiss authorities were making enquiries as to the mysterious disappearance of the Cardinal. He had been summoned to the Conclave, on the death of Benedict XV., but though he left his residence at Prague he had not appeared at Prague he had not appeared at Rome, but had taken refuge in Switzerland and "though ruined by debts he took away with him an immense fortune. His diamond and gold cross and pastoral ring were worth £80,000." He did not reply to the invitation to that short space of time is necessary the Conclave and had made no and can be made the most profitable be described as a Don Juan, with a period of the year. A well spent history and life resembling that of the Borgias." While Archbishop spent them on extravagant living and dissipation. In 1920, he had resigned the see of Olmutz because he was pressed by creditors and threatened "by fathers and hus-bands whose women folk he had dishonored." But he did not inform the Pope of his resignation and Benedict XV., knew nothing of it. Such was the tale.

receiving this strange story the editor of the Express would have felt some suspicion about it. The mere statement of the correspond-ent that an Archbishop could resign his see without the Pope hearing of it might alone have excited some suspicion as to his correspondent's judgment. The editor might also have reflected that, considering how many news-papers all over Europe are bitterly anti-clerical, it was strange that for years nothing had been heard of this alleged scandal, a scandal of colossal dimensions. His colleagues of the London press were more cautious. So far as I can gather no other newspaper in London even alluded to the Geneva report. A few provincial papers reproduced it from the Express and very promptly apologized for their mis-

Westminster Catholic Federation at once took steps to have the matter cleared up. Cardinal matter cleared up. Cardinal cleared up. Cardinal matter cleared up. Cardinal cleared u me. Immediately on his return to London, he addressed an inquiry to the Papal Legate at Prague, Mgr. Micara. In his reply, dated March 15, 1922, the Legate gave the facts. As was well known to everyone in Prague and Olmutz, Cardinal Skrbensky, while presiding over these sees, had been a model prelate, generous in charitable works and always himself living the simplest of lives. In 1918, he was the victim of a serious motoraccident by which he is permanently crippled so that he can only move about on crutches. In 1921, on account of his broken health, he resigned his see. He has since lived on a small pension, occupying two rooms in the house of one of his brothers. He was dispensed from attendance at the Conclave, as it was obviously impossible for him in his crippled state of health to

make the winter journey to Rome. One would have thought that as soon as this evidence was published in the Catholic papers of London and brought to the notice of the and brought to the notice of the Express there would have been a prompt retractation and apology. But the paper was silent on the subject and only after a long delay, it has publicly admitted, on May 15, that the whole story was a fiction. Meanwhile, Sir Charles Russell had been authorized to take legal proceedings as attorney for Cardinal Skrbensky. The editor in his retractation pleads that he was misled by a correspondent on whom misled by a correspondent on whom he thought he could rely. He apologizes to the Cardinal and announces that he has agreed to has incurred and further, "to make a handsome donation to such charity as his Eminence may nomi-

my travels about Europe as a journalist I have generally found that the staff correspondents of the London press in continental centers seldom in touch with Catholics. When from time to time ugly Dr. stories originating from these issue hostile sources, are transmitted by them to a London newspaper office, thout the editor does not deal with them as cautiously as he would with a similar story about some one in England. There is a feeling that after all the foreigner, far away in continental Europe, is not likely to appeal to the English courts for protection and satisfaction. It is protection and satisfaction. It is not likely that Cardinal Skrbensky would have taken action had not would have taken action had not Catholics in London moved in the affair and secured at once the advice and professional help of Sir Charles Russell. Hitherto in such cases Catholics have been content to ublish a refutation of such slanders in the press, without invoking the help of the law. The case of Car-dinal Skrbensky will be a useful precedent for future action in precedent for future action in similar circumstances and it will be a warning to London newspaper proprietors and editors that it may prove a dangerous and a costly business to attack the reputation of Catholic prelates, priests and leaders in other countries.

VACATION DANGERS

From the first of June to the last of September is the season of relaxation from work. This period i garded as vacation time. Multi-tudes of busy toilers will then throng the country, the seashore or the mountains, seeking health and recreation to enable them to resume again the routine of daily toil.

Two weeks is the longest respite that most of them can enjoy. first of Prague and then of Olmutz soothing the jaded nerves of the he had drawn huge revenues and body by rest and change, and giving the soul that time for self realiza tion and spiritual recuperation, that vicissitudes of modern life make necessary.

Nowadays the need of some summer vacation is universally acknowledged. Industry has become more and more generous on this score. Modern life is so complex, its pro-cesses so highly organized, and its One would have thought that on tasks so stereotyped and monotonous, owing to our machine made civilization, that the constant pressure upon vital stamina demands frequent let-ups. The summer vacation, the Saturday half-holiday, and the earlier closing hours are concessions to the weakness of human nature and investments in health that bring rich returns in increased efficiency and strength.

But vacation time is not without its dangers. Body and soul may be menaced as well as helped by vacation. Ordinary precautions about the safety of life and limb in strange and unfamiliar surroundings will prevent many serious disasters, which too frequently bestrew the pages of the newspapers during the summer months. And ordinary vigilance and avoidance of dangerous occasions will prevent more serious spiritual evils that also too frequently mar the vacation

are just as binding from June to October as from October to June. The obligation of attending Mass on Sunday is just as grave away from home. There are few places now in which Catholics cannot attend Mass on Sunday. In choosing a vacation place, Catholics should not forget that they are bound to prefer a place where Mass can be beard

Vacation time in these days of strenuous enjoyment is often a time of bodily danger. Sudden and un-provided death not infrequently menaces the care free vacationist.
Therefore the good Catholic will
protect himself or herself with
every spiritual safeguard against such a disaster. Daily prayers, and regular frequentation of the Sacraments should be observed during vacation even more faithfully than at other times. Finally young people away from home, and from the protecting eye of family and friends, should make it a rule never to do in vacation anything they would not do at home. If we free our minds from works

day cares, keep out of doors, avoid unnecessary dangers, and attune our souls to the music of nature rather than to the music of jazz, we shall enjoy a vacation helpful to our bodies; if we carefully observe vigilance in avoiding occasions of sin, faithfully fulfill our religious duties, and keep ever in mind that the all seeing eye of God is watching us, we shall enjoy a vacation profitable to our souls. The month of June opens up an enchanting vista. It rests with us to make the most of it.—The Pilot.

has incurred and further, "to make a handsome donation to such charity as his Eminence may nominate."

The incident will have one useful result. When scandalous anti-Catholic stories appear in the London press they are almost invariably of foreign origin. In

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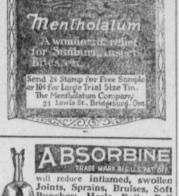
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LONDON, SATURDAY, JULY 1, 1922

ST. MICHAEL'S AND THE UNIVERSITY

St. Michael's College, Toronto, became one of the federated Arts Colleges in the University of Toronto in 1910. The articles of agreement are in substance these:

1. All Catholic students in Arts may register at St. Michael's, whether male or female, and pay their tuition fees (\$40 each per year) to St. Michael's or to the Convent Colleges which female students attend, and which are, for University purposes, considered part of St.

2. The supreme disciplinary body of the University is called the Caput, consisting of the President and the heads of Colleges and Faculties. The President of St. Michael's is a member. The Catholic institutions have their own rules of discipline, of the Act of 1863 are: "A

3. The highest educational governing body of the University is the Senate. The President of St. the support of Common Schools.' Michael's and four other members This is a clear legal and constitunominated by St. Michael's have tional duty imposed on the Legisseats in the Senate.

of St. Michael's are members of the failed to perform. Separate school Council of the Faculty of Arts, supporters are not exempted from which prepares for the Senate pro- payment of taxes for the support posals affecting curricula and exam- of Public schools. They pay such

jurisdiction in three subjects, through many companies and as namely, Philosophy, History and part owners of the National Rail-Religious Knowledge. Its own Pro- ways and other public utilities fessors may not only teach these, but also set the papers, conduct the of schools. We claim the exempexaminations, and value the results, tion made mandatory by the Act without interference on the part of of 1863. the University, though these results count in determining degrees

6. St. Michael's has exclusive jurisdiction in the appointment of its Professors, who then become ipso facto members of the University staff.

7. St. Michael's has the right to teach, and does teach, other subjects, such as English, Latin, Greek, French, German and Oriental languages; but in these the students undergo examinations in common with the students of other colleges. All the colleges agree on the questions to be set and divide among themselves the reading of the papers.

It is interesting to note the growth of St. Michael's since 1910. theless I know that vast majority In the following list only those registered in Arts at St. Michael's are numbered :

1910	37
1911	49
1912	83
1918	86
1914	114
1915	119
1916	140
1917	
1918	
1919	167
1920	186
1921	206
1099	949

There have been irregularities in the growth, caused by the War and the high cost of living; but an increase from 37 to 242 in twelve higher education is growing among June 21st. the Catholics of Ontario, There are Universities also in Kingston, the number of Catholic students shows a similar growth of demand for higher education.

SCHOOL TAXES Separate schools of Ontario in regard to taxes is very simple. It his confreres. is nothing more than the claim all rates imposed for the support life in his native county. tion which cannot be performed A given property may belong to an followed. individual today, and to a jointstock commercial company next company or commission the following month, and to the people of a Province or of the Dominion next vear. Separate school supporters are involved in all these forms of vidual Separate school supporters. in peace. The Legislature did indeed allow the directors of private companies to divide school taxes on the basis of the religion of shareholders; but the directors may legally divide or refuse to divide at their discretion, and in the great majority of cases they simply ignore the

power which the Assessment Act this matter of exemption is not permissive in the Separate School Act. The right to become a Separate school supporter is permissive; but once a man elects to exemption from taxation for the support of other schools is no longer permissive. This right then becomes mandatory upon the Legisowned by such supporter, whether as individual owner or tenant or shareholder or citizen. The words which are not subject to the Caput. supporter of a Separate school . . shall be exempted from the payment of all rates imposed for

lature of Ontario, and this duty 4. All Professors and Lecturers the Legislature of Ontario has taxes, and are forced by the Assess-5. St. Michael's has exclusive ment Act to pay such taxes, which are assessed for the support

A DASTARDLY CRIME

a criminal jolt by the murder of

use, assassination as a weapon. Nor did Ireland use it in this case. No nation should be held responsible for the excesses of individual and fanatical extremists. Speaking in the name of his country in reference to this crime, Arthur Griffith said: "It is a fundamental principle of civilized government that the assassination of political opponents cannot be justified or condoned General Wilson's polical views were opposed to those of the vast majority of his countrymen. Never-

to be unanimous in condemning and deploring this anarchistic deed." The Chief of Staff of the Irish Republican army emphatically declares that the assassination of General Wilson was not the work of

that organization. In spite of these declarations, the prospect of peace in Ireland is made far more uncertain than it was by this shock to the civilized world and by the angry passions which such a crime excites and sustains.

DEATH OF REV. FATHER F. SEMANDE, C. S. B.

ant pastor of Assumption Church, years shows how the demand for Sandwich, Ont., died suddenly God, if indeed, there is such a thing, Euclid and then rebuke men of In the words of Professor Deissman eight years to the study of histor-

Ottawa and London, and in these making his Thanksgiving when he a reversal of their basic principle.

the Separate School Act of 1863. and ordained a priest, June 16th, reformers began their work, always the man in the street far enough. movement in Germany." Section 14 gives to every Separate 1881. With the exception of one stood as a protectress to the weak What I want is a Church which will school supporter the right to be year spent in Owen Sound as assist- against the tyrannical oppression of say: This is the gospel as I underexempted from the payment of ant pastor, he lived his priestly the powerful. The orphans and the stand it. Take it or leave it."

such supporter of Separate schools at Assumption College. In 1903 he clothed. 'shall be" so exempted; but the was appointed pastor of the Church

deeply regret his sudden death.

DOCTRINE

In the recent conference of the Northern Baptists of the United States, held at Indianapolis, the question whether there should be a formal creed to which the members should subscribe was voted down by an overwhelming majority. The gives them in this matter. Now, Fundamentalists who called upon William Jennings Bryan for aid proposed that the Baptist Church should insist upon its members accepting certain doctrines and the literal interpretation of the whole become a supporter, his right to Bible. The Evangelists or Radical party defeated the Fundamentalists and carried their resolution which was to the effect that the New Testament was the sole rule of lature in regard to all property faith and that there was no need of any formal creed.

> The argument of the Evangelists was that any formal creed interfered with liberty of conscience and besides it was opposed to the wellestablished democracy of the Baptist Church. In other words they he arrived at from his reading, he must be allowed membership.

was waged so fiercely that there be any real conflict between what happen to take is good enough for and the world would be made the Christ commanded to be believed. nothing to say about such matters; richer by a new sect, added to the And if there is an apparent conflict, and that when a Premier of England already innumerable ones now in if there is difficulty in reconciling existence, all of which owe their the teaching of Christ with reason, being to private interpretation of the blame for this must be placed the Bible.

story, which started when Luther Teacher. rejected the authority of the true | The rejection of one doctrine soon denied as essential for salvation.

one! When Protestantism revolted against the authority of the Church. it set itself adrift without a guiding hand and it has been drifting ever since. The result is what anyone, who cares, can see, confusion and negation. One by one the great truths of religion have been denied. formally believes in or dares to until the end of time. teach, the doctrine of the Trinity? What Protestant denomination democracy in religion but it is not

Extremes are always wrong.

Besides good works, however, the

'shall be" is the obligation of the where he served for fourteen years. out the Divine Commission, which Legislature, and this obligation He was then transferred to is to teach all nations whatever our can be performed only through the Amherstburg and at the end of six Saviour commanded. To anyone Assessment Act. It is an obliga- years he was appointed bursar of who reads the Scriptures it is quite man be born again of water and kind.' Father Semande was a man of the Holy Ghost, he cannot enter kindly heart, and many an old into the Kingdom of Heaven." month, and to a public utility student of Assumption College will "Go you, therefore, teach all nations, baptizing them in the Funeral services were held name of the Father, and of the Son, of the leading papers of England, Friday morning at Assumption and of the Holy Ghost, teaching them publishes an account by Rev. Church, where the Right Rev. to observe all thing whatsoever Harold Auson of a visit made by Monsignor O'Connor, Vicar-General I have commanded you." Surely if "a small party of Oxford men," ownership; but so far the Assess- of London Diocese, celebrated the words mean anything we have here recently, to Germany. The Guardment Act has only exempted indi- Requiem Mass. May his soul rest a clear cut doctrine in regard to the ian publishes Rev. Mr. Auson's necessity of Baptism. Other pas- remarks under the heading, "Gersages of Holy Scripture could be many under the Revolution," and quoted, which teach directly and by the sub-heading, "Renewed fellowimmediate inference doctrines which ship with England desired." are necessary to be believed if we | There is in this report food for are to be followers of Christ. Our serious thought for Canadians. Saviour did teach doctrine and in Whatever England may see in order that it might be taught with- Germany, her present position, and out addition or subtraction, He her future prospects, to arouse in founded His Church and promised them a desire to be friendly, forgetto send the Holy Ghost who would ful and forgiving, the people of abide with her forever. Further- Canada, I suppose, will not be very more, to preserve uncorrupted the easily convinced that it is good faith which He taught, and to politics, good diplomacy, or good guard against false teachers and sense, to begin so soon to cuddle false doctrines He said: "Whosoever and comfort the Hun. It may,

teach both in matters of doctrine to the Canadian people; the more and morals what is necessary for so that it is, apparently, to be based salvation.

argued that a man must be allowed also have faith. But what must we ness rivals. to interpret the New Testament for | believe? Surely not what we our-However, this is the same old not upon the infallible Divine

alone was sufficient for salvation. the outcome is the rejection of all. The Bible as the sole rule of faith, The confusion of Protestantism has The cause of Ireland has received together with its private interpreta-brought about such a result. It tion, has been the rock on which has never spoken with authority does not need, and cannot afford to numerable sects, each sect rejecting no religion. The Catholic Church one after another the doctrines on the other hand has always mainwhich Christ taught, until at the tained her right to speak authoripresent time all doctrines are tatively on matters of faith and morals. By doing so, she has What a sad spectacle, but at the offended at times the rich and powsame time what an inevitable erful, the poor and the weak, but dot from the Divine Command "to threats nor bribes nor loss of members could ever make her false to

requires before admission or after see of today is the modern self-com-Virgin birth of Christ? What no use for the Christian religion-a Protestant denomination requires thing for babes and weaklings, not any member to subscribe to any for 'the full-blooded male animal' belief whatsoever? This may be like himself." Thought he despises. "For goodness sake do not confuse Christianity. Salvation by faith me with theories about the miracualone is no longer taught or lous birth and apostolic succession, believed. Good works, under the and such like things." As if a man the words of President Wilson had an historian and archaeologist of Father Semande, C. S. B., assist- name of service, is now the only should declare that he never could inspired Germany with an immense the first order, and devoted practi- heart. means of gaining the Kingdom of understand the first proposition of hope for the future of the world. cally his whole life of seventywhich many doubt. How Luther science for presuming to discuss an apocalyptic, almost a Messianic ical problems. Like Dr. Dollinger, Father Semande had just said and the other reformers must be problems of space and time. hope, spread like fire through he made the first years of Christhan he who discovers a new metal the seven o'clock Mass and was turning in their graves to see such Decency should prevent his expect- Germany. There was a tremen- tianity his especial study, but or names a new gas; for the great For some time Father Semande Good works without faith is dead concludes: "The special fault of the Republic was founded on the belief to submit to lawful authority when had been troubled with attacks of and faith without good works is Pharisee was self-satisfaction. The special fault of the Kepublic was founded on the belief to submit to lawful authority when the weakest of us all.—James that this hope was to be imme-

which not only says "This is the touching complaint. Gospel as I understand it," but adds

GERMANY AND ENGLAND

BY THE OBSERVER The Manchester Guardian, one

will not hear the Church, let him be from some English points of view, to thee as the heathen and the be good business; but, unless it is taken for granted that anything The Church has not only a right that is good for England or English but an obligation to teach what trade or commerce is necessarily Jesus Christ taught. To her alone good for Canada, the business was given this authority and she soundness of the proposed entente alone without fear of error can is likely to seem doubtful enough on business considerations, and to

Needless to say, there are people himself, and no matter what beliefs | selves choose. We must believe all | in Canada, people of influence too, | in that. that Christ taught and this does who take, and eagerly take, the not in any way take away our view that whatever international The fight between the two factions liberty of conscience. There cannot line - up English politicians may shall announce an alliance with upon the fallible intellect of man, place between August 1914 and November 1918.

However, let us look for a Germany.

They found the new republican rulers of Germany to be "conscienform, was necessary to Germany.

paragraph:

"The more thoughtful elements in Germany complain bitterly of not once through craven fear or the ostracism to which they are hope of power has she swerved one exposed in western Europe. There is an extremely warm feeling of teach all nations all whatsoever I good-will toward England, and a have commanded you." Neither great desire for closer social and intellectual fellowship.'

To say nothing about financial her sacred trust, for the Holy Ghost fellowship! Well, it is very civil What Protestant denomination was and is and will be with her and polite of the Germans to say so; but we hope the people of The Manchester Guardian for England will not strain themselves May 31 has this to say in regard to in a hurried rush to believe it. maintains as essential to member- the religion of the "man in the There are a good many people in ship belief in the Divinity of Christ? street," who is not by any means an Canada who will refuse to believe What Protestant denomination uncommon specimen: "The Pharilit at all; but then, to be sure, Canada has neither so much to fear a declaration in the doctrine of the placent 'man in the street,' who has from the rivalry of German manufactures; nor any dread of a too powerful France. The historic bogey of Europe, "the Balance of Power." loses something of its terrors in stretching its shadow across the Atlantic.

lectual dullness. Finally the writer of peace and prosperity. The German who might be named, he knew how

the heart, and while his death was dead. Both faith and good works Religion was popular, and he diately realized. The peace of led him on one occasion to conclu-The essential claim of the not wholly a surprise, news of his are necessary for salvation. This believed that he had it to perfection. Versailles has been a profound sions not entirely in harmony with death came as a distinct shock to has been the teaching of the Catho- Today religion is out of favor, and disappointment, and the subsequent Catholic teaching. When his lic Church through the ages. The the modern Pharisee believes he is conduct of the French and the "Ancient History of the Church" Father Semande was born in poor and the afflicted have always the right sort of full-blooded, weakness of England in regard to was condemned at Rome, he like a that the Assessment Act of Ontario Loiselleville in 1855. He was brought forth sympathy from the manly man because he slights it. I French claims have continually true disciple immediately submitted should give effect to section 14 of educated at Assumption College Church. She, long before the think we have carried adulation of sapped the strength of the idealistic to the decree, and in deference

and men who were disposed to think enjoyed the entire confidence of the rather badly of the German people Holy See, and alike by his piety aged were looked after. The If the writer of the foregoing for a few years may find themselves and erudition won the homage and of Common Schools." It says that For many years he was professor hungry were fed and the naked extract, and all who are seeking the deeply moved at this pathetic relatruth, were to take the trouble to tion of disappointed ideals-unless passing, therefore, is a distinct loss examine the claims of the Catholic they are cold-blooded enough to to Catholic letters. obligation expressed by the words of the Assumption at Sandwich, Catholic Church has always carried Church, they will find One Church think; and to analyse a little this

world might be proud.

towards Berlin.

-and by Mr. Wilson, to say nothing ancient faith and obedience. of General Pershing,-with "an immense hope for the future of the THAT THE cause in Scotland world." "Immense" is right, I should strongly appeal to a Pontiff suppose. Whenever Germany hopes of Leo XIII's historical temper and she hopes immensely. When she wide sympathies was to be expected. hoped to make her Kaiser Emperor "Separated as we are by distance," of the world, she hoped on an reads his reply, "the charity of immense scale; and when she sud- Christ binds you closely to Us and, denly,-say, between the middle of as We often think with joy of your October and the middle of Novem- laborious ministry, so We are filled ber, 1918,-made a quick change to with the desire for those of your another sort of hope, she preserved nation whom the force of calamstill the immensity of the mental itous circumstances still holds apart operation.

To be a follower of Christ we have all the limitations that narrow of her hopes since then, so far as I We rejoice in the faith and piety of must not only do good but we must an understanding between busi- can see. She has been hoping to Our brethren and children it might separate England and France; and be given to Us to rejoice also in the she seems to be having some success speedy return of these others. Of

Says Mr. Auson:

nent men the question of war guilt. affection in the Lord, bestow upon There can, I think, be no doubt at you, etc., the Apostolic Blessing." was danger of a permanent split our conscience dictates and what us; that being colonials we have all that the vast majority of the Germans honestly believe that the War was brought about by Tsarist Russia. They allowed that Russia | lic clergy of Scotland is a reminder Germany, it will become at once did not want the War at that time, of the fact that in no part of the our duty to forget all that took but that Russia, and especially the Grand Duke Nicholas Nicholaievitch missionary been more consistently and Isvalsky, was quite determined to crush Germany ultimately. They four hundred years. Readers of Gormoment at Rev. Mr. Auson's report believe also that Poincare desired don's "Scotichronicon;" of Father Church, and stated that faith leads to the rejection of another and of the Englishmen's visit to the War. Under pressure, they Forbes-Leith's three volumes of were willing to grant that there was missionary memoirs, or of any other a Prussian party, headed by Tirpitz who also willed the War, but I think | will not need that the truth of this tious men." They found no one there can be no doubt as to the assertion be unduly impressed upon General Wilson in London. Ireland does not need and cannot efford to does not need to doe back; but they found a strong and sincere German people-how- of hills and locks may find it hard opinion that monarchy, in some ever mistaken we may think them to realize that so fair a land could to be-that the War was forced so long have harbored the most Now, here is an interesting upon them by the Pan-Slavist party repellent and oppressive of heresies, that ruled over the Tsar."

had only partial success in the conversion of the German people. It is too bad that, when those last rounds of the artillery and those last | every species of natural liberty and charges of infantry (in which of all that was beautiful and elevat-Canadians took part) were chang- ing in the natural order, it bore ing the German mind from one sort with special malignance upon the of "immense hope" to another sort, Ancient Faith and its scattered something could not have been done adherents. Hence it was that for a to add another ray to the light that period far exceeding the kindred was being carried to it by our guns one in England, Catholics worand on our bayonet points, by which shipped and their priests ministered it might have been enabled to see at the risk of liberty and life. And that Germany made the War, and having regard to the physical that Russia and the Pan-Slavs did | conditions of the country and the

There is more of Mr. Auson's re-I shall refer to it again.

NOTES AND COMMENTS

THE RECENT death of Mgr. Duchesne removes one of the most "At the time of the Armistice scholarly men of the time. He was

thereto withheld the last volume This sounds altogether too bad; from publication. He, therefore,

THE LONG hoped-for return of We are asked to conceive that Scotland to the unity of the Church, "and it must be believed exactly as Foch and Haig and Pershing did frequently referred to in these I preach it because I am infallible more than beat the Germans; that columns, is feelingly dwelt upon in the College at Sandwich. His evident that our Saviour taught and he who does not hear me, does they converted them to certain the congratulatory address of the once for all, because the forms of appointment to the assistant doctrine, which He laid down as not hear Him who sent me, namely ideals as to the future of the world. Scots Bishop to His Holiness, Pius property are continually changing. pastorate at Assumption Church necessary for salvation. "Unless a Jesus Christ, the Saviour of Man- We suppose no one will care to deny XI., on occasion of his accession, that Foch and Haig and Pershing and in the Pope's response were the missionaries who effected thereto. "It has been the glory of this striking conversion. For, we the Church in Scotland through the suppose it may be taken for granted | centuries," reads the address, "that that had the Germans defeated Foch it has ever nourished a peculiar and Haig and Pershing the Germans attachment to the Roman Pontiffs, would have found their old ideals so that it was known as the 'Special good enough for them; and that daughter of the Apostolic See,' as they would have continued to have was noted by Leo XIII. of happy full confidence that "kultur" was memory, when he issued in 1878 the the only thing necessary to assure Bull, Ex Supremo Apostolatus to the world a future of which any apice by which he restored to Scotland its ancient Hierarchy. Alas! We are, then, to consider the since the sixteenth century the astonishing effects of those last few great majority of our fellowrounds of the guns; to consider countrymen have been unfaithful what a vast distance the German to their glorious heritage, but even mind went forward, while the Ger- at the worst some remained faithman feet were slowly and reluctant- ful, and now the Church in this ly walking the last few miles back country is yearly growing in numbers and importance, and Germany, it seems, was inspired, Scotland is slowly returning to its

from the embrace of their mother, She has not restricted the bounds the Church. Would that even as the happy attainment of this end your letter inspires Us with hope, "We discussed with many emi- and rejoicing in this We, with all

THE POPE'S reference to the laborious ministry" of the Catho-Lord's Vineyard has the labor of the severe than in Scotland for the past authentic account of? the but it does not require any very Now, it is a pity that the mis- extended study of its annals to sionaries, Foch, Haig and Pershing, have this brought vividly home to one's conscience.

> REPRESSIVE AS Calvinism was of scattered character and poverty for the most part of the Catholic population, the labor of caring for them remains still a task for those only who are strongly fortified with the spirit of fortitude and selfrenunciation. Of this fact Pius XI. is fully apprised, hence we know that his words of commendation and encouragement are not merely formal but spoken from the

The man who gives his life for principle has done more for his kind ing other men to be of equal intel- dous belief in the coming of a reign unlike the latter, and some others motors of the race are moral not ready to the use of the poorest and

BOY LIFE

THE WORTH OF JIMMY'S SMILE From the Grand Rapids Herald

Little Jimmy Godfrey, aged thirteen, climbed a tree - out in Kansas City-to gather walnuts. He came in contact with an electric wire. One side of his face was burned, leaving an ugly scar. A damage suit against the power and light company was instituted on Jimmy's behalf. On the witness stand, Jimmy was asked to try to smile. The only result was a puckering of the lips and a melancholy drawing of the face. A physician testified that the smile muscle in his cheek had been bound by the scarred tissue above. The jury promptly returned a verdict giving Jimmy \$20,000. That becomes the officially fixed value of a smile. Moral: If a smile is worth \$20,000 when you lose it, it is worth \$20,000 when you use it. The world is full of Jimmy Godfreys-some of 'em little chaps like him, some of 'em big, grown-up folks. Some of 'em are like Jimmy is now-"smile muscle" always gone-instead, a deep, dark, foreboding frown that makes the world a little darker and a little gloomier for all who come in contact with them. They paid with a torrential eloquence which Jimmy \$20,000 to compensate him for his loss. His loss! Do you get that? In other words, important as Jimmy's smile was to others, it was most important of all to him. IMPORTANT ANNOUNCEMENT

We are pleased to announce to our many young readers that we have secured permission from Rev. J. P. Conroy, S. J., to publish, gr chapter by chapter, the latter's book entitled "Talk To Boys." These talks are written in plain boys' language, and in an interest- thirty thousand persons answered at | already I see you in a splendid pro ing style, and are sure to please our young readers, whom we trust will profit from them. The following is the introductory note.

While the "Talks to Boys" were appearing in The Queen's Work, the writer frequently received letters from boy friends, telling him that they had read his "Stories" with profit. Their use of the word stories" was especially pleasing criticism, since it indicated that they had seized the writer's point of view in these little talks-namely, by means of parables taken from the daily life and experiences of a boy, to urge him on, in a natural way, to the use of his supernatural

the spiritual life. The boys to emn, particularly great and promiswhom they are addressed are ing. "To Us, therefore, it appears, and already thoroughly instructed in their religion by capable teachers We see in these circumstances some designed simply to have the boy realize the importance of doing for himself, with God's Help, what he has been so well taught by others.

To put it figuratively, the big engine is on the rails, ready to start away, and to keep the wheels from slip-ping the "stories" will, it is hoped, indispensable condition of every prove to be a little sand on the social reconstruction. track. J. C.

Feast of St. Stanislaus, 1915.

FALSE STATEMENTS CORRECTED

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

Washington, D. C., June 19.—In order that Catholics and the general public may not be misled by articles in the secular press concerning the National Catholic Welfare Council which are incorrect and based almost entirely on conjecture and surmise, the following authoritative statement has been issued by the Most Rev. Edward J. Hanna, Archbishop of San Francisco and Chair-

man of the Administrative Committee of the Council:
Statements published in papers throughout the country about an order issued by the Holy See, affecting the National Catholic Welfare Council, are certain to create dis-turbing and harmful misapprehensions by reason of their inaccuracies and unjustified speculations. It is unfortunate and regrettable that an effort should be made to

create an air of mystery and distrust about a situation which does not warrant such an atmosphere. The facts of the situation are these An order was issued by the Con sistorial Congregation under date of February 23rd, affecting the organization and administration of the National Catholic Welfare Council. The Administrative Committee of the Council, at a meeting held in Cleveland early in April, cabled the of the human heart and insufficient to satisfy it—that is the peace which be not officially published and that

Council and its departments is continuing. It is evident to every fairminded man that while decision is pending discussion is not in order. The speculations made in the press as to reasons which led to the issuance of the decree are not based upon correct information. Most of them we believe to be highly unjus-tified and therefore most deplorable, since they are calculated to arouse conclusions which have little or no warrant in fact.

HOLY FATHER'S ADDRESS

REMEDY FOR UNREST FOUND IN EUCHARIST DECLARES HIS HOLINESS

By Monsignor Enrico Pucci Rome, June 10.—The discourse of His Holiness, Pope Pius XI., de-livered at the solemn inauguration of the Eucharistic Congress, in the court of the Belvedere, on May 24, was made extemporaneously, and thrilled the great audience pro-foundly, causing it to burst into *repressible applause, and to over-throw the barriers and rush forward to kneel at the Pontiff's feet for his the same conscious or unconscious olessing. As I was just by the side of the Papal throne I was able to

take down the discourse in shorthand. It was made in answer to the address of homage and greeting to the Pope made by Cardinal Vannutelli, Dean of the Sacred Father A. Breen, S J., Editor of The Queen's Work Press, and from Rev. Vannutell, Dean of the Sacred College, and Honorary President of the International Eucharistic Con-The Pope began his discourse by

giving in a loud voice the Christian salutation: "Praised be Jesus salutation: "Praised be Jesus Christ!" And the assembly of once and unanimously: "For ever may He be praised." Then the Pope added the two ejaculatory invocations: "May the most Blessed and Divine Sacrament be ever praised and thanked," and, "May the Heart of Jesus in the Most Blessed Sacrament be ever praised and thanked" and all the people repeated the invocations with devo-tion and enthusiasm. After which His Holiness continued as follows:

THE POPE'S DISCOURSE

"Very opportunely, My Lord Cardinal—I was on the point of say-ing 'Predestined Herald of these Eucharistic Sessions'—you referred to the joyful circumstance that this twenty-sixth congress, after the interruption caused by the War, re-opens the series of these gather-

'Everything that begins and The Talks are not, therefore, to be taken as a complete guide to sesses something particularly sol-

of the infinite charity and mercy of the Eucharistic Heart of Jesus, that

CHRIST RANNED BY PRIDE "It is the pride, the conceit, of the human mind which has relegated Christ to His solitary Taber-

the solemn recognition, the solemn day when the Vicar of Jesus Christ adoration of this, the holiest of the was reconducted almost by Mary's Holy Sacraments, of this most hand to His own city of Rome. divine of divine things, this is the

"It is just precisely here where the human intelligence prostrates itself before the majesty of God and offers unto Him the faith which believes a faith which does not see, but adores and recognizes. It is in the worship of this Sacrament that souls become kinder and humble themselves again in adoring and in the worship in averification and the chemical was a substitution and the che thanksgiving, in propitiation and prayer before the majesty of God. It is for this Sacrament that all sit around the same Holy table and feel they are truly Brethren, the great and the humble, Masters and servants, rulers and subjects.

PEACE THAT GOD ALONE CAN GIVE

"Peace, that peace which all seek for and are still seeking, because it has not yet returned to us, hovering in a poor flight above afflicted society, that peace which the world cannot give because it has nothing else to offer than benefits unworthy to satisfy it—that is the peace which alone Christ in His Sacrament can

opportunity be granted for a full explanation of the work of the Council and necessary time to fulfill its obligations. The Administrative all parts of the world and He

until yesterday terrible war raged. past, mindful only of the bonds of union which link together beings in the faith and the charity of Jesus My dear daughters of the International Catholic Women's Federations had already given the vivid sign of these events. Always foremost the Catholic women, at the Sepulchre, as at the foot of the

"Now you have followed them in imposing multitudes, in a magnificent solemn concourse, also repre-senting all those who have followed in spirit, you are eager to repose upon this soul sanctified by the blood of Martyrs, in this Rome which by Divine Will is the country of all Christian souls wherever they be, under whatever latitude they may be imploring God for true peace.

GOD'S RETURN TO SOCIETY

"Welcome all of you to the House of your Father, to God's Vicar on earth; the house of peace, of an effective peace, of that peace of which all feel more or less intensely the need, some in the com-plete light of faith, some in the instinct which seeks for salvation where alone it can be found, all in recognition of the necessity of the return of society to God, and of God's return to society.

'And God will return, you will force Him to return, you will open to Him the doors of your heart and soul, of your families and of your countries. All the doors will be opened by the mild power of your faith and the beneficial example of

your piety.
"But all this is even already obalready this consoling assurance: cession across the historic streets of the Eternal City and in the midst of you proceeds the Immortal King of Ages. You have done violence to the Heart of God, you have obliged Him to come forth from His tabernacles, you have told Him: intende prospere procede et regna. And he proceeds and He reigns in your hearts, and owing to you He reigns everywhere. He will pass in the midst of your procession through the streets with their memories of Christian events and thoughts. He will pass and see anew the sites where the martyrs shed their blood. He will see by your glorifying Him the sanctification of His own city. Here is Jesus among the faithful wherever in future an Eucharistic Congress will be celebrated, if the place be important or small. Jesus will really reign there; He will reenter not only in the intimacy of private and individual life, but also in the public one and in the full light of day, in the full current of human events. These are wonderful happenings for which we must thank the Lord and gather auguries

nacles, away from human society. It is the quest, of earthly riches which has demoralized and recipro-cally rendered hostile the hearts of the Feast of Our Lady Help of the stand pure of which She is searching the tool-box and the back which has demoralized and reciproduly rendered hostile the hearts of men. Thus was accomplished the withdrawal of the presence of Our Lord and thus peace forsook humanity.

"The Sacrament of the Eucharist, the selemn recognition the searching the tool-box and the back the highest symbol. And today is the highest symbol. And today is of the car. Catholic young men are being arrested in Belfast and the six counties by the hundreds. It is the recognition the selemn recognition the search of the car.

"And even now it is Mary who will be with you and I seem to see the beautiful vision; Our Lady herself conducting her Jesus, Our Jesus, through the streets of Rome. love which has so honored Jesus, cause the pagans of today to say: 'Behold how they love each other in the name of Jesus!' May all present and those far away, those who are born and those to be born say that the Eucharistic Congress of Rome has not been unworthy of the sanctity and the greatness of this city so dear to the Heart of Jesus.

"And may your edifying conduct, with the blessing of Christ, bear fruit as the example that sways other hearts and souls, so that they also may be attracted towards the luminous current of your faith to honor Our Lady to honor Christ Our King and may the Heart of Our King and may the Heart of Christ be greatly glorified in the generous confession even unto torture and death of these martyrs ture and death of these martyrs been allowed to assemble at night whose tombs and relics you have whose tombs and relics you have

Committee sought and obtained the support of its fellow members of the hierarchy to the petition. As a comes again to remain with men. ("May, therefore, the blessing of God descend upon you, your works and enterprises, in which you will 'May, therefore, the blessing of result, Archishop Moeller of Cincinnati and Bishop Schrembs of Cleveland left later for Rome where they now are and where the question of administration and work of the Council will be settled with that the world will be settled with that the council will be settled with the council will be settled with that the council will be settled with the council will be settled wit justice and fairness that ever characterize the action of the Holy See.

Meanwhile, the work of the Moral and from all countries, where world and from all countries, where the sign of God's Blessing upon you

ENTHUSIASM OF AUDIENCE

It is impossible to describe the profound, intense and moving impression that Pius XI's words pro The congregation, carried duced. away by the terrent of the Pope' eloquence, burst into irrepressible applause. His Holiness then de-scended from the throne surrounded by cardinals, bishops and diplomats, and advanced toward the edge of great stand, smiling, saluting blessing the faithful. The and Pope's action stirred the assembly into extraordinary action. The barriers which left an empty space before the stand were in an instant overthrown and the people thronged forward, all wanting to draw nearer the Pope, acclaiming, waving un-ceasingly their handkerchiefs. At the end of the huge semicircle, a choir of seminarists was singing the Eucharistic hymn composed for the occasion by the great Italian poet, Giulio Salvadori. The band of the Palatine Guard played the Papal Anthem and the people loudly acclaimed the glory of Jesus in the Eucharist and His Vicar upon earth.

In the midst of this tremendous nanifestation of enthusiasm, Pius withdrew, still blessing and saluting, He was much touched and his eyes were full of tears.

Two hundred bishops of every nation were present at the inaugura-tion together with the following Cardinals: Vannutelli, Granito di Belmonte, Vico, Merry del Gasparri, Bourne, Fruewirth, de Faulhaber, Tacci, Dubois, Piffl, Gasquet, Sbaretti, Giorgi, Laurenti, Van Rossum, Vidal y Barraquer, Your presence gives Us Maurin, Marini, Ragonesi, Ranuzzi this consoling assurance; de' Bianchi, and all the ambassadors, ministers, and diplomatic representatives accredited to the Holy

BISHOPS HELD UP AND SEARCHED

By J. H. Cex Dublin, June 5.—Most Rev. Dr. M'Hugh, Bishop of Derry, traveling in his automobile, was held up by special constables of the Belfast Government. Although he was recognized by them he was ordered out of his car and searched on the roadside. The Catholic mayor of Derry was subjected to a similar indignity. With other passengers he was taken out of a train. approached by a constable he said was the mayor of Derry and did not consent to being searched.

An officer intimated that the order was to search every passenger. The mayor replied that if he was to be searched he insisted upon the officer doing so. The search was then made by the officer. Unionist merchants from Derry who travelled on the same train They protested were also searched. vigorously against the proceedings as calculated to embitter feeling and precipitate trouble on

CARDINAL'S BAGGAGE SEARCHED

moment throbbing with a new tenderness, his glance shines with a more inflamed love and the throbbing with the more inflamed love and the throbbing with the more inflamed love and the mo bing is for Our Eucharistic Congress a pledge of holy and beneficial success. We are in the holy month of May, the month of Our Lady who looks down with love upon your Congress, your works which unfold prelates from the car. The portin this month dedicated to her, in manteaux were searched. The manteaux were searched. The special constables also insisted upon searching the tool-box and the back said

few days.

Not a solitary Orangeman has

been arrested although it is notorious that it is they who originated and who are mainly responsible for the perpetuation of outrages. A number of Catholics fired upon by Orangemen in Belfast had to seek cover as best they could. They were unable to reach their homes. Special constables who came upon the scene, instead of affording protection, arrested these Catholics and lodged them in prison. St. Mary's Catholic Training College was fired into by an Orange mob including special constables. A professor in the college was shot dead. The district of Ballymacarrett, occupied exclusively by Catholics, has been subjected almost daily to severe fire by armed Orange crowds. During these attacks many Catholics have been killed.

The plight of women and children is pitiable. So severe is the nerveracking ordeal that hundreds of little children here had to be medically treated for nervous dis-

As John O'Hare, a Catholic employed in the city, was proceeding along this bridge on his way home, he was accosted by the Orange mob. He was asked his religion and when he replied "a Catholic" he was knocked down and savagely kicked. The more he appealed for mercy the more brutal became the kicks and more brutal became the kicks and blows. Groaning with anguish he appealed for a drink of water. The mob immediately renewed the attack and lifting up the bruised and broken body they hurled it over the parapet of the bridge into the river below, a distance of fifty feet. The battered man made a feeble but unsuccessful effort to swim. In a few moments he sank and dis-

A Catholic girl, aged nineteen, was fired upon and instantly killed. She had given evidence in court identifying an Orangeman who had thrown a bomb into a Catholic street. She had been threatened several times and a prior effort to take her life had been made.

Relief works for which \$2,500,000 were granted by the British Gov-ernment, have been started in Bel-fast. One of the conditions upon which the grant was made was that Catholics should be employed in numbers proportionate to their population. At these relief works Catholics were chased away by Orangemen. Catholics and Nationalists are fleeing in hundreds from Belfast and all parts of the sixcounty area to the rest of Ireland and to Great Britain.

REBUKE OF LORD FRENCH'S SISTER

Mrs. Despard, sister of Lord French, late Viceroy of Ireland, relates in an open letter to Sir James Craig, her experiences of a visit to Belfast. She is a Protestant. She found that Catholics were being massacred, ill-treated and driven from their homes and employment, and that they were afforded no protection. She interviewed the Minister for Home Affairs who told her they gave protection to "all law-abiding citizens." Her letter con-

"I asked why the vast majority of those slain and maimed and ex-pelled from work and home were Catholics and how it came about that no inquiry had been made into such abominable crimes as the Arnon street butchery and the murder of the McMahon family, if the administration was, as he stated, fair and impartial. To these questions he vouchsafed no answer

She addresses the following words to Sir James Craig: "In God's name use the position

you have gained in the interest of peace and reconciliation. work for the men forced to idleness. It will pay you better than your present vast spending on the un-disciplined force that is bringing disgrace on you and your country. HOPE IN ADVISORY COMMITTEE

The pact entered into on March between Mr. Collins and Sir James Craig provided for the all their relations was the object establishment of an Advisory Committee "to hear and investigate complaints as to intimidation, 'out-lasting covenant, a covenant of love. rages, etc.'"
The committee was to be com-

British House of Commons by Joseph Devlin, who declared that specials not only made a detailed search of all their papers, but even Eminence explained what the box contained.

Mr. Churchill, in replying to Mr. Devlin's accusations, expressed his regret over the treatment to which the Cardinal had been subjected and

'His Eminence had just delivered speech, the whole object of which was to bring about a more rational, Christian temper in Ireland. I was

glad to learn those concerned had been officially rebuked." Mr. Churchill also declared that Sir James Craig had given him the assurance that it was not the wish of the Northern Government that any lack of consideration be shown Cardinal Logue or any other digni-tary of the Catholic Church. The detention, without charge, of

two Catholic members of the conciliation committee established under the Craig-Collins pact was also introduced into the British House by Mr. Devlin, who asked whether Mr. Churchill had been informed that warrants had been issued for three other Catholic mem bers of that commission. Mr. Churchill replied that the Northern Government had informed him that charges were to be brought against the two committee men detained.

SOME SWISS NOTES

The London, (Eng.) Universe

About nine hundred Swiss of both sexes (writes a Swiss correspondent) coming from all parts of the country, recently went in pilgrimage to the Eternal City, led by Dr. Pestalozzi-The only avenue left by which Catholics can travel from their chamber in Ballymacarrett to the city the control of the Schweizerischer (Swiss Ratholicsher Volksverein (Swiss Ratholicsher Volksverein (Swiss Ratholicsher Volksverein), which is

DIABOLICAL MURDER OF JOHN O'HARE Bacciarini, Apostolic Administrator of the Italian - speaking Canton Ticino, in a magnificent address to His Holiness, echoed the sentiments the pilgrims and of Catholic Switzerland at large towards the Sovereign Pontiff and the Holy See. The Holy Father replied with a charming allocution and bestowed the Apostolic blessing upon all present—His Holiness spoke first in Italian, then in French, and in German-the three languages of Switzerland.

The band of the Pope's Swiss Guard gave a concert in honor of the guests from home and—a most striking incident - thirty-five new Swiss recruits of the guard took the oath of allegiance to Pius XI. in presence of the pilgrims.

M. Giuseppe Motta, who was the first Swiss delegate to the Genoa Con-

ference, is a splendid Catholic. He has been for years a member of the Swiss Federal Government and twice president of the Swiss Confederation. He is also a well-known champion of the League of Nations and was one of the first presidents

and was one of the first presidents elected at Geneva.

Besides M. Motta there is another good Catholic in the Swiss Government, M. Jean Marie Musy, formerly leader of the Catholic Canton of Fribourg, and head of its local Government. M. Motta has the partfalls of Francisco African Agriculture of Straight African Agriculture of Straight African Agriculture of Straight African Agriculture of Straight Agriculture has the portfolio of Foreign Affairs, M. Musy that of Finance. The whole Government is composed of seven members.—J. G.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE SAINTLY INTERPRETER OF THE SACRED HEART

'The Heart of Our Good Master,' writes Blessed Margaret Mary, "desires that His creatures should offer Him their love and their homage out of a free, loving and sincere heart, without constraint or dissimilation.
"The indispensable conditions

obtaining the favor of this heart is the emptiness of our own heart must be a clean heart, free from every earthly desire, every earthly attachment. The heart of Our Adorable Lord will have hearts that are divested of self, and of everything besides. Let us unite ourselves to Him in all things that we do. Thus we can be certain even in our least and most ordinary actions to offer to God something worthy of His acceptance, something which cannot fail to be pleasing to Him, and which is of infinitely more value than all that we could otherwise do. Let us deposit in this Sacred Heart all the good which we can accomplish with the aid of His grace, in order to exchange our works for His, and to offer them to the Eternal Father in the place of our own.'

OUR DUTY TO THE SACRED HEART To reconcile God and man in Not only was propitiation for The committee was to be composed of an equal number of Catholics and Protestants with an independent chairman. A meeting of this committee in conversed of the committee was to be composed of the composed of the committee was to be composed of the committee was to be composed of the committee was to be composed of an equal number of Catholics and Protestants with an independent chairman. A meeting of the committee was to be composed of an equal number of Catholics and Protestants with an independent chairman. A meeting of the committee was to be composed of the committee was to be committee was to be composed of the committee was to be composed of the committee was to be pendent chairman. A meeting of this committee is announced. This through overwhelming evidence of this committee is announced. This is the only hopeful sign observable in the situation.

London, June 15.—The subject of the holding up of Cardinal Logue and Archbishop O'Donnell at Linadill on June 6 was introduced in the British House of Commons by Margaret the Sacred Heart says From the generality of mankind meet with nothing but ingratiopened the box containing the holy oils for confirmation, although His the coldness and even contempt tude, dishonor and sacrilege, through wherewith they treat me in the Sacrament of Love."

Catholics can easily be guilty of the very sins which are pointed out here. Not only may they neglect Mass when it is celebrated for them at home, but they may care equally little whether there be priesthood or sacrifice for anyone else. If they loved Our Divine Lord's holy pres-ence as they should it would be an easy matter to persuade them that His holy reign in hearts should be spread everywhere.

Our plain duty is not only to love the Sacred Heart ourselves, but by our prayers, our devotedness, and our good example to have that Heart loved by all. This is merely Heart loved by all. This is merely the missionary spirit giving evidence of its presence in our lives. Perhaps, dear reader, this never occurred to you before. Perhaps you never thought that you could do much to make the Heart of Our Divine Lord more praised then it is. than it is. Perhaps you do not stop to consider that those who build a chapel, help a missionary, have a Mass offered or help to put a missionary in the field, are actually doing this and probably for this motive. Stir up the grace of God that is in you and do your share for the love manifested to you by the Sacred Heart by helping the Extension Society in these great missionary works.

Donations may be addressed to:

REV. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office

should be addressed: EXTENSION, CATHOLIC RECORD OFFICE

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These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. Fraser, M. Ap., China Mission College, Almonte, Ontario

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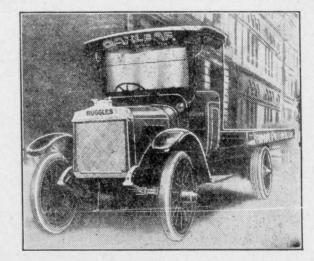
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First Canadian-made Ruggles Truck Operating in Sydney, Australia

With the appearance of the first Ruggles Truck in Australia, another feather is added to the "sales cap" of this organization whose trucks are now to be found in nearly every civilized country of the world

The largest potential market for Canadian - built Ruggles Trucks lies, not in Canada itself, as might be supposed, but in the vast export field afforded by the all-British "league of nations" known as the British Empire. and it is gratifying to see the product of one part of the Empire selling and operating on the streets of another part of the Empire, ten thousand miles

The success of the Ruggles Motor Truck Company, Limited, of London, Canada, is quite evident from the fact that during the last few months it has been found necessary to work three shifts night and day to meet the everincreasing demand for Ruggles Trucks.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. FOURTH SUNDAY AFTER PENTECOST

OUR NEEDS OF GOD'S HELP "And Simon, answering, said to Him: Master, we have labored all the night and have taken nothing, but at Thy word I will let down the net." (Lukev. 6.)

How inclined are people to think that they are self-sufficient to perform whatever they undertake! The majority of them will not attempt anything which does not absolutely need the co-operation of others, unless they feel that it can be successfully accomplished by themselves alone. If the efforts prove a failure and the work remains undone it is considered naccomplished. mains undone, it is considered practically a disgrace by the unthinking The subject himself, unle he deliberately spoils his work, feels keenly the disappointment consequent upon failure. All this comes from our having too great a confidence in our power and ability. We enjoy a certain sufficiency to perform the works commensurate with the ordinary power of man, but even this sufficiency often fails us. We are not infallible, and we are often deceived even as to our own powers. There are thousands of forces at work that can, and frequently do, put to naught the power of man.

But often men fail because they or in every attempt he makes: the first is the very power he possesses of body and soul; the second is the power that should come from God. from God. They may succeed, but food, hurt with the same weapons, such success is not worthy of the whole dignity of man. It is only material, and the command of Scripture, "To do summer as the Christian is?" only material, and the command of Scripture, "To do whatever we do for the honor and glory of God," remains unfulfilled in many of them. For if they thought not of God and consequently invoked not His aid, nor sequently invoked not His aid, nor sequently their acts were not percentainly their acts were not percentaged. formed for Him, and will not re-

whatever they are engaged, there who are interested in the work of would be more satisfaction in their the Redemption.

Gospel what help and guidance from God means. These disciples had fished in vain through the whole night; but St. Peter's words—which were equal to a fervent which were equal to a fervent prevent to God for help such as the content of the content prayer to God for help—caused God not to allow them to set foot on dence and, greatest favor of all, He land without having secured that for which they had been working. Oh, how near is God also to us in all our actions and undertakings! for the salvation of the world. It And how ready He is to help us if will suffice to read the Old Testabe little mindful of His beneficial presence. We may attempt a work and fail; we will often make several unsuccessful attempts. And why do we fail so much? We can the love of God, meanwhile dotting the love of God, meanwhile d truthfully say, in many cases, that its way through the centuries with it is because we have not the aid great landmarks in the shape from on high, that is so necessary patriarchs, kings, prophets and just for us. And why is this help withheld from us? It is either because | rival the history of ancient Israel.

text, "Master, we have labored all the night and have taken nothing," will be true of us, as regards merits for a reward in heaven. We shall have labored hard physically, but shall have taken in nothing spiritually. What a sad thought for any

are, more or less, left free in the matter; but you must not conclude from this that it is of little importance whether you ask His aid or not. You will not be punished by the Church if you fail to do it, as you would be should you violate some of her commands. But she has it continually at heart that you be a perpetual suppliant of God, and that you consider yourself unequal to any task without having first invoked His aid. Scripture unequal to any task without having first invoked His aid. Scripture clearly tells you that your sufficiency should come from God. Be anxious, then, good Christians, that your every act be done well, not only materially but also spiritually; in other words, that God's blessing havilt was invoked to the contract of the be with you in whatever you do.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS THE LATE BENEDICT XV.

THE CONVERSION OF THE JEWS

There are persons who seem destined to bear upon their heads the stigma of eternal reprobation and when history haseonce marked them with withering disgrace, popular legend, vivid imaginations and unreasoning passion feel justiattempts we make to accomplish fied in heaping on them every things that are evidently within the iniquity and holding them up to anger and contempt. In the minds of millions and for centuries the do not use the powers sufficient to bring about success. There is a twofold power that man can and should use in every act he performs, crime in human history, in the train of which came maledictions upon them which would seem to have been the inevitable aftermath. And Herein lies the reason why many efforts are not crowned with success, and also why many successful acts are not more successful.

Many trust to their own personal powers alone, and never invoke aid to success a successful acts are not more successful.

Many trust to their own personal powers alone, and never invoke aid to successful acts are not more successful.

Many trust to their own personal powers alone, and never invoke aid to successful acts are not more successful.

there is a question of spiritual solidound to His honor and glory.
Oh, if people would realize the necessity of imploring God's aid in whatever they attempt to do, or in

lives, more success to their actions, and more merit for the world to come.

When it pleased God to reveal Himself to the human race, He chose a certain people, enriched this We see illustrated in today's people with every gift, and sur-ospel what help and guidance rounded it with His predilection. But we seem to ment to understand the greatness

shall have taken in nothing spiritually. What a sad thought for any
Christian man! Certainly no one
would wish such to be his lot. Yet
there are thousands, no doubt, who,
when they have faced their Judge,
have been forced to feel the truth

Messias whom their Prophets had
faithfully guarded for twenty centuries. They crucified the very
Messias whom their Prophets had

Undoubtedly God has His own designs on the Jewish race, but what are Christian nations doing to bring about their fruition? Have Christians, many of whom are only "God of Goodness, Father of Christ uttered from the summit of the Cross, "Father, forgive them for they know not what they do!" was a prayer for the Jews. Should not the followers of Christ try to be as generous as their Master? The Apostles, were ordered to preach Apostles were ordered to preach the Gospel of the New Law to all nations, the Jews among the rest. And how can their successors remain hostile or indifferent amid the ruins of a people which was once the chosen people of God. God did not cease to love the Jews, even in their apostasy, and the Messias whom they rejected follows their strange career in tenderness rather strange career in tenderness rather than in justice. It was Christ who ordered His Apostles, in words fulfilled with Divine compassion, to seek out the Jews for conversion, when he said. "Go ye rather to the lost sheep of the House of Israel." And, a few years later, Paul and Persel and Andrew the Lorente Christian Barnabas, addressing the Jews, added, "To you it behoved us first to speak the Word of God, but because you reject it and judge yourselves unworthy of eternal life, ehold we turn to the Gentiles

But who will dare assert that the people of Israel have definitely rejected the Word of God? In their folly, it is true, they called down upon their heads the Blood of the Victim and their subsequent Victim, and their subsequent history shows that the Lord whom they outraged answered them, according to their call; but since the crime of Calvary was consummated, the Blood of Christ is not a deluge that drowns but a stream that saves and invigorates.

Surely the day will come when Jahwe, now the God of the Christians, will renew His ancient alli-ance, when the elders among the the character arms and the character arms and the character than family, when Joseph will be recognized by his brethren, when the blind will see Him whom they transpierced, when His love will no transpierced, when His love will no longer try to stem its tide, and when, in the lyric language of the Prophets. "He will cry out to the north: Give up; and to the south: Keep not back; bring my sons from afar and my daughters from the ends of the earth." (Is. xliii, 6.)

That this will come to pass some lay is the conviction of the prophet Zacharias, who speaks thus of the remnant of the people of God. "As you were a curse among the Gen-tiles, O House of Juda and House of Israel, so will I save you, and you will be a blessing. Feaf not; let your hands be strengthened."

(viii 1-3.) The day mentioned by the Prophet, and long desired by every zealous soul, may be hastened if we have any hope in sorrow, any because He faced alone and without we are in sin and do not deserve it, or because we have never sufficiently and fervently invoked God's we received our first knowledge of the true God, as well as those the fulness are near the first and the following the first knowledge of the true God, as well as those the fulness are near the first and the But what does it matter, some one may say, if we do not have this invisible help from God and yet go through life more or less successfully, as is the case with many who think not of God? As far as this world is concerned, it really matters little; but as regards the next, it means that we shall arrive there empty-handed. Those words of the text, "Master, we have labored all the night and have taken nothing," will be true of us, as regards merits for a reward. In the true God, as well as those universal laws of service called the Ten Commandments; to it we are indebted for the Apostles, the Evangelists, Joseph the foster-father of Christ, Mary His Immaculate Mother, and even the Redeemer and Saviour Himself. The Church which rules us and directs our steps who stand in their own way. No one can come to a knowledge of the truth except through Christ, and St. Paul tells us, "Whosoever shall call upon the name of the Lord is shall be saved." This, unhappily, expending the true of us, as regards merits for a reward in the round of the shall be saved." This, unhappily, expending the true of us, as regards merits of the content of the foreknew." That is to say, he has not placed them beyond the way of salvation; it is the Jews themselves who stand in their own way. No one can come to a knowledge of the one can come to a knowledge of the Christ and to appreciate the power of His holy Name. Let us therefore appeal to the God of clemency in prayer and supplication to have mercy on the blinded Jewish race, who, far from following the pre-

malediction, at another contempt, sometimes persecuted and hunted and dreaded as a national plague, again tolerated, at other times denounced as a peril by other races, the marvel is that the Israelite still lives. How could a people survive asked to pray earnestly for the lives. asked to pray earnestly for the conversion of the Jews, in their Morning Offerings and the Daily lives. How could a people survive all this hatred, persecution and repulsion of the world unless God Decades, and in their other prayers some better destiny in store and good works. What appropriate prayer could

too prone to despise the Jews, no responsibility in their regard? True, the Jews have to shoulder much blame in their relations, centuries old, with the Christian world. But the Transfer of foreigness which the state of the st blame in their relations, centuries blame in their relations, centuries old, with the Christian world. But cast a compassionate look on the the words of forgiveness which the words of the wor

MONTH OF PRECIOUS BLOOD

Just as June is consecrated to the Sacred Heart, so is July known as the month of the Precious Blood for the Sacred Heart, which is indeed the chalice of the Precious Blood, cannot contain its treasures, but must ever pour them out.

Until recent times the Feast of the Precious Blood did not extend to the entire Church. We owe it primarily to the Venerable Giovanni Merlini, Superior-General of the Fathers of the Precious Blood. In 1849 he shared the exile of Pope Pius IX. and suggested to the Holy Figure 1A. and suggested to the Holy Father that he make a vow to cele-brate this feast throughout the whole Church, if he should regain the lost rights of the Holy See. A the lost rights of the Holy Sec. A few days later the following message was sent: "The Pope does not deem it expedient to bind himself by vow. Instead, His Holiness is pleased to extend the feast immediately to all Christondom" has made such a converts in Detroit, some of these converts in Detroit, and converts in Detroit, some of these converts in Detroit, some of these converts in Detroit, some of these converts in Detroit, and converts in Detroit, some of these converts in Detroit, some of the converts i

diately to all Christendom. That same day the Republicans suffered defeat in Rome, and it was decreed that henceforth the first Sunday in July shouldebe dedicated to the Most Precious Blood.

Everything in our Lord's human substance was so exalted by its union with His Divine Person as to be adorable. Yet it was only His Blood which was to redeem the world, and it was only His Blood as shed in death, which was to be the price of our redemption. Well does the Church sing on this day: "Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom.

The assured hope and carefully tempered trials of the Christian dispensation have therefore been bought for us with His very substance. For Our Lord does not give as a rich man gives without cost to himself. Not a cooling breeze blows upon us that has not been earned for us by His labor in the sun. Not a success crowns our efforts that the "Poor Man of Nazareth" has not worked for much harder than we have, and if consolation, the unmitigated con-sequence for evil of every separate human life. He expiated each sin separately, considered and bought each needed grace for us. And this -not grandly, not all at once, as a rich capitalist buys, but as a poor

His life's blood.

When we wish to know the value of anything, we ask: "What did it cost?" So we must consider the excess of the Passion if we would appreciate the value of our Christian Inheritance. The Feast of the Precious Blood indicates the measure of this excess. It is a matter when they have faced their Judge, have been forced to feel the truth contained in those words.

How sad is the daily spectacle we now witness! Men and women with every opportunity at hand of gaining God's grace are neglecting to take advantage of it, and are trying to live independently of it. How little it would cost them to have God aid them in all they do, and thus, besides performing perfect each seep reforming perfect each seep forming the prophets had enthusiastically foretold; they branded Him, the Desired of the pagan who, far from following the precepts of their own ancient Law, are deepty immersed in the transitory deeply imme their obstinate blindness they continued and still continue to follow to take advantage of it, and are trying to live independently of it. How little it would cost them to have God aid them in all they do, and thus, besides performing perfect acts, be enriching their souls and also be rendering them more and more perfect. The fault lies entirely with them. "Behold," says Christ, "I stand at the door and I knock." Yes, He is near by, as He was to the fishermen in today's Gospel. He speaks to all, not personally as to Peter, but in many other ways. Sometimes He will whisper silently to the heart; again He will suggest through His ministers that His aid is necessary inforder that man's works be really successful and also meritorious; or it may be that some punishment from Him will call one to a sense of duty in this respect.

You are counseled to ask God's rough this more and water of the many other ways. From a commerce and domination by help in whatever you attempt. You

Kill them all, and the germs too. 10c a packet at Druggists, Grocers and General Stores.

RUSSIANS READY FOR CATHOLICISM

CONVERT PRIEST WORKING AMONG HIS COUNTRYMEN

Auroroff, a convert from the Russian Orthodox Church, who has started a distinctive piece of work among the fifteen thousand Russians in the Detroit diocese.

under the auspices of the Apostolic Delegate and with the approbation of the Right Rev. Michael J. Gallagher. He looks forward to the day when the millions of orthodox Russians throughout the world will be united with the Roman Catholic Church, to which it stands in such close relation that the only necessary for a convert to take is to make a general confession and to read the Credo, which differs from his own profession of faith in only a few words. Already Father Auroroff has made such

hunger. They are without a church and a shepherd. Not every church or religious institution them life. American Pr American Protestantthem life. American Protestantism is building a million dollar structure in Moscow for the Y. M. C. A., but this structure will not inject a new spiritual life into "Holy Russia," rather will it tend to extinguish the final

FALSE STEPS TOWARD PROTESTANTISM "The reactionary members of the Czar's hierarchy, in order to restore their authority in the church, are seeking a reunion with the mild Protestantism of the Anglican Church. One of the leaders of this movement is Bishop Platon of Odessa, who ordained me in the Russian Church. Those who are behind this movement are opposing the will of the Russian people, whom

they cannot deliver.
"The Russian Orthodox Church
has one hundred million members. It is likely however that the atti-tude of the people toward the church in Russia is much the same as that of the Russians in the United States towards this religion. In Detroit there are fifteen thousand Russians and only twenty or thirty of these people attend the Orthodox Church regularly. There are no Orthodox schools, not even a Sunday school. The downfall of the Czar had the same disastrous effect upon the Russian churches

the answer is: 'Little but spiritual

CONDITIONS IN AMERICA

" In many large American cities, including Detroit, we have a miniature Russia. Here we may gain a better understanding of the condition of the people of Russia than from reports and lectures of any number of hurried visitors to that number of hurried visitors to that country. The condition of the Russians in this country is pathetic. Bread they may have, but bread will not satisfy their spiritual hunger. There is Bolshevism among the Russians of the United States just as there is Bolshevism among the Russians of Russia. But here, as these it is due to ignorance. as there, it is due to ignorance.

"The Russian immigrant proper candidate for the Catholic Church. To be a good Catholic means to be a good citizen. Only the Catholic Church and Americanization can resist Atheism and Bol-shevism. The ignorant Russian masses, deserted and lacking depend-in able leaders, organize radical nests One million Russian people in the United States, irreligious or left as sheep without shepherds since the downfall of the Czar's government, offer a fruitful missionary field for the Catholic Church, according to the Rev. Constanting and voice their dissatisfaction in Auroroff a convert from the Pussian state. stead of doing something useful.

Father Auror off has already started work in Detroit toward the building of a Russian Catholic Mission. His immediate aim is the Father Auroroff, who came was a center for the Russian course. Washington to use his influence in behalf of several Russians who are behalf of several Russians who are the hopes to include in this building a small chapel, a club, a library room, a free information. tion bureau and other attractive

> Father Auroroff has great sym pathy with those Russians who are threatened with deportation as

These people are not to blame," declares. "The Russian colony he declares. "The Russian colony furnishes the largest number of undesirables for deportation simply because it has been disgusted by its church and abandoned by us all. We can save these people for America and for the Catholic Church if we are sympathetic towards them and educate them into what America and the Catholic Church mean.

TEMPORARY CHURCH OF ST. ANNE DE BEAUPRE OPENED TO PILGRIMS

Quebec, June 5.—The temporary structure which will be used as a place of worship until the erection of the new Basilica of St. Anne de Beaupre has been completed and already is being visited by many pilgrims. Accommodations for 1,200 people have been provided in this structure, which is of wood, and follows the general lines of the one recently destroyed by fire. There are three main altars and ten side altars, five on each side of the

The opening of the edifice was the occasion for general rejoicing by the residents of the little village and was marked by a procession in which the statue of St. Anne was carried. A sermon was preached by Father Leclerc and the exercises terminated with Benediction of the Most Blessed Sacrament.

There is every indication that the pilgrims to the shrine this year will be as numerous as at any time in the past.

The beginning of hardship is like the first taste of bitter food—it seems for a moment unbearable; yet if there is nothing else to satisfy our hunger, we take another and find it possible to go on .-George Eliot.

When God wished to create Russian people have left the church, it is because the people, obtaining their spiritual liberty from the Czar's ruling hand, have demanded a squaring up of their accounts

a squaring up of their accounts with the church. with the church. ""'What did I and my children receive from you?" they ask. And de la Bouillerie.

WARNING! Say "Bayer" when you buy Aspirin.

Unless you see the name "Bayer" on tablets, you are not getting Aspirin at all. Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

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Handy "Bayer" boxes of 12 tablets-Also bottles of 24 and 100-Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Mono-aceticacidester of Salicylicacid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

THE TORTURE OF INDIGESTION

Thousands Made Miserable By This Trouble

"FRUIT-A-TIVES" Relieves It

What is Indigestion and what causes it? As you know, solid food must be changed into a liquid by the stomach before it can be taken up as nourishment by the blood.

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CHATS WITH YOUNG MEN

A BUILDER'S LESSON

How shall I a habit break? As you did that habit make. As you gathered you must lose; As you yielded now refuse. Thread by thread the strands we

twist Till they bind us neck and wrist; Thread by thread the patient hand Must untwine ere free we stand. As we built up stone by stone, We must toil uphelped, alone, Till the wall is overthrown.

But, remember, as we try, Lighter every test goes by, Wading in, the stream goes deep Towards the center's downward

Backward turn, each step ashore nallower is than that before.

Ah, the precious years we waste Leveling what we raised in haste: Doing what must be undone Ere content or love is won! First across the gulf we cast Kite-borne thread, then lines are

And habit builds the bridge at last.

-JOHN BOYLE O'REILLY THE GREAT MESSAGE

Fashions change from time to time. New manners and new customs, new inventions displace those familar and accustomed to us. Our hearts are restless, said one who realized to the full the truth of this axiom. Never satisfied for long, they are constantly turning to the next moment which they hope will offer them fuller meed of con-

tentment than the present hour.
But a short while ago, men looked eagerly up to the heavens, scanning with breathless suspense the far horizon for the tiny speck which seemed scarcely more than a bird, skimming the blue ether far above the earth. The cry of "Airship" echoed by many voices, was the signal for a general rush to the windows or fields. With amaze-ment people watched the evolutions of these giant mechanisms skimming along as if born to travel with their human freight at that far attitude

Not content with the manifesta-tion of his newfound power, soon the cry for something further told of craving of men for change. One model replaced another, at a toll of human life which may scarcely be said to have repaid the scientific advancement of the

hour. Man was scarcely satisfied.
. . . Not only would he control the passage of this vast bird of machinery across the sky. He would also perform all sorts of feats in order to startle and amaze

Such feats of daring, accomplished at a frightful risk, were more than balanced by the long list of casualties. A sudden dip into the ether, a sudden snapping of some part of this delicate and intri-cate mechanism, and there remained but a ruin of twisted steel and broken wings, and beneath them a scarcely distinguishable heap of

human fragments. Today the thoughts of men are turned in another direction. Praceveryone is interested in In private dwellings every evening, small groups are gathered together waiting eagerly and listen-ing breathlessly for the faint sounds transmitted over a little wire. . .

the fragment of a popular song, the latest jazz music,—but they hail it as a message of infinite moment.

Along the city streets, various advertisements in the shop windows announce the exhibition and sale of apparatus wherewith this craving of man for radio may be satis-Magazines and newspapers like flooded with reports of such. Radio is everywhere, and everywhere men are carried away

In a year,—in two years, this craze for radio will have been superseded for something newer, something still more advanced in scientific achievement.

Of themselves, new inventions are in no manner to be despised. But the grave danger in our age seems to be that man may become wholly engrossed by these popular crazes so that his attention may be diverted

from his supreme end.
Although born with head erect, as an old philosopher tells us,—and eyes lifted to the stars, man walks with head bent and eyes turned toward the earth.

Two thousand years ago, on the shore of a beautiful lake in Galilee, the Saviour walked in His white robe, calling to Him first one and then another. In those far back days there were few scientific achievements. No giant railroad systems choked the land; no factories blew their grime into the pure skies . . . there was not pure skies . . . there was not so much to distract man from his destiny. Simple were the tastes of the poor fishermen who listened with wide eyed wonder to this Prophet and more than Prophet of Galilee. Their science lay in the hidden depths of the sea where lived multitudinous shapes of animal religion of the Jews taught them

through the ages succeeding one doing a kind deed - no, not even another, and that will re-echo until the end of time. A message not of earthly King or of Emperor, and which related to eternity rather and in return he stole a purse con-

appeal to all alike. It was the secret gospel of the poor and the despised. It rebuked pride and covetousness and a host of insidious soul maladies that were eating the heart out of the world.

"He that heart others to hear let the secret the secret to hear let the secret to

sounded like the trumpet which should awaken a generation that

Today, if you shall hear His voice, harden not your hearts! So pleaded the Prophet of old, knowing well the perversity and obduracy of the heart of man which turns unwittingly from the things which are worth while to those which are

of no worth. From thousands of spiritual watchtowers, the Great Message of Christ is flashed in these later days of the twentieth century. Like the bright beacon which illumines some lonely signal tower at sea,—thousands of red lights flash before Catholic tabernacles like danger signals on the devious pathways of

Christ still speaks, while thousands of men turn a deaf ear to His message. Who is willing to be poor in spirit, in an age prolific of riches and pride? Who wishes to be meek when he may wield his authority over other men? Who is content to be humble with Christ when the voices of earth persist and

With little instruments attached to their ears, men sit in breathless attention waiting for a little insignificant message, scarcely a whisper at times; the echo of a speech made by some potentate whose name will soon perish with his dust, or the echoes of a popular song which tomorrow will be relegated to oblivion, or news of some ceremony

of State, -these and no more. If this earnest attention given to radio should be turned to the message broadcasted by our Lord from Galilee twenty centuries ago, and sent from thousands of homes today, if men, pausing in the midst of their busy endeavors, were to harken to the world message of His Divine words, truly there would be a new earth and a new generation only saints want to be a hero, but only saints want to be martyrs, and of men.—The Pilot.

OUR BOYS AND GIRLS

THE OLD DARKEY'S ADVICE

Don't be what you ain't, Jes' be what you is.
If you is not what you am, Then you am not what you is. If you're just a little tadpole,

Don't try to be a frog, If you're just the tail, Don't try to wag the dog. You can always pass the plate,

If you can't exhort and preach, If you're just a little pebble, Don't try to be the beach.

Don't be what you ain't, Jes' be what you is.

DANGER OF IDLENESS The harm of doing nothing is seldom realized. But it means going backward. Or, it means floating along to somewhere, it also transmitted over a little wire.

They are waiting for the message which comes from some place at a distance. It may be no more than the fragment of a popular song, the -to practice self-criticism: to find out if anything is the matter, and

then correct it. We suspect if every boy and girl would undergo a little self-examination, they would find idleness was one of their habits. And they are thing for idle hands to do, and that something is evil always.

Now, work is not always struggle with one's hands. It does not

the kindness that you or I or any one else can put into it. Nothing that sosts so little can give a greater return. Nothing is more listitude and the sosts of the sost of the limitless and nothing has a finer grace. It is as fine and beautiful in the humblest charwoman as it is in a queen. It is the symbol of a good heart. There is a world of truth in these words: "Kindness is like the sun. Everywhere the kind man goes, he brings into being priceless things—golden sympathics radiant faces glowing and pathies, radiant faces, glowing and grateful hearts."

and vegetable life, fashioned by an Omnipotent Hand. The ancient It is the attribute of something fine Moreover our influence is involuntiated by the control of the contro It is the attribute of something fine in one's nature. Never is it more graceful than when it reveals itself in the very poor and humble, and in communion with Jehovah. True, there were ambitious men then as now. But in general, men were trained to prayer.

From the Divine lips there flashed a message that has re-echood and more of that is where it is often found in the greatest abundance. It is as we desire by any planning or posing. It must be distilled from our life as we live it in truth. Hence the reason we frequently are disappointed in people we have what one writer styles of one vast, and we can not make it such graceful than when it reveals itself in the very poor and humble, and that is where it is often found in the greatest abundance. It is as now the day to turn to prayer, and to uplift their souls in the very poor and humble, and that is where it is often found in the greatest abundance. It is as we desire by any planning or posing. It must be distilled from our life as we live it in truth. Hence the reason we frequently are disappointed in people we have which would have expelled the crucitary, and we can not make it such give, blossoms in wooden crosses. Hhat he was taken away from the geverywhere. And yet but a few years ago, one of her citizens proud our life as we live it in truth. Hence the reason we frequently are the Crucified would be forgotten by the Crucified would have expelled the crucitary, and we can not make it such give, and we can not make it such fix, blossoms in wooden crosses. Hat he was taken away from the geverywhere. And yet but a few years ago, one of her citizens proud our life as we live it in truth. Hence the reason we frequently are the Crucified would be forgotten by the Crucified would be forgotten by the Crucified would have expelled the crucified. The communication is now of the crucified would have expelled the crucified woold on the large of

han to time.

This message did not, however, a shelf in her kitchen. When some

heart out of the world.

"He that hath ears to hear, let him hear!" The words of the him hear!" The words of the money still in it, the tramp having the pure world in the dooryard with the money still in it, the tramp having the pure world in the night. ness always pays. Its dividends are

large they are because of the way seeds of kindness have of blooming in other hearts.-The Echo. HEROES

sure, and often we never know how

George was reading his history and, lost to all the world, for George was a boy, and a boy loves his dinner and tales of Indians almost as well as his dog. The part of the history which George was studying dealt with the early Jesuit ons among the Indians.

called his mother. George. 'this is the third time that I have told you to go and see to the furnace. It needs coal. You know you have to attend to it, so why must I keep everlastingly nagging at you to get you to do your

George closed the book. "Great guns," he cried, "can't you let a fellow read a few minutes in peace? I was reading all about Father Jogues and the Indians. Believe me he was some scout!"

"I wonder," mused his mother aloud, "how long you would last if it were you, instead of Father Jogues, who had been sent as a missionary to the Indians."

"I'd last longer than he did," asserted George, "for I'd club those red-skins to death if they tried half the monkey-shines on me that they did on him But he wanted to be a martyr.'

answered Mrs. King. "Well, I don't," confessed George.
I want to be a hero."
His mother looked keenly into the eye of the needle that she was now

threading. "And can you be one without the other?" she asked. Why, sure you can, mother

I don't want to be a saint.' "Don't worry," answered his mother with a smile. "From present indications there is no cause to worry that a halo will surround

my George's head. But about the hero business: What makes a hero,

George?"

"Doing things," replied George,
"and doing them well."

"Yes, doing things—doing one's duty faithfully and conscientiously, not bothering about consequences. Doing things, and doing them well, as, for instance, attending to the

Oh, shucks, mother. Don't tell me that tending to furnaces makes heroes. Gee, what heroes janitors

They may be," mother replied, "they can be. The only reason that we may not know whether or not they are heroes is because the opportunity does not always come in every life to prove to the world the stuff one is made of. -True Voice.

THE LIVES WE TOUCH

The Acts of the Apostles relates how in the early days of the Church people carried the sick and afflicted into the street that, as Peter passed by, his shadow, at least, might fall apt also to think it is a dangerous habit. Remember the old saying that the devil always finds something for idle hands to do, and that miraculous. Everybody casts a shadow, and every one of us exerts some kind of unconscious influence over others. It may not always be short of breath. If a person thinks of things that are true, if he builds up noble ideals, if he plans enterprises of good will, if he makes use of his spirit in forming fine resolutions—this is not idling.

—Catholic Universe. esolutions—this is not idling. Important or less so by our personality. Either we make those we touch better, nobler, truer or we leave them not so good. There is something almost startling in the thought that in every word we may one else can put into it. Nothbetter, nobler, truer or we leave them not so good. There is something almost startling in the thought that in every word we speak, in every deed we perform, in every impression we leave we are setting in motion an influence which shall go on forever. This thought should stir to seriousness even those fritude and speak of the section shall go on forever. This thought should stir to seriousness even those frivolous ones who give themselves themselves in the seriousness even those who have the seriousness even those themselves the seriousness even those the seriousness even those themselves the seriousness even those the seriousness even those the seriousness even those themselves the seriousness even those themselves the seriousness even those the seriousness even the

No one lives to himself. You can soon of Christ. And that so many not live and influence others. If you lived alone on some South Sea island you might say you have no influence, that it is no matter what fields of Flanders and in other spots

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influence will always be a true and exact diffusion of the essential

Example that has no voice, the ommonplace deed that secures no precious silent forces making for oliness. No philosophy can explain the mysterious elements of Christian influence. Such influence however is the supreme force working in society for its purification and its uplifting. Let us aim at the sincerest, deepest, purest personal life, and we shall bless the world more than we think.—The Mission-

CHRIST OR CHAOS

Every generation has its cares, its ideas and its madness, writes the author of the "Storia di Cristo" which has recently appeared in its third edition in Florence. And he goes on to say that it is fitting and necessary that the Gospel of Christ should be retraced by every genera-tion as an antidote for the ills peculiar to its age.

Events transpiring of late in our country, have proved the truth of the assertion of the late Holy Father Benedict XV., that disregard for authority is one of the crying evils

of the times. But a generation ago, it was unusual to find the youth of the country taking power unto themselves and legislating as seemed best to them in regard to their affairs. Parents, teachers and other lawful guardians usually determined the right and wrong of grave situa-tions. Indeed it would hardly have occurred to children of a few

decades ago to question such authority or to war against it. An editorial in one of the daily papers aims to reach the seat of the trouble when it says: "Schools can only be conducted with profit to the pupils and state by the oversight of duly constituted authorities and the executive supervision of ably competent teachers in whose interest the tax-payers support them. The usefulness of students as citizens depends largely on straight thinking, balanced judg-ment and loyal obedience which they obtain in the classroom."

Strange as it may appear to some, one never hears of such proceedings as strikes in a Catholic school or college. Never in the history of Catholic education have pupils of the authority of religious teach-

he obedience of pupils subject to them.

A short while ago a non-Catholic professor made the observation:
"One never hears of hazing in a tenance those barbaric practices and good; but if not, well and good which have in certain cases in the Alas, how many lovers of the

which have in certain cases in the name of science rendered men stupid or maimed for life."

Where is authority?—The Church points to the Crucifix hanging mutely on the walls of her classrooms. The answer is evident. The true representative of Christ, the Divine Teacher she is never questioned by her loyal and obedient subjects.

Men have not succeeded in driving.

frivolous ones who give themselves lightly to every sinful habit or custom if fashion sanctions it.

No one lives to himself. You can sion of Christ. And that so many

pathies, radiant faces, glowing and grateful hearts."

It is easy to prove this to be true in our own experience with life. It is easy to prove that kindness is a little seed from which there often comes a golden harvest. No one ever yet saw a truly great man one ever yet saw a truly great man one ever yet saw a truly great man of the life of the pour than the life of the pour that it is no matter what you do, how you live, no matter to wither the eyes of all America turn reverently and sorrowfully today, thousands of wooden crosses mark the graves of the youth who offered their lives in fearful sacrifice. Those who in life never knew sure you do not give forth any the life. Those who in life never knew the consolations of the crucifix, rest with the provided by given the provided by the who did not have the element of kindness strong in his nature. It start the least trace of evil in the and revered it, in the shadow of its magnified Widow Douglas who

acter does not distil the spirit of Christ although it affects the language and the posture of charity, of gentleness, of sweetness. It is our life we need to watch for our influence will element the spirit of the walls of churches and schools, on steeples and the summits of mountains, in the streets and lanes, at the heads of sick beds, above th tombs,—millions of crosses recall the death of the Crucified. . .

"Scrape off the frescoes from the churches; take away the frames of chronicle, the personal magnetism the altars, and the Life of Christ that defies analysis—these are will still fill the museums and galleries. His words are written in the imperishable monuments of literature. And, were all else to be obliterated, blasphemers will still remain to be unwilling witnesses to His Presence

There is always chaos without the Cross of Christ. Men strive to invent new instruments whereby do away with such abuses as disaway with such abuses as dis-regard for authority and the like. New methods one and all end in ignominious failure. There is no chaos where the Crucifix rules.

Doubtless God could have made a more perfect fruit than the strawberry, once said a famous lexico-grapher, but doubtless he never did. So we may say that God could have raised up another standard for the salvation and sanctification of the human race . . . but He raised up the Cross.

Truly "men waste time and talents," seeking in the name of taients, seeking in the name of science to be a law unto themselves, seeking in the name of art the myrrh, olibanum and mystle perfumes which will interpret the immortal spirit of Bossuet. What men need today is prayer, not perfume, is the Crucifix, not radio.

Men have never been able to drive

Men have never been able to drive Jesus Christ from the hearts of His people. In millions of loving and loyal souls He will ever sit en-throned. With him there is no dis-

Over the great gate of the Palazzo Vecchio in Florence, in the year 1527, a marble stone was put in place, testifying to the faith of the citizens, and inscribed: "Jesus Christ, King of Florence. Chosen by the Decree of the People."

Verily, His reign has not passed.

A LOST ART

-The Pilot.

MINDING ONE'S OWN BUSINESS Gentle and admirable, the art of minding one's own business, despite the Puritan exegesis of Cain's reply. Most of us have read the report of the traveller in Burma which says that a foreigner may go and settle down in a Burman village, live his own life and follow out his own customs in freedom. No one will Catholic education have pupils customs in freedom. No one will walked out on their own decision. There has never been any question and convert him, or insist that he ought to do differently, and that, if differently, outcast, either from civilization or from religion, or from both. The people will accept him for what he "One never hears of hazing in a is, and let the matter rest there. Catholic college. Indeed, the Catholic Church would refuse to counand conform to Burman habit, well

human life there must be who in their moments of despondency would fain seek a haven in Burms and rest there forever and forever Weary of being uplifted and reformed, weary of peevish little Dogberries in public office, of impossibilist Socialists, evangelical preachers, policemen, and the other agents of organized meddling in Men have not succeeded in driving the Crucifix from the country. "Whatever is done here,—Christ is the End and Principle." agents of organized medding in other people's affairs, the human spirit courts repose—repose among congenial souls, such as this traveller (may the kingdom of heaven spirit courts repose—repose among congenial souls, such as this trav-eller (may the kingdom of heaven

Poor Huckleberry Finn! His brief experience of the uplift at the hands of the Widow Douglas was surely difficult enough to enlist the sympathy of his dear shade for those whose resolution to escape is more infirm than his. After all, he had youth on his side: it is the busi-ness of youth to rebel and of age to acquiesce. Lolling in the Elysian fields, blest in the companionship of those whose sins were perhaps many but at least human, we fancy he consoling arms. France, the land which would have expelled the cruci-

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SILVER JUBILEE

OF REV. W. E. CAVANAGH

On the 12th and 18th days of June the Rev. Father W. E. Cavanagh, P. P., Almonte, Ont., celebrated the Silver Jubilee of his ordination to the priesthood and of his first Holy the priesthood and of his first Holy Mass. The event was the occasion of one of the most remarkable expressions in word and deed ever shown to a priest in this Archdiocese. From the clergy and from his parishioners, from people in his former parishes and from many friends in other places came words

friends in other places came words of heartfelt congratulations as well as splendid gifts. There was no doubt as to the esteem for and appreciation of the services to the Church rendered by this typical Canadian "Soggart Aroon."

The festivities were begun when the school children of St. Mary's school, under the guidance of the devoted Sisters of St. Joseph, gave a beautiful concert, in honor of their pastor, father and friend, and made a presentation to him.

a presentation to him.

This was followed later in the day by a gathering of the people at the parish at which several addresses and presentations from addresses and presentations from various groups were made. The address by the men was accompanied by a purse. The Society of the Holy Rosary followed with an address and presentation as likewise the Children of Mary.

At this gathering the pastor responded to the addresses in words which though betraying some

which, though betraying some emotion were characterized by the speaker's usual sincerity. The meeting was also addressed by Fathers Connolly, Fay, Brownrigg, O'Toole, Fraser, McDonald and Burke, all of whom expressed their pleasure at being present on this occasion to join with the people of Almonte in paying tribute to one who had been, during a quarter of a century, an indefatigable and unselfish worker in the sacred unselfish worker in the sacred pluly father. ministry

On the morning of the 13th Rev. On the morning of the 13th Rev. Father Cavanaugh celebrated the High Mass of thanksgiving. He was assisted by Rev. Thos. Fay as deacon and by Rev. Geo. O'Toole as sub-deacon. An eloquent sermon was preached by Rev. Father Brownrigg, P. P., Pakenham. The speaker showed the dignity, the nower and the responsibilities of the power and the responsibilities of the priesthood, and at the conclusion of the sermon he testified that from his own personal knowledge of the jubilarian during the twenty-five years the latter had kept true to the ideals.

Sept. 6-8—For Girls 8-14 (opening 9 a.m.).

Sept. 15-18 — General, Jesuit Father.

Oct. 6-9—For Social Workers,

To the various speeches and addresses Father Cavanagh replied addresses Father Cavanagh replied expressing his high appreciation of the evident sincerity and kindness of those who were celebrating this 25th anniversary with him. During those years he had endeavoured to do his duty. He had, he acknowledged, his shortcomings. For these he asked the indulgence of his confreres and people. In the trials and difficulties which always come to a priest who strives to act on to a priest who strives to act on principle he had received many consolations and great help in the faith and prayers of the people. He thanked God for the strength and courage for his tasks in the past and asked the prayers of his conand asked the brayers of his con-freres and people that in the future he might carry on the sacred work of the priesthood with greater zeal for the glory of God and the salva-

A THOUSAND CONVERTS CONFIRMED

the Catholic faith, were confirmed by His Eminence Cardinal O'Connell last Saturday in the Cathedral of the Holy Cross.

The ceremony, always impressive, was the more so because of its peculiar significance—the sheep who had been feeding along the by-ways and in distant pastures brought, through God's grace, into the true fold.

the true fold.

Every seat in the great Cathedral was taken when the confirmation Mass began, with Cardinal O'Connell officiating, and Rev. Thomas McDonough the celebrant. The converts sat on either side of the central aisle of the church. Thousands of their friends—and a great body of them non-Catholics—filled the rest of the church.

Following the administration of

Following the administration of the sacrament, His Eminence spoke to the great congregation upon the significance of the ceremony. The confirmation of converts has

become an annual event in the Boston diocese, it now being a prac-tice for converts in all the parishes to receive the sacrament in a body at the Cathedral in June.

CHILDREN IN ENGLISH PUBLIC SCHOOLS FREE TO TAKE ASCENSION DAY

London, England. — Ascension Day in England is not a public holiday, like Good Friday or the Feast of St. Stephen, but it is a day when Christian parents whose day when Christian parents whose children attend the public elementary schools may withdraw their children from school to attend religious worship, and the school authorities are obliged to give that child full marks as though attending school on the day. This privilege, or right which it most certainly is, is one of the things that was

Irish Members-an attendance that

In the parochial schools, whether Roman Catholic or Church of England, there is a wider latitude in the matter of attendance on Ascension Day. For after assembly in the morning the children are marched off to church, to hear Mass marched off to church, to hear Mass or the Anglican service, as the case may be, and after the religious exercises a whole holiday is given for the rest of the day. The Protestant Dissenters do not observe Ascension Day, and so the question of attendance at church does not arise; but the law provides that all parents may withdraw their children on Ascension Day from school to attend religious worship. to attend religious worship.

YOUR PARTNER'S VACATION

No partner who has worked through the year will refuse a vacation to a partner who has worked equally well. Body and soul are partners in the work done by the human being. The body gets its vacation. Why refuse a like opportunity to the soul? The body rests vacation. Why refuse a like opportunity to the soul? The body rests out in God's country where there is tonic in the air and health in the sunshine. Why should the soul not be allowed to rest near God's sanctuary in the sunshine of His presence? Where may it so rest? In tuary in the sunshine of His presence? Where may it so rest? In blessed Retreat. When may this happy time of spiritual recuperation be? Look through the following Retreat dates, make your choice of vacation, and communicate with the Cenacle of St. Regis, 628 W. 140th Street, New York City—the center of Retreats for Women:

July 1-5-General, Independence Day, Dominican Father.
July 7-10—For the Blind, Jesuit

July 14-17—General, Jesuit Father. July 20-24—General, Passionist

July 26-29-For married women, (opening at noon) Augustinian August 3-7-General, Vincentian

August 8-13—General—Five days, (closing at 5 p m.) Jesuit Father.

August 17-21—General, Oblate

August 22-27—General—Five days Closing 5 p. m.) Paulist Father.
Sept. 1-5—General, (over Labor
Day) Jesuit Father.
Sept. 6-8—For Girls 8-14 (opening
9 a. m.).

Oct. 6-9—For Social Workers, Jesuit Father. Oct. 18-21-In Italian, Jesuit Father. Nov. 30-Dec. 4—General, (after Thanksgiving) Vincentian Father. Dec. 28-Jan. 1—General, Marist

JASPER PARK LODGE OPENED

Jasper Park, Alberta, June 15th. -With the unfurling of the Union Jack by Mrs. H. C. Fleming of San Francisco, the first guest to register, and hoisting it into position in front of the main building by Mr. John M. Imrie of the Edmonton Journal, Jasper Park Lodge was opened to the public today.

The importance of this event is

chiefly in the fact that it is the first step to be taken by the Canadian National Railways in providing per-manent buildings for the accommodation of tourists in this splendid mountain playground, set aside by the Dominion Government, consistof 4 400 square miles in the Boston, June 17.—More than 1,000 men and women, converts to Rockies. The assembly for the Rockies. The assembly for the opening represented guests from Australia, United States, Pacific Coast points, the Prairie provinces and Eastern Canada. The lodge is of artistic log construction, including a large lounge building, dining hall and separate sleeping quarters.

> FRENCH MISSIONARY PRIEST IS DECORATED BY HIS GOVERNMENT

Ossining, N. Y.—The French Government recently conferred a much coveted decoration on a man to whom the secular press referred to as the "best French citizen in the Far East." He is Father Leon Gustave Robert, first Assistant Superior General of the Paris Foreign Mission Society.

Father Robert is soon to start for China, where he has spent thirty years of his life as a missioner, and it is expected that he will pass through this country en route from Europe to the Orient. He is probably one of the best known priests in the Far East, where as Procurator General of a Society numbering 1,400 priests, he has come in contact with all classes and many different interests. In Shanghai and Hongkong, Father Robert has and Hongkong, Father Robert has been the initiator of many important developments in mission activity, especially in the field of

DIED

McGillis. — At the residence of her daughter, Mrs. P. J. O'Connor, 558 King Edward Ave., Ottawa, March 15, Mrs. Catherine McGillis, relict of the late Ronald F. McGillis. May her soul rest in peace.

lege, or right which it most certainly is, is one of the things that was secured to Christian parents largely through the attendance in the House of Commons of a body of N. B. May his soul rest in peace.

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